

# *Morphology, syntax and cohesion in Nabak, Papua New Guinea*

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**MORPHOLOGY, SYNTAX  
AND COHESION IN NABAK,  
PAPUA NEW GUINEA**

**Grace Fabian, Edmund Fabian  
and Bruce Waters**



**Pacific Linguistics**

**Research School of Pacific and Asian Studies  
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## ABBREVIATIONS

ABL	ablative	INSTR	instrumental
ADDSEMB	additive semblative	INTENS	intensifier
ALL	allative	INTER	interrogative
ANAPH	anaphoric reference	INTPAST	intermediate past tense
ANT	antithesis	IRR	irrealis
ASSOC	associative	LOC	locative
BEN	benefactive	MED	medial verb marker
C	consonant	N	nasal
CAUS	causitive	NEG	negative
COM	comitative	NMLSR	nominaliser
COMPL	completative	NP	noun phrase
CONS	consequential	OPT	optative mood
CONT	continuative	OSEMB	objective semblative
CONTEMP	contemporaneous	OWN	owner
DEF	definite	PAST	past tense
DESID	desiderative mood	pers.comm.	personal communication
DIR	directional	PL	plural
DS	different subject	POSS	possessive
DU	dual	PRES	present tense
DUR	durative aspect	PRIV	privative
EMOT	emotive	PURP	purposive
EMPH	emphatic	REFL	reflexive
ESEMB	eventive semblative	REMFUT	remote future tense
FOC	focus	REMPAST	remote past tense
FUT	future tense	SCON	salient continuative
GEN	genitive	SG	singular
IMFUT	immediate future tense	SPEC	specific
IMP	imperative	SS	same subject
IMPAST	immediate past tense	THEMDEV	theme development
INCEP	inceptive mood	V	vowel
INDEF	indefinite		



## INTRODUCTION

Nabak is a non-Austronesian (Papuan) language spoken by approximately 16,000 people in the western Huon Peninsula (Naba Census District of the Lae Sub-District of the Morobe Province).

This paper is a description of the basic grammatical features of the Nabak language, dealing primarily with morphology and syntax. Also included is some discussion of discourse, and a lengthy section on cohesion.

Most of the data used for analysis was gathered during thirteen months residence in the Nabak village of Zinsaik, over the period from January 1970 to September 1971. The non-cohesion chapters were extensively revised and rewritten in 1990 by Bruce Waters, and material from several other papers written in the period up to 1988 has also been included by him in those chapters. The cohesion section is based on a paper produced by Fabian and Fabian in a Grammar Workshop (from September to November 1981) conducted by the SIL at Ukarumpa. Lillian Fleischmann gave consultant advice to the Fabians at that time and helped in the drafting of that paper. In 1989 the texts on which that paper was based were reanalysed and reglossed by Grace Fabian and Bruce Waters, and then revised and rewritten with some new material added. We are indebted to Kondo Singema for clarifying the meaning of the texts used in this paper, and for helping in the analysis of the language. We also express appreciation to other Nabak speakers who have helped us to understand Nabak better, including Zumbek Molonj, Miliŋnâŋe Sanau and Lauk Solenuka.

We are indebted to Charles Peck of the Summer Institute of Linguistics, who helped with the original version of this paper. Our thanks are also due to Tuula Toivanen O'Rear, who recently helped us to improve the description of the Nabak case system. Much of her work has found its way into this paper. Thanks also to Russ Cooper and Eileen Gasaway for their valuable advice. Thanks to Marie Keilah for formatting the document, which was quite a task. And I wish to especially thank Connie Lovell for many weeks of correcting, renumbering and editing in order to get the content into good shape.

All Nabak is in italics. Examples have a morpheme-by-morpheme gloss, followed by a relatively free English translation. A number in parentheses at the end of the free English translation refers to the clause in the thirteen texts which we used in the analysis of this paper. These texts are included in the appendix. In the texts there are occasional discontinuities in the clause numbering; these are numbering errors only—no data has been omitted. Also, sometimes due to miscategorisation of a form as a verb, part of a clause may be numbered as if it were an entire clause. We have retained the original numbering with its occasional imperfections since its only function is to allow the reader to quickly access the text material to get the context of a given example.

In morpheme glosses, a period (.) indicates ligature when a morpheme needs to be glossed by more than one English word.

The orthographic symbols used throughout this paper are as follows:

### Consonants

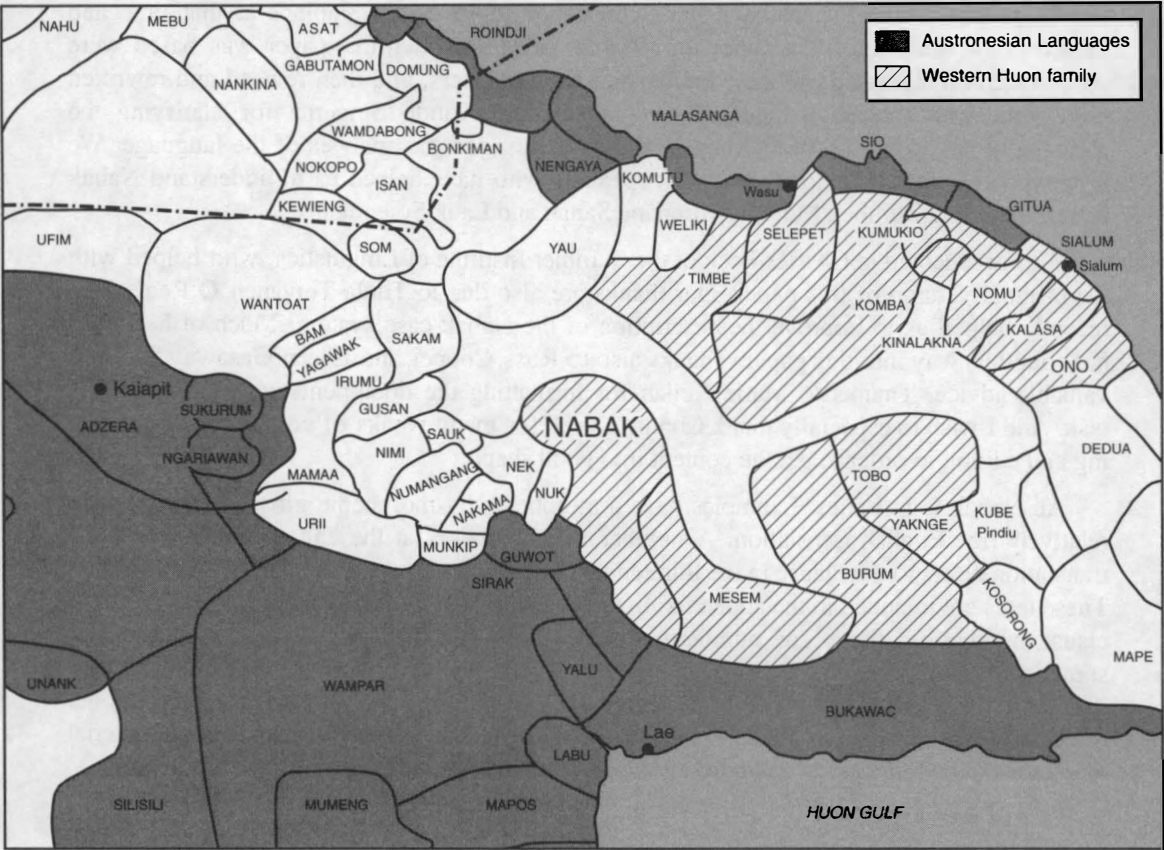
<i>p</i>	<i>t</i>	<i>k</i>	<i>b</i>	<i>d</i>	<i>g</i>	<i>kw</i>	<i>gw</i>
<i>m</i>	<i>n</i>	<i>ŋ</i>	<i>z</i>	<i>l</i>	<i>w</i>	<i>y</i>	<i>s</i>

Vowels

i e a â o u

The voiceless stops *p*, *t*, and *k* include aspirated allophones (*p<sup>h</sup>*, *t<sup>h</sup>* and *k<sup>h</sup>*). *Kw* and *gw* are labialised voiceless and voiced velar stops, and each includes a double stop allophone (*kp*, *gb*). The symbol *ŋ* represents a velar nasal. The symbols *s* and *z* represent voiceless and voiced grooved fricatives, each with an affricate allophone. The lateral *l* also includes a flapped alveolar rhotic allophone. The glide *w* also includes a labial fricative allophone. The symbol *â* represents a low back rounded vowel. The non-back vowels include both tense and lax allophones for each.

For a description of morphophonemic alternations, a prominent feature of Nabak, see Fabian et al. (1971).



MAP: NABAK LANGUAGE AREA



## CHAPTER 1

# MORPHOPHONEMICS

### 1.1 INTRODUCTION

Because the study of Nabak demands an understanding of morphophonemics, we preface the account of the grammar with a description of the rules which govern morphophonemic changes.

In many of the cited examples we have given both the spoken form and the underlying form before any morphophonemic rules have been applied. Having the morphophonemic rules will help the reader to see why, for example, ‘go’ takes the form of *met* in one instance, while in other places it is *me*, *be*, *mel*, *meb*, or *med*.

### 1.2 NOUNS

Most of the morphophonemic alternations involve the final consonants of roots and affixes when they are followed by other morphemes within the word.

We will begin with the nouns and their suffixes.

Roots ending with a voiceless stop have that stop voiced when followed by a voiced stop or a nasal:

- (1) *bibm*  
*bip-m*  
father-1SG.POSS  
my father
- (2) *kwidn*  
*kwit-n*  
name-1SG.POSS  
my name
- (3) *sogŋ*  
*sok-ŋ*  
grandmother-1SG.POSS  
my grandmother
- (4) *bibdi*  
*bip-di*  
father-2SG.POSS  
your father

- (5) *zikadi*  
*zikat-di*  
 eye-2SG.POSS  
 your eye  
 (reduction of double consonant)
- (6) *sogdi*  
*sok-di*  
 grandmother-2SG.POSS  
 your grandmother

When followed by a vowel, stem-final stops undergo even more radical changes: *p* is lenited to *w*, *t* becomes *l*, and *k* is lenited to *g*. Also, when following a stem-final vowel, a suffix beginning with a front vowel takes a preceding epenthetic *y* consonant.

- (7) *biwit*  
*bip-it*  
 father-2DU.POSS  
 your (dual) father
- (8) *zikalit*  
*zikat-it*  
 eye-2DU.POSS  
 your (dual) eye
- (9) *sogit*  
*sok-it*  
 grandmother-2DU.POSS  
 your (dual) grandmother
- (10) *bawen*  
*bap-en*  
 floor-LOC  
 on the floor
- (11) *selen*  
*set-en*  
 trail-LOC  
 on the trail
- (12) *sisagen*  
*sisak-en*  
 beam-LOC  
 on the beam (of a house)
- (13) *tuyen*  
*tu-en*  
 water-LOC  
 to the river

With suffixes or clitics which begin with a voiced stop, voiceless root-final stops are replaced with their voiced counterparts. Geminate stops reduce to one stop. The benefactive clitic is *-yet* (following a vowel) and *-gat* (following a consonant), and the originative clitic meaning ‘from’

is *-yednaŋ* (following vowels) and *-gadnaŋ* (following consonants). Actually the originative clitic is formed from the benefactive clitic and NMLSR suffix (*yet-naŋ/gat-naŋ*).

- (14) *tuyet*  
*tu-yet*  
 water-BEN  
 for water
- (15) *mulubgat*  
*mulup-gat*  
 garden-BEN  
 (a fence) for the garden
- (16) *sedgat*  
*set-gat*  
 foot-BEN  
 (medicine) for the foot
- (17) *sakokologat*  
*sakokolok-gat*  
 chicken-BEN  
 (food) for the chicken
- (18) *weliliyednaŋ*  
*welili-yet-naŋ*  
 city-BEN-NMLSR  
 from the city
- (19) *tuyednaŋ*  
*tu-yet-naŋ*  
 water-BEN-NMLSR  
 from the river
- (20) *gwidebgadnaŋ*  
*gwidep-gat-naŋ*  
 bridge-BEN-NMLSR  
 from the bridge
- (21) *msadgadnaŋ*  
*msat-gat-naŋ*  
 ground-BEN-NMLSR  
 from the ground
- (22) *pusagadnaŋ*  
*pusak-gat-naŋ*  
 hole-BEN-NMLSR  
 from the hole

The final *t* of the possessive is lenited to *d* when the locative enclitic follows. The locative has the form *-en* following a noun root and *-an* following a possessive suffix or following the nominaliser:

- (23) *selidan*  
*set-it-en*  
 trail-2DU.POSS-LOC  
 on your (dual) trail

- (24) *muluwidan*  
*mulup-it-en*  
 garden-2DU.POSS-LOC  
 to your (dual) garden

Some of the possessive suffixes have shortened forms when followed by the locative clitic. This is especially true of the third person singular suffix which reduces to a single nasal consonant, and the possessive suffix also loses its final consonant. Other suffixes lose their vowel:

- (25) *mulubman*  
*mulup-maŋ-en*  
 garden-3SG.POSS-LOC  
 in his garden

- (26) *mkaŋan*  
*mka-ŋaŋ-en*  
 house-3SG.POSS-LOC  
 in his house

- (27) *tundan*  
*tu-ndi-en*  
 water-2SG.POSS-LOC  
 to your water/river

- (28) *tundan*  
*tu-nit-en*  
 water-1DU-LOC  
 to our (dual) water

- (29) *tuŋan*  
*tu-ŋaŋ-en*  
 water-3SG.POSS-LOC  
 to his water

- (30) *tunan*  
*tu-n-en*  
 water-1SG/2PL.POSS-LOC  
 to my/our water

- (31) *tuŋidan*  
*tu-ŋit-en*  
 water-2DU/3DU.POSS-LOC  
 to your (dual)/their (dual) water

- (32) *tuŋinan*  
*tu-ŋin-en*  
 water-2DU/3DU.POSS-LOC  
 to your (dual)/their (dual) water

- (33) *sednan*  
*set-naŋ-en*  
 foot-3SG.POSS-LOC  
 on his foot
- (34) *ganzennan*  
*ganzen-n-en*  
 nearness-1SG/1PL.POSS-LOC  
 near me/us (plural)
- (35) *kilambanjan*  
*kilamban-di-en*  
 area.beneath-2SG.POSS-LOC  
 beneath you
- (36) *kandan*  
*kandan-ŋan-en*  
 base-3SG.POSS-LOC  
 at the base of it
- (37) *tunguwidan*  
*tungup-it-en*  
 between-1DU.POSS-LOC  
 between the two of us
- (38) *palaŋidan*  
*pala-ŋit-en*  
 top-2DU/3DU.POSS-LOC  
 on top of you (dual)/them (dual)
- (39) *sudnan*  
*sut-n-en*  
 middle-1PL.POSS-LOC  
 among us
- (40) *tibmannan*  
*tibman-in-en*  
 below-2PL/3PL.POSS-LOC  
 below you (plural)/them

### 1.3 VERBS

When we look at the verbal system, we find that the final voiceless stops of verb roots are changed even more than are the final stops of noun roots.

The stops *p* and *t* undergo a greater variety of changes than does *k*. The stops *p* and *t* are dropped when followed by a voiced stop, a sibilant, or *l*; are replaced with *l* when followed by a vowel; and are replaced with a voiced homorganic stop when followed by a nasal consonant. In all these environments, except with *s*, *k* is replaced with *g*, and when *l* follows *g*, the *l* is dropped.

- (41) *tidik*  
*tip-dik*  
 excrete-2SG.PRES  
 you are excreting
- (42) *kinggak*  
*kinggak-dik*  
 fear-2SG.PRES  
 you are afraid
- (43) *aigdik*  
*aik-dik*  
 find-2SG.PRES  
 you are finding it
- (44) *tisap*  
*tip-sat*  
 excrete-1SG.IMFUT  
 I will excrete
- (45) *mesem*  
*met-sem*  
 go-3SG.IMFUT  
 he will go
- (46) *aseksem*  
*asek-sem*  
 collapse-3SG.IMFUT  
 it will collapse
- (47) *tizin*  
*tip-zin*  
 excrete-3SG.PRES  
 he is excreting
- (48) *kapuzin*  
*kaput-zin*  
 sweep-3SG.PRES  
 she is sweeping
- (49) *aligzin*  
*alik-zin*  
 scratch-3SG.PRES  
 he is scratching
- (50) *tilup*  
*tip-lup*  
 excrete-1DU.PRES  
 we (dual) are excreting
- (51) *melup*  
*met-lup*  
 go-1DU.PRES  
 we (dual) are going

- (52) *ondegup*  
*ondek-lup*  
 meet-1DU.PRES  
 we (dual) are meeting

Lateral *l* is also dropped following velar *ŋ*:

- (53) *weyaŋup*  
*weyaŋ-lup*  
 straighten-1DU.PRES  
 we (dual) are straightening it

- (54) *tidnup*  
*tip-nup*  
 excrete-1PL.PRES  
 we are excreting

- (55) *medne*  
*met-ne*  
 go-1PL.IMP  
 let's go

- (56) *tibmenn*  
*tip-menn*  
 excrete-1PL.INTPAST  
 we excreted

- (57) *mebmenn*  
*met-menn*  
 go-1PL.INTPAST  
 we went

- (58) *ondegmenn*  
*ondek-menn*  
 meet-1PL.INTPAST  
 we met

- (59) *tila*  
*tip-a*  
 excrete-1SG.IMPAST  
 I excreted

- (60) *walalip*  
*walat-ip*  
 dig-3PL.PRES  
 they are digging

- (61) *kola*  
*kot-a*  
 come-1SG.IMPAST  
 I came



- (62) *ogep*  
*ok-ep*  
 vomit-3SG.IMPAST  
 he vomited

The final *t* of the salient continuative (SCON) aspect prefix *tat-* is subject to somewhat different rules. It is replaced with a voiced stop homorganic to a following verb root-initial nasal consonant; and it is dropped when followed by any other consonant or vowel.

- (63) *tabmelap*  
*tat-met-ap*  
 SCON-go-1SG.PRES  
 I am going
- (64) *tadniap*  
*tat-ni-ap*  
 SCON-eat-1SG.PRES  
 I am eating
- (65) *tapuyap*  
*tat-pu-yap*  
 SCON-carry-1SG.PRES  
 I am carrying it
- (66) *tabesenik*  
*tat-bese-nik*  
 SCON-suck-2SG.PRES  
 you are sucking it
- (67) *tasilinup*  
*tat-sili-nup*  
 SCON-mend-1PL.PRES  
 we are mending it

When a morpheme ends with a syllable having the shape: nasal consonant plus vowel, and the next morpheme begins with a voiced stop or *z*, another nasal consonant homorganic to the following voiced stop or *z* is added to the end of the NV syllable. Consider, for example, the continuative aspect prefix *ma-*:

- (68) *manzimambe*  
*ma-zi-mambe*  
 CONT-burn-CONTEMP.SS  
 it will always burn
- (69) *mambutemambap*  
*ma-bute-ma-bap*  
 CONT-awaken-CONT-1SG.REMFUT  
 I will always awaken him
- (70) *mandundulup*  
*ma-ndundu-lup*  
 CONT-pray-1DU.PRES  
 we (dual) are always praying



- (71) *mangabemambanik*  
*ma-gabe-ma-banik*  
 CONT-carry-CONT-2SG.REMFUT  
 you will always carry it (on your shoulder)
- (72) *mangakintemien*  
*ma-gaki-nte-mien*  
 CONT-die-CONT-3PL.INTPAST  
 they always died

There are several verb suffixes which have alternating shapes. One interesting group is those which begin with *b*, such as the remote past, the remote future, the irrealis, and the first person imperative suffixes. In these suffixes: the initial *b* is preceded by an *m* if the previous morpheme ends with an NV syllable, and the *b* is replaced with a *w* if the previous morpheme ends with a vowel not preceded by a nasal consonant.

- (73) *kwitiwi*  
*kwiti-bi*  
 buy-1SG.IMP  
 let me buy it
- (74) *egbi*  
*ek-bi*  
 see-1SG.IMP  
 let me see it
- (75) *nimbi*  
*ni-bi*  
 eat-1SG.IMP  
 let me eat it
- (76) *kegban*  
*kek-ban*  
 close-1SG.REMPAST  
 I closed it long ago
- (77) *mambien*  
*ma-bien*  
 live-3PL.REMPAST  
 they lived long ago
- (78) *kutuwanup*  
*kutu-banup*  
 fold-1PL.REMFUT  
 we will fold it some day
- (79) *maiṅbak*  
*maiṅ-bak*  
 read-1SG.IRR  
 had I read it/if I had read it

Several other verbal suffixes have two alternate forms:

<i>-mteman</i>	<i>-teman</i>	1SG past continuative
<i>-ya</i>	<i>-a</i>	1SG immediate past
<i>-nak</i>	<i>-dak</i>	2SG immediate past
<i>-p</i>	<i>-ep</i>	3SG immediate past
<i>-yo</i>	<i>-o</i>	2PL/3PL immediate past
<i>-nn</i>	<i>-n</i>	1PL immediate past
<i>-yan</i>	<i>-zan</i>	3SG intermediate past
<i>-nik</i>	<i>-dik</i>	2SG present
<i>-in</i>	<i>-zin</i>	3SG present
<i>-p</i>	<i>-ip</i>	2PL/3PL present
<i>-k</i>	<i>-ak</i>	3SG imperative
<i>-ndi</i>	<i>-di</i>	1DU imperative

In the above list, the first member of each pair is used with verb roots which end with a vowel, and the second is used with those which end with a consonant. The full set of alternating forms will be given later when the verb inflections are presented in table form.

The negative imperative is formed by reduplication of the last syllable of the verb root and adding the privative suffix *-piŋ*. This process can be described in five ordered steps, not all of which apply in each instance:

STEP 1 Reduplicate the last syllable of the verb root:

- (80) *kututupiŋ*  
*kutu-tu-piŋ*  
 fold-fold-PRIV  
 don't fold it

STEP 2 Eliminate the final consonant, if there is one, of the (initial) verb root:

- (81) *eekepiŋ*  
*ek-ek-piŋ*  
 see-see-PRIV  
 don't look

STEP 3 Apply morphophonemic rules to the final consonant of the reduplicated (i.e. non-initial) root. Before the initial *p* of the suffix a root-final *p* or *t* is eliminated, but root-final *k* is not.

- (82) *kwakwapipiŋ*  
*kwat-kwat-piŋ*  
 go.up-go.up-PRIV  
 don't go up

- (83) *titipiŋ*  
*tip-tip-piŋ*  
 excrete-excrete-PRIV  
 don't excrete

- (84) *sesekepiŋ*  
*sek-sek-piŋ*  
 carry-carry-PRIV  
 don't carry it

STEP 4 Add a homorganic nasal consonant before an initial voiced stop or voiced sibilant in the first syllable of the reduplicated root:

- (85) *bembepiŋ*  
*be-be-piŋ*  
 put-put-PRIV  
 don't put it
- (86) *andendepiŋ*  
*ande-ande-piŋ*  
 open-open-PRIV  
 don't open it
- (87) *muŋguŋguŋpiŋ*  
*muŋguŋ-muŋguŋ-piŋ*  
 wind.around-wind.around-PRIV  
 don't wind it around
- (88) *zanzapiŋ*  
*za-za-piŋ*  
 tie-tie-PRIV  
 don't tie it

An exception to Step 4 is the following verb:

- (89) *kiŋgagapiŋ*  
*kiŋgat-kiŋgat-piŋ*  
 fear-fear-PRIV  
 don't be afraid

STEP 5 If a sequence of *mV-mV* results from a reduplication, replace the second *m* with a *b*:

- (90) *mebepiŋ*  
*met-met-piŋ*  
 go-go-PRIV  
 don't go
- (91) *mâbâpiŋ*  
*mât-mât-piŋ*  
 chase-chase-PRIV  
 don't chase it

## CHAPTER 2

### STEMS

Nabak has a large number of derived stems. They are formed in one of three possible ways: by affixation, by reduplication or by compounding.

#### 2.1 NOUNS: NOMINALISER, REDUPLICATION, COMPOUNDING

Many noun stems are formed by adding the nominalising suffix. There are three allomorphs of this nominalising suffix: *-naŋ*, *-ŋaŋ* and *-maŋ*. These are the same in form as the third person singular allomorphs of the possessive marker. When used as a nominalising suffix, there is no possessive sense involved.

In addition, adjectives are formed from verbs or other word classes by suffixation with the same set of forms—see §2.3 below. We will gloss these forms as 3SG.POSS when they function as possessives, but as NMLSR (nominaliser) when they function as a stem-forming suffix which produces either a noun or an adjective (or an adverb or locative word).

- (92) *didigŋaŋ*  
*didik-ŋaŋ*  
thicket-NMLSR  
woods
- (93) *tuŋaŋ*  
*tu-ŋaŋ*  
water-NMLSR  
ditch
- (94) *indaŋaŋ*  
*inda-ŋaŋ*  
that.over.there-NMLSR  
that over there
- (95) *gwaenaŋ*  
*gwaen-naŋ*  
up.there-NMLSR  
that one up there
- (96) *kulekiŋaŋ*  
*kuleki-ŋaŋ*  
what-NMLSR  
which one

- (97) (Sonda) *tibmanan*  
 (Sonda) *tibman-nan*  
 Sunday below-NMLSR  
 on (Sunday) before last

Because the three nominalising allomorphs *-nan*, *-nan* and *-man* are the same as the 3SG.POSS allomorphs, there can be ambiguity and even multiple marking. For example:

- (98) *gakikinan*  
*gaki-gaki-nan*  
 die-die-NMLSR  
 corpse
- (99) *gakikinan*  
*gaki-gaki-nan*  
 die-die-NMLSR  
 death/dead
- (100) *gakikinan*  
*gaki-gaki-nan*  
 die-die-3SG.POSS  
 his death
- (101) *gakikinan*  
*gaki-gaki-nan-nan*  
 die-die-NMLSR-3SG.POSS  
 his corpse

Other noun stems are formed by reduplicating a verb root with or without the nominalising suffix. The following examples show noun roots formed by reduplicating an intransitive verb root, without the nominaliser:

- (102) *gakiki*  
*gaki-gaki*  
 die-die  
 death
- (103) *mama*  
*ma-ma*  
 live-live  
 life
- (104) *mebet*  
*met-met*  
 go-go  
 travelling/a going  
 (For example, the motion of a swing is called *mebet kokot* 'a going a coming')
- (105) (mundum) *totatat*  
 (mundum) *tot-tat-tat*  
 (place) down-stay-stay  
 chair

- (106) *(mundum) wewe*  
*(mundum) we-we*  
 (place) sleep-sleep  
 bed

- (107) *auu*  
*au-au*  
 fight-fight  
 the fight

The following examples show noun stems formed by reduplicating an intransitive verb root and adding the nominaliser:

- (108) *mobodnaŋ*  
*mot-mot-naŋ*  
 ascend-ascend-NMLSR  
 big-headed person (i.e. proud)

- (109) *gakikiŋaŋ*  
*gaki-gaki-ŋaŋ*  
 die-die-NMLSR  
 corpse

The following examples show noun stems formed by reduplicating a transitive verb root, without the nominaliser:

- (110) *kamemet*  
*kamet-kamet*  
 planting-planting  
 the planting

- (111) *nânâ*  
*nâ-nâ*  
 know/hear-know/hear  
 knowledge/attention

- (112) *sebembe*  
*sebe-sebe*  
 pass.by-pass.by  
 the point of passing

- (113) *mâbât*  
*mât-mât*  
 chase-chase  
 the chase

- (114) *tâtâ*  
*tâ-tâ*  
 to.knot-to.knot  
 a knot

The following noun stems were formed by reduplicating a transitive verb root and adding the nominaliser suffix:

- (115) *aseleleŋaŋ*  
*asele-asele-ŋaŋ*  
 split-split-NMLSR  
 a juncture (e.g. road fork)

- (116) *ululuŋaŋ*  
*ulu-ulu-ŋaŋ*  
 saw-saw-NMLSR  
 a saw (tool)

- (117) *antutuŋaŋ*  
*antu-antu-ŋaŋ*  
 cut-cut-NMLSR  
 the cutting

Other noun stems are formed by reduplicating a noun root:

- (118) *satetek*  
*sat-tek-tek*  
 forest-vine-vine  
 species of tree

- (119) *kwakwap*  
*kwap-kwap*  
 rat-rat  
 kind of rat

And other compound noun stems are composed of two juxtaposed noun roots. Some forms are shown with a possessive suffix for those items which are inherently possessed, since this is how they typically occur (i.e. with a suffix of appropriate person and number for the possessor).

- (120) *maptâgâ*  
*map-tâgâ*  
 rain-wind  
 storm

- (121) *mambibm*  
*mam-bip-m*  
 mother-father-1SG.POSS  
 my parents

- (122) *dabmeniŋ*  
*dat-meniŋ-ŋ*  
 older.brother-younger.brother-1SG.POSS  
 my male siblings

- (123) *ŋogzubdi*  
*ŋok-zup-di*  
 head-feather-2SG.POSS  
 your hair



- (124) *animbi*  
*an-imbi*  
 man-woman  
 adults/people

## 2.2 VERBS: CAUSATIVE, COMPOUNDING

A limited number of intransitive verb roots may take the causative marker *mi-* (or its allomorph *m-*) to form a transitive verb stem. The causative marker is actually just the verb *mi-* 'make', 'do', 'happen'. Some examples are:

- (125) *Wazin.*  
*wat-zin*  
 stand-3SG.PRES  
 He stands up.
- (126) *Mwazin.*  
*mi-wat-zin*  
 CAUS-stand-3SG.PRES  
 He stands it up.
- (127) *Katignəŋ bein.*  
*katikəŋ be-in*  
 strong be-3SG.PRES  
 It becomes stiff.
- (128) *Mkatignəŋ bein.*  
*mi-katikəŋ be-in*  
 CAUS-strong be-3SG.PRES  
 He made it stiff.
- (129) *Mozin.*  
*mot-zin*  
 ascend-3SG.PRES  
 He goes up.
- (130) *Mmozin.*  
*mi-mot-zin*  
 CAUS-ascend-3SG.PRES  
 He takes it up.

Another causative construction is to use the verb *mi-* as a (lexical) medial verb preceding an intransitive verb. Some examples are:

- (131) *Mma yeŋzin.*  
*mi-ma yeŋ-zin*  
 do-MED.1SG.DS laugh-3SG.PRES  
 I make him laugh.
- (132) *Mti yeŋa.*  
*mi-ti yeŋ-a*  
 do-MED.SS laugh-1SG.IMPAST  
 I made myself laugh.



Because of the phenomenon of clause chaining in Papuan languages, it is possible for a number of consecutive verb stems to coalesce to form a single grammatical word. While this has the appearance of compounding, it really is not. There is skewing of form and function when this happens. The individual stems retain their function as elemental clauses in a clause chain, while grammatically the word so formed has some properties of a single verb (e.g. it may take a final verb inflection following the last verb stem in the coalesced chain). This is covered in more detail in the beginning of §8.5.

- (133) *kotat*  
*kot-tat*  
 come-stay  
 come and stay
- (134) *Towezin.*  
*tot-met-zin*  
 down-go-3SG.PRES  
 He is going down.
- (135) *Moan̄sap.*  
*mot-aŋ-sap*  
 ascend-cut-1SG.IMFUT  
 I will go up and cut it.
- (136) *totat*  
*tot-tat*  
 down-stay  
 sit down
- (137) *mewakot*  
*met-wat-kot*  
 go-carry-come.2SG.IMP  
 go carry it and come

## 2.3 ADJECTIVES

Adjective stems are formed by suffixing the nominaliser morpheme, which has the allomorphs *-naŋ*, *-ŋaŋ*, *-maŋ* as discussed in the preceding sections, to a reduplicated verb root or to a nominal or adverbial root. There are no strong grounds for establishing a class of adjectives separate from nouns. Many nouns may be used either as nominals or as adjectives, and so while the adjectival function exists, its exponents come from the class of nominals.

The examples below illustrate nominals formed with the nominaliser suffix and which we have observed being used as adjectives by Nabak speakers.

Nominaliser with a reduplicated verb root (a reduplicated verb root forms a nominal root):

- (138) *gakikiŋaŋ*  
*gaki-gaki-ŋaŋ*  
 die-die-NMLSR  
 death-NMLSR  
 dead

- (139) *kingagadnaŋ*  
*kingat-kingat-naŋ*  
 be.afraid-be.afraid-NMLSR  
 fear-NMLSR  
 fearful

- (140) *niniŋaŋ*  
*ni-ni-ŋaŋ*  
 eat-eat-NMLSR  
 edible

Nominaliser with an adverb root:

- (141) *belagŋaŋ*  
*belak-ŋaŋ*  
 non.volition-NMLSR  
 in vain, without purpose

Nominaliser with nominal roots:

- (142) *tigŋaŋ*  
*tik-ŋaŋ*  
 sweet-NMLSR  
 sweet

- (143) *nugŋaŋ*  
*nuk-ŋaŋ*  
 heavy-NMLSR  
 heavy

- (144) *bagŋaŋ*  
*bak-ŋaŋ*  
 soft-NMLSR  
 soft

- (145) *sobmaŋ*  
*sop-maŋ*  
 black-NMLSR  
 black

- (146) *kibmaŋ*  
*kip-maŋ*  
 hot-NMLSR  
 hot, warm

- (147) *taŋganaŋ*  
*taŋgan-naŋ*  
 old-NMLSR  
 old (i.e. not new)

## 2.4 ADVERBS: ADDITIVE SEMBLATIVE CLITIC

Adverb stems are formed by suffixing the additive semblative clitic (ADDSEMB) *-gak*, *-ak* to various other roots and stems. There is a brief discussion of this clitic in Text 1, following the section beginning with clause 281. It is discussed in more detail in §5.8.3.

Briefly, this suffix indicates ‘sameness’ or ‘likeness’ (hence the characterisation as a semblative), but with further nuances which amount to something like the idea of ‘more of’. Just what this ‘more of’ sense entails depends on the particular stems the suffix occurs with. Sometimes it entails the idea of intensification, sometimes it entails the idea of more of an action, and at other times it can mean an action is habitual, or even gives the sense that an action is normative (i.e. a typical or cultural activity). Whatever the precise nuance in any context, the word class which it produces is grammatically an adverb.

Additive semblative with adverb root:

- (148) *yegak*  
*yek-gak*  
 not-ADDSEMB  
 never, neither, definitely not

Additive semblative with pronoun stem:

- (149) *igagak*  
*ek-ak-ak*  
 3SG-REFL-ADDSEMB  
 alone

Additive semblative with verb stem:

- (150) *kingagalak*  
*kingat-kingat-ak*  
 be.afraid-be.afraid-ADDSEMB  
 fear-ADDSEMB  
 fearfully

Additive semblative with numeral root:

- (151) *kwewak*  
*kwep-ak*  
 one-ADDSEMB  
 in common

Additive semblative with derived noun stem:

- (152) *bekanarak*  
*bekan-nar-ak*  
 bad-NMLSR-ADDSEMB  
 badly

Additive semblative with adjectival nominal stems:

- (153) *ɣamarak*  
*ɣamar-ak*  
 red-ADDSEMB  
 reddened

- (154) *ilinsakwewak*  
*ili-nsakwep-ak*  
 all-together-ADDSEMB  
 completely
- (155) *dolagŋaŋak*  
*dolak-ŋaŋ-ak*  
 good-NMLSR-ADDSEMB  
 well
- (156) *tigŋaŋak*  
*tik-ŋaŋ-ak*  
 sweet-NMLSR-ADDSEMB  
 enjoyably, pleasantly

Additive semblative with a semblative word:

- (157) *pibonak*  
*pi-boŋ-ak*  
 this-OSEMB-ADDSEMB  
 just the same as, like this one

## 2.5 DAYS OF THE WEEK, KINSHIP TERMS

Some days of the week and some kinship terms are derived forms. They are based upon the following roots:

<i>mam</i>	thumb
<i>yu</i>	index finger
<i>muŋ</i>	middle finger
<i>gwat</i>	ring finger
<i>sa</i>	little finger

The preceding words, except for *sa*, may occur following the noun *bet* ‘hand’ to form the lexical items for the different days of the week:

<i>begwat</i>	Tuesday
<i>bebmūŋ</i>	Wednesday
<i>beyu</i>	Thursday
<i>bebman</i>	Friday

In a similar manner, the words for the different fingers (excluding the thumb) may occur following the kinship term *bip* ‘father’, ‘father’s brother’. The resulting forms are used as part of the paradigm of birth ranking terms for uncles—where there is an ordering according to the age of the relative concerned.

<i>bibyu</i>	first-born uncle
<i>bibmūŋ</i>	second-born uncle
<i>bigwat</i>	third-born uncle
<i>bibsa</i>	fourth-born uncle

## CHAPTER 3

### WORDS

#### 3.1 NOUNS

All nouns may optionally be possessed and/or pluralised. If pluralised, then the possessive marking must be present as well.

Members of the body-part subclass of nouns usually occur in the possessive form. An exception is when the body part is used in an existential statement such as ‘there is a hand’, where the word *bet* ‘hand’ would occur in uninflected form.

- (158) *bet*  
a hand
- (159) *bedi*  
*bet-di*  
hand-2SG.POSS  
your hand
- (160) *zikat*  
an eye
- (161) *zikalidne*  
*zikat-it-ne*  
eye-3DU.POSS-PL  
their (dual) eyes

Mass nouns:

- (162) *kwaj*  
grass
- (163) *kwajaj*  
*kwaj-naj*  
grass-3SG.POSS  
his grass

Mass nouns when pluralised may have an alternate meaning, for example:

- (164) *tunne*  
*tu-n-ne*  
water/river-1SG.POSS-PL  
my rivers
- (165) *msadnne*  
*msat-n-ne*  
ground/country-1PL.POSS-PL  
our countries

Terms which refer to the cosmos:

- (166) *map*  
rain
- (167) *mabm*  
*map-m*  
rain-1SG.POSS  
my rain (rain can be considered to be possessed by a witchdoctor whose magic brought it)

Abstract nouns:

- (168) *gakikiŋaŋ*  
*gaki-gaki-ŋaŋ*  
die-die-3SG.POSS  
his death
- (169) *nânândi*  
*nâ-nâ-ndi*  
know-know-2SG.POSS  
your knowledge
- (170) *dolagŋaŋin*  
*dolakŋaŋ-in*  
beauty-2/3PL.POSS  
your (plural) beauty / their beauty

Count nouns:

- (171) *nanzaŋdine*  
*nanzaŋ-di-ne*  
stone-2SG.POSS-PL  
your stones
- (172) *anne*  
*an-n-ne*  
man-1SG.POSS-PL  
my men

Proper nouns:

- (173) *Kwebogŋ*  
*Kwebok-ŋ*  
Kwebok-1SG.POSS  
my Kwebok  
(may be used in a situation where two men have the same name and a wife wishes to distinguish between her husband and the other man)

Kinship terms:

Kinship terms take obligatorily possessive suffixation in all non-vocative occurrences. Some of them may lack the possessive when used vocatively.

- (174) *Biat!*  
Niece/Nephew! (man speaking in vocative)



- (175) *biadh*  
*biat-n*  
 niece/nephew-1SG.POSS  
 my niece/nephew
- (176) *nani*  
 Mother-in-law! (vocative)
- (177) *naniŋaŋ*  
*nani-ŋaŋ*  
 mother.in.law-3SG.POSS  
 her mother-in-law

There is a subclass of kinship terms which are obligatorily possessed in the vocative:

- (178) *ibm*  
*ip-m*  
 sister-1SG.POSS  
 my sister/Sister! (vocative)
- (179) *nemundine*  
*nemu-ndi-ne*  
 son-2SG.POSS-PL  
 your sons

Common nouns:

- (180) *mka*  
 house
- (181) *mkaŋin*  
*mka-ŋin*  
 house-2/3PL.POSS  
 your (plural) house/their house
- (182) *tam*  
 dog
- (183) *tamm*  
*tam-m*  
 dog-1SG.POSS  
 my dog

TABLE 1: THE STRUCTURE OF NOUNS

stem	(optional) possessive	(optional) -ne PL
------	-----------------------	-------------------

Certain of these nouns are kinship terms. All kinship terms are obligatorily possessed in all non-vocative occurrences and a subset of them is also obligatorily possessed when vocative.

TABLE 2: THE POSSESSIVE SUFFIXES

	Singular	Dual	Plural
First	-n ~ -m ~ -ŋ	-nit ~ -it	-n ~ -m ~ -ŋ
Second	-ndi ~ -di	-ŋit ~ -it	-ŋin ~ -in
Third	-ŋaŋ ~ -maŋ ~ -naŋ	-ŋit ~ -it	-ŋin ~ -in

The first allomorph listed occurs with roots ending in vowels. Of those suffixes having two allomorphs, the second occurs following noun roots ending in a consonant. Of those suffixes with three allomorphs, those allomorphs beginning with bilabial, alveolar, or velar nasals occur with noun roots ending with a bilabial, alveolar, or velar consonant respectively.

The plural suffix is *-ne*, and in Nabak plural indicates more than one (i.e. inclusive of dual). The plural suffix can occur only when a possessive suffix precedes it.

Possessive is marked the same way for inanimate or animate nouns:

- (184) *tep kâŋaŋ*  
       *tep kâ-ŋaŋ*  
       fire ashes-3SG.POSS  
       the fire's ashes
- (185) *an bednaŋ*  
       *an bet-naŋ*  
       man hand-3SG.POSS  
       the man's hand

(Recall also that the third person singular possessive marker is also used as a nominaliser. This was discussed earlier.)

Possession and number are the only inflectional affixes which occur on nouns on the word level. The other instances of inflection of nouns involve case and other clitics.

There is no significant morphological or syntactic difference in Nabak between animate and inanimate, human and non-human, mass and count nouns.

### 3.2 PRONOUNS

Nabak has a large number of pronouns. We give the paradigms in the table below. There is evidence that internal morphological decomposition is possible, but not without considerable difficulty in quite a number of the forms. Historical reshapings have sometimes made consistent synchronic morphological analysis impossible, and reconstruction of the original proto-forms is sufficiently difficult for us not to attempt it in this paper. We have therefore listed the pronominal forms as if they were single morphemes, and leave the historical analysis for others to attempt.

The table shows the morphological similarities throughout each set (e.g. the formative *-ak* occurs in all the reflexive forms) as well as throughout each person (e.g. *n-*, the formative indicating first person).

English glosses for the pronouns are given separately following the table, using the first person singular pronouns to exemplify the nuances of meaning. The English meanings for other persons and numbers are similar, but with appropriate person and number changes. Note that the *k* phoneme of the initial syllable of the third person plural forms is pronounced as the voiced stop *g*.

Some pronouns have alternate forms, and such alternates are shown immediately below the form with which they alternate. No significance should be attached to the order of presentation of the alternates. Gender is not significant for third person forms, so that the



third person singular pronouns have English equivalents 'he', 'she', 'it', 'he himself', 'she herself', 'it itself', and so forth.

Note that there is a paradigm of genitive pronouns. Formal genitives do not occur otherwise in the morphology of Nabak except for a genitive interrogative form, the exponents of possession elsewhere in the language involve benefactive case and/or possessive marking.

TABLE 3: NABAK PRONOUNS

		Singular	Dual	Plural
First person	Subject/Object	<i>neŋ</i>	<i>nit</i>	<i>nin</i>
	Emphatic	<i>nen</i>	<i>nilit</i>	<i>nin</i>
	Reflexive	<i>nenak</i>	<i>ndak</i>	<i>nnak</i>
	Genitive	<i>nâlen</i>	<i>nigalen</i>	<i>nigalen</i>
	Benefactive	<i>nâgât</i>	<i>nigat</i>	<i>niggat</i>
	Emphatic Genitive	<i>nenangalen</i>	<i>ndangalen</i>	<i>nnangalen</i>
	Associative	<i>neŋo</i>	<i>nilo/nitlo</i>	<i>nino</i>
	Comitative	<i>nemak</i> <i>neŋmak</i>	<i>nibmak</i> <i>nitmak</i>	<i>nimak</i> <i>ninmak</i>
Second person	Subject/Object	<i>geŋ</i>	<i>it</i>	<i>in</i>
	Emphatic	<i>giti</i>	<i>ilit</i>	<i>ilin</i>
	Reflexive	<i>gitak</i>	<i>ilidak</i>	<i>ilinak</i>
	Genitive	<i>gâlen</i>	<i>igalen</i>	<i>igalen</i>
	Benefactive	<i>gâgât</i> <i>gitangât</i>	<i>igat</i>	<i>iggat</i>
	Emphatic Genitive	<i>gitangalen</i>	<i>ilidangalen</i>	<i>ilidangalen</i>
	Associative	<i>geŋo</i>	<i>ilo</i> <i>itlo</i>	<i>ino</i>
	Comitative	<i>gemak</i> <i>geŋmak</i>	<i>idmak</i> <i>ibmak</i>	<i>imak</i> <i>inmak</i>
Third person	Subject/Object	<i>ek</i>	<i>eget</i>	<i>ekŋen</i>
	Emphatic	<i>igŋaŋ</i>	<i>ilit</i>	<i>ilin</i>
	Reflexive	<i>igak</i>	<i>ilidak</i>	<i>ilinak</i>
	Genitive	<i>egalen</i>	<i>egegalen</i>	<i>ekŋegalen</i>
	Benefactive	<i>egat</i>	<i>egegat</i> <i>igat</i>	<i>ekŋegale</i> <i>n</i>
	Emphatic Genitive	<i>igŋangalen</i>	<i>egetgalen</i> <i>ilidangalen</i>	<i>ekŋegale</i>
	Associative	<i>ego</i>	<i>ilo</i> <i>egetlo</i>	<i>ino</i> <i>ekŋeno</i>
	Comitative	<i>egmak</i>	<i>egebmak</i> <i>egedmak</i>	<i>ekŋenmak</i>

The meanings for the first person singular set of pronouns are as follows, where different possible translation equivalents for a single form are separated by commas, and X stands for another referent:

Subject/Object	<i>neŋ</i>	I, me
Emphatic	<i>nen</i>	I myself
Reflexive	<i>nenak</i>	myself, I only
Genitive	<i>nâlen</i>	my

Benefactive	<i>nâgât</i>	my, for me
Emphatic Genitive	<i>nenangalen</i>	my very own
Associative	<i>neŋo</i>	I together with X
Comitative	<i>nemak /neŋmak</i>	with me, I and X

Examples of the use of various of these pronouns:

#### SUBJECT

- (186) *Neŋ penanŋ ku nâ-yap.*  
 1SG really NEG know-1SG.PRES  
 I really don't know it.

(Note that the focus enclitic *-aŋ* may occur on all the subject pronouns except *neŋ* and *geŋ*.)

#### OBJECT

- (187) *Ek-aŋ ek ek-ep.*  
 3SG-FOC 3SG see.him-3SG.IMPAST  
 He saw him.

#### EMPHATIC

- (188) *Nen ku-ya.*  
 1SG.EMPH kill.it-1SG.IMPAST  
 I myself killed it.

#### REFLEXIVE

- (189) *Nenak ek-ap.*  
 1SG.REFL see-1SG.PRES  
 I see myself.
- (190) *Nenak met-man.*  
 1SG.REFL go-1SG.INTPAST  
 Only I went.

#### GENITIVE

- (191) *Nâlen mka-n pi-en.*  
 1SG.GEN house-1SG.POSS this-LOC  
 My house is here.
- (192) *Gâlen den?*  
 2SG.GEN where  
 Where is yours?

#### BENEFACTIVE (used for possessives as well as benefactives)

- (193) *nâgât do-n*  
 1SG.BEN cousin-1SG.POSS  
 my cousin
- (194) *Egat.*  
 3SG.BEN  
 [It is] his.

- (195) *Nâgât tat-zin.*  
 1SG.BEN stay-3SG.PRES  
 Mine is here./He is here for me.

- (196) *Nigat met-ep.*  
 1DU.BEN go-3SG.IMPAST  
 He went for us.

## EMPHATIC GENITIVE

- (197) *Gitangalen.*  
 2SG.EMPH.GEN  
 [It is] your very own.

- (198) *ilidangalen mulup*  
 2DU.EMPH.GEN garden  
 your very own garden

(Note that sometimes the formative *galen* is replaced with the benefactive enclitic *-gat*.)

## ASSOCIATIVE

- (199) *Nego gego .met-di.*  
 1SG.ASSOC 2SG.ASSOC go-1DU.IMP  
 Let's go together.

## COMITATIVE

- (200) *Nemak kot-sât-mi-nik?*  
 1SG.COM come-DESID-do-2SG.PRES  
 Do you want to come with me?

- (201) *Egmak ke tat-ø.*  
 3SG.COM that stay-2SG.IMP  
 Stay there with him.

Pronouns normally replace a noun or proper noun when the referent is old information or is known from context, as in:

- (202) *Nin Rabaul-gat-naŋ-en alakŋati kot-nup.*  
 1PL Rabaul-BEN-NMLSR-LOC now come-1PL.PRES  
 We are coming from Rabaul now.

(Note: the collocation of suffixes BEN + NMLSR + LOC is the regular way in Nabak to express an ablative function.)

At discourse level a coreferential pronoun may occur immediately following a noun phrase. This is part of the system for introducing and tracking salient participants. For example:

- (203) *Imbi ekŋen-aŋ nemba wat-sât didik-ŋaŋ-en.*  
 woman 3PL-FOC child give.birth-DESID bush-NMLSR-LOC  
 Women, they like to deliver their babies in the bush.

Pronouns are used to avoid ambiguity when the person distinctions on verb suffixes are conflated.

- (204) *Nit weyaŋ-lup.*  
 1DU straighten-DU.PRES  
 We (dual) repair it.

Pronouns are also used to clarify which person is being referred to when the person distinctions on possessive suffixes are conflated.

- (205) *ingalen tu-ŋin-en*  
 2PL.GEN water-2PL/3PL.POSS-LOC  
 on your (plural) river

### 3.3 DEMONSTRATIVES

The table below lists the various demonstratives of Nabak. The uninflected demonstrative forms are used as demonstrative pronouns (i.e. ‘this’, ‘that’, etc.). When inflected the class of demonstratives has a different function: with locative inflection they become spatial deictics (i.e. ‘here’, ‘there’, etc.); with reduplicated locative inflection they function as allatives (i.e. ‘to here’, ‘to there’, etc.); with directional inflection they function as directionals (i.e. ‘this way’, ‘that way’, etc.).

They may also take a *ka-* ‘specific’ prefix, which indicates that the referent of the demonstrative is a specific one. (The allomorphs of this prefix are *-ka*, *-kaŋ*, and *-kam*.) The *ka-* prefix is not used with the distant demonstrative *ke* ‘that’, and a form *be-* ‘specific’ is used suppletively. Instances of the use of *be-* can be seen in Text 1, clauses 35, 36, 307, 313, 347 and 374.

The following table lists the various forms known to occur. The base forms are in the left column. The directional has two allomorphs, *-eset* and *-set*. A few forms have alternatives, and these are shown one under the other in the table. Alternative forms involve no semantic differences with the exception of *ka-inda* ‘long way over there’ which indicates a greater degree of separation from the speaker than does *ka-nda* ‘over there’. The locative form *kaim* is used by lowlands speakers, while the mountain people use *baen*.

TABLE 4: DEMONSTRATIVES

	<i>ka-</i> specific	<i>-en</i> locative	<i>-en-en</i> allative	<i>-eset</i> directional
<i>pi</i> this	<i>ka-pi</i> specifically this one	<i>pi-en</i>  here	<i>pi-en-en</i> <i>pigo-set</i> to here	<i>pi-eset</i>  this way
<i>ke</i> that	<i>be-ke</i> specifically that one		<i>ke-en-en</i> <i>kogo-set</i> to there	<i>ke-eset</i>  that way
<i>inda</i> that over there (removed)	<i>ka-nda</i> <i>ka-inda</i> specifically	<i>inda-en</i> <i>da-en</i> there	<i>indaki</i>  from there	<i>da-en-e</i> that way
<i>gwa</i> that above	<i>kaŋ-gwa</i> specifically up there	<i>gwa-en</i> above	<i>gwa-en-en</i> upwards	<i>gwa-eset</i> up that way
<i>ba</i> that below	<i>kam-ba</i> specifically down there	<i>ba-en</i> <i>kaim</i> below	<i>baenen</i> downwards	<i>baeset</i> down that way

### 3.4 ADJECTIVES

Adjectives are not a separate class of words from nouns. The category 'adjective' exists semantically for those nouns which can function as modifiers of a head noun. However, since all such 'adjectives' can function as head nouns themselves, it is not reasonable to treat them as a separate part of speech from nouns. We shall, for convenience, use the label 'adjective', but with the understanding that we are talking about a nominal used with adjectival function.

Many adjectives are formed by a stem followed by the nominaliser suffix, as noted earlier. In the examples below the segmentation is given; however, in the texts we have not segmented the NMLSR morpheme in such forms for the sake of expediency—where it occurs is usually quite obvious. Also, some stems do not exist independently of the following nominaliser, and for such a segmentation would not be apt.

Adjectives may be used to indicate the following categories:

Quality:	<i>dolak-ŋaŋ</i>	good-NMLSR
	<i>sambubu-ŋaŋ</i>	rotten-NMLSR
Size:	<i>tembe</i>	big
	<i>isik-ŋaŋ</i>	little-NMLSR
Dimension:	<i>teep-maŋ</i>	tall/long-NMLSR
	<i>da-naŋ</i>	short-NMLSR
Colour:	<i>ŋa-maŋ</i>	red-NMLSR
	<i>sat-naŋ</i>	white-NMLSR
Age:	<i>pe-naŋ</i>	old-NMLSR (of people)
	<i>tangam-maŋ</i>	old-NMLSR (not new)
Weight:	<i>nuk-ŋaŋ</i>	heavy-NMLSR
	<i>imbela-ŋaŋ</i>	light-NMLSR
Number:	<i>kwep</i>	one
	<i>zut</i>	two
	<i>tuk</i>	three

(Note: higher numbers are expressed by phrases.)

Quantity:	<i>kilisik</i>	many
	<i>pesekwep</i>	all
Shape:	<i>melesin</i>	round (as plate)
	<i>kililin</i>	round (as ball)
Condition:	<i>kingagat-naŋ</i>	fearful-NMLSR
	<i>gakiki-ŋaŋ</i>	dead-NMLSR

Of these, *tembe*, *teep*, *da*, *pe*, *tangam*, *nuk* and *imbela* always occur with the NMLSR affix. *Dolak* can occur without the NMLSR as in *dolak-sat* good-INTENS 'very good'; *sambu* is also a verb stem meaning 'rot', or 'decay'; *sat* can occur as a nominal modifier, as in *nembuam sat* 'white fly', and *yaŋop sat* 'white bamboo'; the root *sop* 'dark' which with NMLSR forms an adjective *sop-maŋ* used for plants, insects or people who are dark, can also occur without the NMLSR as in *wene-sop* '2nd.born-dark'.

Adjectives may be inflected to intensify their regular meaning.

<i>kâṅkâ-maṅ</i>	blue-NMLSR	blue
<i>kâṅkâ-ma-nik</i>	blue-NMLSR-INTENS	bluer
<i>ṅep</i>		good, enough, alright
<i>ṅep-nik</i>	good-INTENS	better

Note that a superlative such as ‘very blue’ is formed by a phrasal construction, *kâṅkâmaṅ penāṅ* (lit. blue very).

Adjectives can function as common nouns. That is, they can take the possessive and number suffixes. From this point on we will not segment the nominaliser formative unless its presence is optional or unless it is preceded by another suffix.

- (206) *nugṅaṅ-di*  
heavy-2SG.POSS  
your load
- (207) *tembe-n-ne*  
big-1SG/1PL.POSS-PL  
our leaders (lit. our big ones)
- (208) *teebmaṅ-di*  
long-2SG.POSS  
your long one
- (209) *ṅamaṅaṅ*  
*ṅamaṅ-ṅaṅ*  
red-3SG.POSS  
its redness

Adjectives can be reduplicated and still function as modifiers of a following noun. When this occurs it indicates plurality of reference for the noun.

- (210) *mka tembe tembe*  
house big big  
big houses
- (211) *imbi dolagṅaṅ dolagṅaṅ*  
woman good good  
good women

(*Dolagṅaṅ* is actually formed from *dolak-ṅaṅ* good-NMLSR. We will usually not segment the NMLSR suffix when its function is just word formation.)

Adjectives function as modifiers in the noun phrase.

- (212) *ele tangamaṅ*  
string.bag old  
an old string bag
- (213) *tam gakikiṅaṅ*  
*tam gaki-gaki-ṅaṅ*  
dog die-die-NMLSR  
a dead dog



### 3.5 ADVERBS

Adverbs are a distinct class of words from nominals. Some are single morphemes, but most are formed by the addition of the additive semblative morpheme *-(g)ak* to a stem from another part of speech category. The formation of adverb stems was discussed in §2.4. Some adverbs are:

<i>bisawak</i>	slow-ADDSEMB	slowly
<i>sakwep</i>		quickly
<i>yek-ak</i>	not-ADDSEMB	never, neither, definitely not
<i>ilinsakwep-ak</i>	complete-ADDSEMB	completely
<i>pi-boŋ-ak</i>	this-OSEMB-ADDSEMB	just like that
<i>ŋamaŋ-ak</i>	red-ADDSEMB	reddened
<i>belak</i>		in vain, non-volition

The segmentation of *belak* is uncertain because the putative stem (probably *bet*) is uncertain—although it may be the word meaning ‘hand’, because *belak* can take the meaning ‘empty-handed’, and this could easily have been extended to the more general meaning ‘in vain’. The word *bisawak* is unsegmented because the putative stem *\*bisap* is unknown. *Ilinsakwep* is also attested without the final ADDSEMB morpheme.

Reduplicating the adverb intensifies the meaning:

- (214) *Sakwep sakwep met-zin.*  
 quickly quickly go-3SG.PRES  
 He goes very quickly.

(Note: This is synonymous with *sakwep penaŋ mezin* quickly very/really go.3SG.PRES ‘He really goes quickly’.)

- (215) *Belak belak met-a.*  
 in.vain in.vain go-1SG.IMPAST  
 I really went for nothing.

### 3.6 INTERROGATIVES

Polar interrogatives are formed from the declarative simply by changing the intonation contour so that pitch rises at the end of the sentence.

Non-polar interrogatives are formed using interrogative words. This class comprises a few stems and various suffixes—mostly case suffixes. The interrogative stem *zi* has an alternative form *zuk*; *de* is a stem meaning ‘where’. The stem meaning ‘who’ is *kwi*; the derivation of the forms *kuleki* and *kulekiet* is obscure, although evidently they are based on the root *kwi* ‘who’, and the *u* vowel probably implies that the labialised phoneme *kw* in *kwi* was historically the sequence *\*ku*. The segmentation of *kuleki* and *kwileki* is probably *kwi-leki*, but the formative *\*leki* is unknown.

The following are the interrogative words which occur as free forms. We call these forms content interrogatives, since one of their functions is to ask the hearer to supply information about something.



<i>kuleki, kwileki</i>			what?
<i>kulekiet</i>	<i>kuleki-yet</i>		why?
<i>kwiaŋ</i>	<i>kwi-aŋ</i>	who-FOC	who?
<i>kwi</i>			who?, whom?
<i>kwialen</i>	<i>kwi-yet-en</i>	who-BEN-LOC	whose?
<i>de</i>			where?
<i>den</i>	<i>de-en</i>	where-LOC	where?
<i>denen</i>	<i>de-en-en</i>	where-LOC-LOC	to where?
<i>desedgadnaŋ</i>	<i>de-set-gat-naŋ</i>	where-DIR-BEN-NMLSR	from where?
<i>deset</i>	<i>de-set</i>	where-DIR	which way?
<i>deyet</i>	<i>de-yet</i>	where-BEN	which?
<i>zugŋan</i>	<i>zuk-ŋan</i>	interrogative-NMLSR	when?
<i>ziboŋ</i>	<i>zi-boŋ</i>	interrogative-OSEMB	like which?
<i>zigok</i>	<i>zi-gok</i>	interrogative-ESEMB	how?, how many?, how much?

Content interrogatives may be used to request information. The particular inflection and stem depends on the case of the item which is being questioned. For example:

SUBJECT:

- (216) *Kwi-aŋ kot-zin?*  
 who-FOC come-3SG.PRES  
 Who is coming?

OBJECT:

- (217) *Kuleki mi-ye?*  
 what do-3SG.REMPAST  
 What did he do?
- (218) *Kuleki kutu?*  
 what fold  
 What did he fold?

LOCATION:

- (219) *De met-dik?*  
 where go-2SG.PRES  
 Where are you going?

Besides their use for requesting information, content interrogatives have important pragmatic functions when used in discourse.

One use of content interrogatives is to inject emotion or drama into a narrative. To do this the speaker typically has the salient participant ask a question, thereby alerting the hearers to the emotions of that participant. This adds interest, and/or drama. The question may or may not be rhetorical; what is important is that it be asked at the point in the story which the speaker views to be a thematic peak. The following example comes from Text 12.

- (220) *Met-ti butuk mee ke timat ti-ne*  
 go-MED.SS sweet.potato and.so.forth that dig harvest-DUR

*pe-me*                      *nemba sokbe-sokbe-yet-en*                      *tat-mi-me*  
 leave-MED.3SG.DS child    be.born-be.born-BEN-LOC    SCON-do-MED.3SG.DS  
*nâ-mti.*                      “*Pe, zi-gok mi-sap?*”                      *Ze mi-ye-aŋ*  
 feel-MED.SS oh.dear INTER-ESEMB do-1SG.IMFUT think do-3SG.REMPAST-FOC  
*yek be-me*                      *ek-aŋ kileŋ ke sindem*  
 NEG become-MED.3SG.DS 3SG-FOC careless that pain  
*nâ-misi-mti*                      *set-en ke kwat-ne pe-me*  
 feel-last.it.out-MED.SS road-LOC that come.up-DUR leave-MED.3SG.DS  
*nemba sokbe-sât pen-aŋ mi-ye.*  
 child    be.born-INCEP really do-3SG.REMPAST  
 She went, and there dug up sweet potatoes and so forth. While she was harvesting  
 [the food] it became time for the child’s birth, and she felt it. “Oh dear, what shall I  
 do?” She thought [that], but to no avail. She carelessly felt she could last the pain  
 out; [but] while coming up on the road there the child actually began to be born.  
 (863-873)

The woman feels labour pains starting when working in her garden (far from help). As a woman might do in such a situation, she asks herself, “Oh dear, what will I do?” A sensible woman would then hurry back home for help before the labour progressed too far. But the storyteller has created an element of drama here, because he goes on to state that she foolishly thought she could control the process and haste was not necessary. This judgemental error sets the scene for the events in the rest of the story.

Further examples of this rhetorical use of interrogatives in the texts are found in clause 883 of Text 12, clause 728 of Text 9, and clause 818 of Text 11. These instances involve interrogatives. We also remark in passing that the important thing is to alert the hearer to the salient participant’s emotions or thoughts, in order to inject the element of drama or interest. This can be done not only by interrogatives, but also by means of the storyteller verbalising the salient participant’s thoughts as a declarative construction. An example occurs in Text 12, clause 887. (A number of examples of this occur in Text 1 also.)

To ask a question in a polite way, the speaker will preface the actual question with verbal material which alerts the hearer that a question, especially a request, is soon to follow. The following example comes from Text 10.

- (221) *Âbme, pi neŋ nâ-nâ mka tosa-ŋaŋ K50.00*  
 well this 1SG know-know house price-3SG.POSS K50.00  
*ze-me olat-ti gâgât yaŋkwesi-yaŋkwesi*  
 say-MED.3PL.DS be.short.of-MED.SS 2SG.BEN ask-ask  
*pi-gok be-ap. geŋ na-mukulem ŋep mi-mbek ma*  
 his-ESEMB put-1SG.PRES 2SG 1SG.GOAL-help able.to do-2SG.IRR or  
*yek?*  
 NEG

Well, they tell me this: the school fee [is] fifty kina, and I lack [the money], and in this way I am putting a question to you. Are you able to help me or not? (793-797)

Many questions in Nabak are uttered in order to signal an illocutionary sense different than requesting information. For example, a question can be a way of stating an opinion, making a threat, expressing an expectation, and so forth.

For example a person could ask, 'Where's my food?' This would have the illocutionary force of: 'You should have cooked my food'. However, the question form is more considerate of the feelings of the hearer.

The question: 'Do you want to cry?' has the illocutionary force of the following threat: 'I'm going to hurt you if you keep on'.

When a parent is trying to discourage a child from going to visit someone, the parent may ask: 'Will they kill a pig for you?' This has the illocutionary force of the following warning: 'You won't get anything to eat there'.

The question, 'What are you trying to prove?' amounts to a warning: meaning something like, 'Watch out!' or 'You better stop doing that'.

Questions are used extensively in sermons. Generally in a sermon a question will be rhetorical—that is, having a purpose different from asking for information. In Text 5 there are a number of rhetorical uses of questions. We will not quote extensively here, but the interested reader should look at the relevant clauses in that text.

Firstly, in clause 544 the speaker asks the question, 'But on this specific night which man will lead the songs and prayers for us?' The question is designed to illustrate to the hearers what their customary behaviour is—that is, that they do not organise themselves properly before they attend the meeting. It thus is a reprimand.

Secondly, in clauses 556, 558, and 559 he asks further rhetorical questions which would have been unanswerable. His purpose was to make his hearers feel that they were ignorant of things of which he was cognisant. The questions are designed to diminish the hearer's status vis-a-vis his own.

Thirdly, in clause 564 he asks if they knew the name of the grave he had been talking about. His purpose was to remind them of something they supposedly knew from what they had heard in the last few days.

Fourthly, in clause 577 he asks if the prophets went to heaven after their bodies had been buried in their graves. Again the question is rhetorical, he is actually making the statement that 'No, they didn't rise', as the following context makes explicit. This is a stylistic use, to add emphasis to his point.

There are a number of other rhetorical uses of questions in this sermon. One more example may suffice here. Consider clauses 582, 585, and 587. Again he states three unanswerable questions. (For those unfamiliar with the Biblical stories to which the speaker alludes: Moses died, but the Lord buried him in a place unknown. Enoch and Elijah never died, but were taken to heaven bodily.) Again the speaker's purpose here, by asking unanswerable questions, is to convey authority.

### 3.7 LOCATIVES

The following is a short (non-exhaustive) list of location roots:

<i>ganzen</i>	edge
<i>kilamban</i>	under
<i>kandan</i>	base
<i>tuggup</i>	division

<i>pala</i>	on top
<i>sut</i>	middle
<i>tip</i>	below
<i>zup</i>	outside
<i>keŋ</i>	inside
<i>bam</i>	behind
<i>sok</i>	near
<i>sak</i>	above

Semantically, location roots may be used to specify direction towards something, or location at which something takes place. With motion verbs the directional sense obtains, and with non-motion verbs the locational sense obtains.

Location roots are a closed class. They do not normally occur in isolation, though an exception is *kandaŋ* ‘slope’ which occurs as a nominal in clause 782 of Text 10. Location roots are used to form locative words, and the structure of a locative word is shown below. Each element of the structure is obligatory. (Recall that after a possessive or nominaliser suffix the locative suffix will, after morphophonemic changes, be *-an*.)

location root	possessive suffix	<i>en</i> LOC
---------------	-------------------	---------------

The function of the possessive suffix is not to indicate possession; it instead functions to supply the person and number categories of the referent which the locative word cross-references. So, to say ‘near to it’ we would use the locative root *sok* ‘near’, and since ‘it’ is third person and singular number, the appropriate possessive suffix form would then be *-ŋaŋ*, hence the required locative word is *sok-ŋaŋ-en*, which has the shape, after morphophonemic changes, of *sogŋan*. (See Text 1, clause 29 for an instance of the use of this locative word.) However, to gloss the first-order suffix as a ‘possessive’ is potentially confusing, since only its cross-referencing function and word-forming function is important on locative words; possession is not involved. Therefore we have decided to gloss the suffix as NMLSR when it is homophonous with a third person singular possessive allomorph. We will, however, retain the possessive gloss whenever the person and number is other than third person singular.

The following are some further examples:

- (222) *ganzennan*  
*ganzen-n-en*  
 near-1SG/1PL.POSS-LOC  
 near me/us
- (223) *tunguwidan*  
*tungup-it-en*  
 division-2DU.POSS-LOC  
 between you two
- (224) *kandaŋan*  
*kandaŋ-ŋaŋ-en*  
 base-NMLSR-LOC  
 at the base of it

- (225) *kilambanjan*  
*kilamban-di-en*  
 beneath-2SG.POSS-LOC  
 beneath you

### 3.8 PARTICLES

The Nabak particles are given below. Most are monomorphemic, and a few have two morphemes.

- (226) *Nen an-nemba nen Kolopenj ze-me...*  
 INDEF man-child INDEF Kolopenj say-MED.3SG.DS  
 A boy named Kolopenj...
- (227) ...*wa naman wa elimowe temanj nen ku ku-wien.*  
 OPT THEMDEV OPT eel big INDEF NEG kill-3PL.REMPAST  
 ...they hoped to kill a large eel [but] on the contrary they didn't.
- (228) *Butuk wa naman n-sap ze mi-ya yaŋ*  
 sweet.potato OPT THEMDEV eat-1SG.IMFUT say do-1SG.IMPAST EMOT  
*bekanaj be-p.*  
 bad be-3SG.IMPAST  
 I was hoping to eat the sweet potato, I tried it and to my surprise it was no good.
- (229) *Ma Zuke ma neŋ met-belin.*  
 and Zuke and 1SG go-1SG.REMPAST  
 Zuke and I went.
- (230) *Neŋ met-sap ma Zuke met-sem?*  
 1SG go-1SG.IMFUT or Zuke go-3SG.IMFUT  
 Will I go or will Zuke go?
- (231) *Oŋ oŋ, zem-a nâ-wien.*  
 yes yes talk-1SG.IMPAST listen-3PL.REMPAST  
 Yes, I talked and they listened.
- (232) *Yek zet di-indo-wanan ma yek?*  
 no talk tell-2PL/3PL.BEN-2SG.REMPAST or no  
 Did you tell them, or not?

Note, the verb form *di* is a reduced form of the stem *dundu* 'tell', 'pray'. This particular verb takes benefactive suffixes based on the inflections of the verb *ku* 'hit'. It is the only verb in Nabak known to do so; the benefactive suffixes used with other verbs are based on the inflections of the verb *pe* 'leave'. Verbal inflections are discussed in detail in §3.9.

- (233) *Geŋ mau n-nak? Yek, meu ni-ni-piŋ mi-ye.*  
 2SG food eat-2SG.IMPAST no food eat-eat-PRIV do-1SG  
 Did you eat? No, I didn't eat.
- (234) *Âbme Ek met-sem. âbme neŋ met-sap.*  
 well.now 3SG go-1SG.IMFUT then 1SG go-1SG.IMFUT  
 He will go, then I will go.



- (235) *Âbme geŋ zigok?*  
 well.now 2SG how  
 Well/Now, what's up?
- (236) *Egŋen met-bien. âbme neŋ tat-ban.*  
 3PL go-3PL.REMPAST and 1SG stay-1SG.REMPAST  
 They went and I stayed.
- (237) *Âbme nin an faiv.*  
 well 1PL man five  
 Well, we were five men.

(At discourse level, *âbme* has the important function of marking the onset of a new major thematic section, such as an episode.)

- (238) *Kui kui, nugŋaŋ penaŋ.*  
 whew whew heavy true  
 Whew! It's really heavy.
- (239) *Akai akai mka tembe penaŋ.*  
 wow wow house big true  
 Wow! It's really a big building.
- (240) *kogak Met-ep kogak?*  
 also.ADDSEMB go-3SG.IMPAST also  
 'likewise' Did he go too? (Formed from *ke* 'that' and *-gak* 'additive semblative'—see §2.4).
- (241) *Kogok kok ke-gok mi-ti mam-in sindem temaŋ*  
 (do) thus that-ESEMB do-MED.SS mother-3PL.POSS pain big  
*ma-ind-a-p.*  
 CONT-3PL.GOAL-give-3PL.PRES  
 That is what they do, and they give its mother great much pain.
- (*Kok* is a shorter form of *kogok*, formed from *ke-gok* 'that-ESEMB'.)
- (242) *Kok zet-ye.*  
 thus say-3SG.REMPAST  
 He spoke like that.
- (243) *Yaŋgut yaŋ-gut naŋ gâgât zet-ya yaŋgut met-met-piŋ*  
 but (ANT-COMPL) 1SG 2SG.BEN say-1SG.IMPAST but go-go-PRIV  
*mi-nak.*  
 do-2SG.IMPAST  
 I told you to go, but you didn't go.

The form *yaŋgut* is based on the antithetical sense of *yaŋ* (see example 244 below), but is stronger. It seems best to treat *yaŋgut* as a particle; it always has the meaning 'but'.

- (244) *Yaŋ yaŋ alak tambuŋaŋ be-sât-bip!*  
 EMOT EMOT.PURP today morning bury-DESID-3PL.PRES.ANT  
 This morning they want to bury him!

Note: this particle may have one of three functions. Firstly, it may be an emotive, indicating heightened emotional involvement in the utterance; secondly it may be used as a

purposive; and thirdly it may be used to indicate antithesis (i.e. 'but'). Instances of each function occur in Text 1: PURP in clause 256, EMOT in clause 347, and ANT in clause 362.

The following is a short text which illustrates the emotive use of *yaŋ*. The first occurrence signals surprise, because the speaker had thought his rascal activities were hidden from others. The second instance signals emotion, because the leader was pointing at him as he accused him. The third instance signals emotions of fear and shame. It is the context which defines the particular emotion, or the setting in which the events occurred.

- (245) *Neŋ Lae ba-en tot-ti ma-mteman-aŋ yom*  
 1SG Lae down-LOC descend-MED.SS live-1SG.PAST.CONT-FOC wrong.doing  
*m-ban ke-yet zapat-naŋ dino-me palape-mti*  
 do-1SG.REMPAST that-BEN news-3SG.POSS tell.me-MED.3PL.DS shock-MED.SS  
*ka-pi-gok ze-wan. Yaŋ "in zet ze-ip ke neŋ*  
 SPEC-this-ESEMB say-1SG.REMPAST EMOT 2PL talk say-2PL.PRES that 1SG  
*zi-go kmi-sap?" Ke-gok ze-ma an damuŋ*  
 INTER-ESEMB do-1SG.IMFUT that-ESEMB say-MED.1SG.DS man leader  
*ekŋen-aŋ ze-wien. Yaŋ "geŋ keŋ-di zi-gok*  
 3PL-FOC say-3PL.REMPAST EMOT 2SG insides-2SG.POSS INTERR-ESEMB  
*nâ-mti mi-nak ke-gok-gak nâ-mti" ze.*  
 feel-MED.SS do-3SG.IRR that-ESEMB-ADDSEMB think-MED.SS say  
*Ze-me yom neŋ nâ-mban-en neŋ yom*  
 say-MED.3PL.DS wrong.doing 1SG 1SG.REMPAST-LOC 1SG wrong.doing  
*m-ban. Yaŋ "ke ilak sok-sok sokbe-in."*  
 do-1SG.REMPAST EMOT that able.to hear-clear-clear appear-3SG.PRES  
*Nâ-mtia kingat-kingat ma sekembuk-ŋaŋ*  
 know-MED.SS fear-fear and shame-NMLSR  
*na-aik-ge.*  
 1SG.GOAL-found-3SG.REMPAST

When I lived down in Lae I did wrong. They told me the news of that [i.e. his rascal activities] and it surprised me, and I said, YAN "What shall I do about what you are saying?" I spoke like that and the leaders said, YAN "Whatever were you thinking that you did such things?" They said it and when I heard it, I [realised] I had done wrong. YAN "My wrongdoing is showing clearly." I realised that and became afraid and I was ashamed.

The following example illustrates *yaŋ* being used to signal disappointment.

- (246) *Nemba ekŋen-aŋ age-yet met-o, yaŋ age yek*  
 child 3PL-FOC bird-BEN go-3PL.IMPAST EMOT bird NEG  
*be-me gilik ze-mti mika-en gilik ze-mti*  
 be-MED.3SG.DS return say-MED.SS house-LOC return say-MED.SS  
*kot-o.*  
 come-3PL.IMPAST  
 Children went [hunting] for birds, unfortunately there were none, and returning home they came [home].



- (247) *Mene yek mene.*  
 probably no probably  
 Probably not.
- (248) *Set-en met-ep mene.*  
 trail-LOC go-3SG.IMPAST probably  
 He probably went for a walk.
- (249) *We we, zigok zet-nik?*  
 huh huh how say-2SG.PRES  
 Huh? What are you saying?
- (250) a. *mmmm mmmmmm amobodnaŋ*  
 expression.of.anger Gr-r-r.(you) big-head!  
 b. *t>* 'tsk-tsk' used to express sorrow  
 c. *ooooo*  
 'Helloooooo'  
 (for calling long distance)
- (251) *Ene ene zet-mane nâ-mbi.*  
 what.happened.what what say-MED.2SG.DS hear-1SG.IMP  
 what's it all about  
 What happened? Tell me. Let me hear.

### 3.9 VERBS

The structure of the verb consists of an optional prefix, followed by the verb stem, followed optionally by a first-order aspect suffix, and then by a second-order suffix which specifies person, number and tense/aspect/mood information.

Verbs occur either as medial verbs or final verbs. Final verbs are so called because they occur in final position in the sentence. It is final verbs which have the full set of inflectional categories for person, number and tense. Medial verbs are those verbs which occur non-finally in a sentence, and the second-order suffix on such verbs marks a reduced set of inflectional categories. Second-order medial verb suffixes do not indicate tense, and the person-number distinctions are fewer than for final verb suffixes.

In addition, medial verb suffixes signal anticipatory switch reference: the hearer can tell whether the subject of the next clause will be the same or different from the subject of the current clause. (More correctly, whether the topical participant is the same or different—see the discussion of medial verbs in §8.5.)

There are thus two sets of second-order verb suffixes: one for final verbs, and one for medial verbs. Both transitive and intransitive final verbs use the same set of suffixes; and similarly, both medial transitive and intransitive verbs use another set of suffixes different from that used by final verbs.

The structure of the verb is displayed in the table below. There are four elements. First comes the optional aspect prefix, and there are two forms which comprise this paradigm. These prefixes are homophonous with two lexical verb roots *ma* 'live' and *tat* 'stay', 'be'. Semantically these prefixes indicate continuity or extension of the event in time, but have important pragmatic functions as well. We will discuss the pragmatic functions later.

Historically, this paradigm of aspect prefixes is a Nabak innovation apparently not shared by other languages of the Finisterre and Huon groups (see McElhanon 1973). In the other languages of these groups, duration and repetition are indicated by first-order suffixes following the verb root. Nabak also has this pattern (see below), but diachronic change has reduced the inventory of morphemes which may occur as first-order aspect suffixes. What Nabak has done is to use the prefix position for purposes of marking higher salience (whether of participants or events—see below).

Returning to the structure of the verb, the constituent which follows the optional aspect prefix is the stem—which may be transitive or intransitive—and then comes an optional first-order suffix which marks aspect, and then the second-order suffix which marks the person and number information together with tense/aspect/mood information.

In the paradigm of first-order suffixes marking aspect there are just two forms: one is homophonous with the plural marker (*-ne* ‘plural’) on nouns and marks durative or repetitive aspect, and the other is homophonous with the lexical verb *ma* ‘live’ and indicates continuous or repetitive action. These aspect suffixes do not have any salience functions, contra the aspect prefixes mentioned above.

Which one of *-ne* and *-ma* occurs is governed by whether the verb is medial or final. The *-ne* ‘durative’, ‘repetitive’ suffix occurs when the verb is medial, while the *-ma* ‘continuous’, ‘repetitive’ suffix may occur only when the verb is final. (There appears to be a further constraint on the occurrence of *-ma*, in that it has been observed to occur only with remote past, remote future, and present tenses.) Although we have given these two suffixes different labels, semantically they are identical. Each marks duration or repetition of the event denoted by the root which immediately precedes it.

Note that in serial verb word-level constructions, the scope of an aspect prefix covers all the events denoted by the verb roots in the word, while the scope of an aspect suffix merely covers the preceding medial root if the suffix occurs word-medially. However, the suffix can behave like a clitic and shift to word-final position following the last verb root. When this happens, its scope likewise covers all the events denoted by the medial roots. A good example occurs in Text 1, clause 63, where we have *tat-met-kot-ti-ne* SCON-go-come-take-DUR ‘[that] coming, going and fetching was going on for a while’. There the DUR marking indicates repetition.

Historically, the class of aspect suffixes is much older than the aspect prefixes and, as we will later show, the paradigm of aspect suffixes has been diachronically bled as sound change has formed new tense/aspect inflections. A further result of this process has been that some of the final inflections now encode aspect information whereas, we may presume, in the proto-language aspect and tense were distinct morphemes.

TABLE 5: STRUCTURE OF NABAK MEDIAL AND FINAL VERBS

Aspect	Stem	Aspect	Inflection
<i>tat-</i> SCON	intransitive stem	<i>-ma</i> CONT	person.number.tense:
<i>ma-</i> CONT	transitive stem	<i>-ne</i> DUR	aspect.mood suffix

The aspect prefixes have discourse functions as mentioned above. Now we shall discuss those functions.

Semantically each prefix indicates continuity or extension of the event in time. This continuity or extension need not be viewed as necessarily without interruption; an event so

marked may indeed be happening without interruption, or it may be happening off and on over a period of time. For example, either prefix may be used when a person says he is building a house. It does not necessarily mean that he is building it as he speaks, or that he builds it continuously without interruption. Rather it is more likely to mean that it is in process of being built, even though he may not be working on it at the time of speaking. Alternatively, the continuity of the event may be of the habitual type, or a customary type of action.

The pragmatic function of each is as follows: *tat-* 'salient continuative' (SCON) is used to mark thematic events which have high saliency in the narrative.

The *ma-* 'continuative' (CONT) prefix has more general functions. It too can be used to signal that a thematic event is continuous or extends over time, but an event so marked is not as salient thematically as would be the case if SCON were used. In this respect *tat-* is more marked.

Also, *ma-* can be used to indicate 'customary' or 'habitual' actions, while *tat-* is not used this way. For example, Text 3 which deals with the process of building a house uses *ma-* CONT marking regularly on the thematic actions, since these are 'customary' actions.

Examples of the aspect prefixes are:

<i>ma-onze-nup</i>	CONT-set.up-1PL.PRES	we set [it] up
<i>ma-mi-mtemenn</i>	CONT-do-1PL.PAST.CONT	we were doing
<i>ma-met-ip</i>	CONT-go-3PL.PRES	they always go
<i>tat-ze-ap</i>	SCON-say-1SG.PRES	I am talking [about it]
<i>tat-mi-ne-ti</i>	SCON-do-DUR-MED.SS	[while he] was working
<i>tat-semuŋ-in</i>	SCON-landslide-3SG.PRES	it was landsliding

It is better to see such forms in context because saliency is involved. The reader may observe instances of the use of SCON and CONT in Texts 4 to 13 in the clauses cited in the table below. (Instances of these prefixes in Texts 1 to 3, since they are numerous, are not included to save space.)

TABLE 6: INSTANCES OF CONT

INSTANCES OF SCON

Text	Clause number	Text	Clause number
4	515	4	518, 528
5	543, 570, 594	5	none
6	613, 631	6	604, 611, 633
7	none	7	none
8	672, 674, 677, 678, 690, 707	8	648
9	none	9	none
10	780, 792	10	none
11	none	11	825, 827, 839
12	907, 931, 934	12	866, 890
13	943, 949, 950, 1033	13	none

Now we shall consider verb stems. Verb stems may be either transitive or intransitive. The structure of the intransitive stem is simple—merely an intransitive verb root.

The structure of the transitive stem is more complex; moreover, the structure of non-causative stems is sensitive to the saliency of the goal participant in the clause.

There are three possible transitive stem structures. The first of these is the causative stem, and it is not sensitive to the saliency of goal participant (if one happens to be present in the clause). The causative stem is formed by prefixing the form *mi-* ‘causative’ to an intransitive verb. Note that this causative prefix is homophonous to, and historically derived from, the lexical verb root *mi* ‘do’, ‘work’, ‘happen’, ‘take hold’. The structure is given in table form below. Such causative stems never take goal prefixation or ‘benefactive’ suffixation as shown in the two other structures further below.

TABLE 7: CAUSATIVE VERB STEM

<i>mi</i> - CAUS	intransitive verb root
------------------	------------------------

The Nabak transitive verb stem may optionally manifest an affix which cross-references a salient non-actor participant in the event; that is, the undergoer with a transitive verb, or the recipient with a ditransitive verb, or even a more peripheral referent such as a beneficiary. The cross-referencing is with respect to the categories of person and number, agreeing with the person and number of the non-actor referent.

The affix is optional, and whether it occurs or not depends on how salient the non-actor participant is. When the affix is absent, the speaker has made the pragmatic choice that the non-actor has low saliency. This is the least marked situation, and most transitive verbs in text have no non-actor cross-referencing affixation.

The more marked situation is when the speaker wishes to indicate that the non-actor referent has more than minimal saliency: such participants are those which are important within an episode, or which are main participants throughout the entire story. There are two possible structures and they are shown in the tables below.

When the prefixal construction is used, the role of the participant being cross-referenced is always a goal (i.e. undergoer of a transitive verb, or recipient of a ditransitive verb); however when the suffixal construction is used, the role of the cross-referenced participant may be either a goal or a beneficiary. Furthermore, when the suffixal construction is used, the cross-referenced participant is pragmatically being signalled as being of medium saliency.

In order to indicate that the roles marked by the suffix paradigm extend to the beneficiary as well as the goal, we have used the label BEN (benefactive) for this paradigm. It must therefore be remembered that most instances of the occurrence of the ‘benefactive’ suffixes actually cross-reference the undergoer of a transitive verb and have no true ‘benefactive’ connotations whatsoever.

TABLE 8: TRANSITIVE STEMS WITH CROSS-REFERENCING AFFIX

GOAL		Nucleus	Nucleus	BEN	
<i>na-</i> , <i>n-</i>	1SG			<i>-ne</i>	1SG
<i>ga-</i> , <i>g-</i>	2SG			<i>-nge</i> , <i>-ge</i>	2SG
$\emptyset$	3SG	transitive	transitive	<i>-mpe</i> , <i>-pe</i>	3SG
<i>nda-</i> , <i>nd-</i>	1DU/1PL	verb root	verb root	<i>-nde</i>	1DU/1PL
<i>ida-</i> , <i>id-</i>	2DU/3DU			<i>-ide</i>	2DU/3DU
<i>inda-</i> , <i>ind-</i>	2PL/3PL			<i>-inde</i>	2PL/3PL

In the case of the prefix paradigm, the first form of the alternates occurs before consonant-initial roots, and the second form occurs before vowel-initial roots. However, some vowel-

initial roots take the unreduced prefix form: for example, *ndaegme nda-ek-me* 1PL.GOAL-see-MED.3PL.DS 'they will see us' (see Text 2, clause 385).

In the case of the suffix paradigm, the first form of the alternates occurs following a vowel-final root, and the second form following a consonant-final root.

From the tables we observe that there is conflation of categories in the non-singular. For first person there is conflation of the number category—dual and plural are undifferentiated. And in the non-singular non-first person categories, the person category is conflated: for both dual and plural there is no differentiation between second and third persons. The conflation of second and third persons in the non-singular is typical of Papuan languages (Foley 1986); what is more unusual is the conflation of dual and plural in the first person, although this is attested in a number of languages of the Finisterre–Huon group (McElhanon 1973).

The distinction between medium saliency and high saliency is important because it correlates with structural changes in the transitive stem. A medium-saliency goal is one which is important within a limited part of the narrative, typically within an episode. Such a goal is cross-referenced by a member of the 'benefactive' suffix paradigm. A high saliency goal is one which is important throughout the whole discourse—typically those participants who are the main actors in the narrative. Such goal participants are cross-referenced by a member of the prefix paradigm. It is not possible to have both a GOAL prefix and a BEN suffix on a single occurrence of a transitive verb root.

There is thus a three-way partition of the saliency gradient: low versus medium versus high; and these categories correlate with no affix versus a suffix versus a prefix, respectively. McElhanon (1973:43) calls these affixes 'object markers', and he states that the Huon Peninsular languages show a predominance of suffixal forms (Nabak belongs genetically to this group), while the Finisterre languages show a predominance of the prefixal forms; he also observes that in Nabak there does not seem to be a preference for either the prefixal or suffixal forms. Evidently what has happened diachronically is that Nabak, being on the boundary between the two language groups and so having contact with both patterns, developed the prefixal pattern to indicate that the non-actor referent has greater saliency. The prefixes themselves would have developed from medial verbs, as is common in Papuan languages (Foley 1986).

To shift from an instance of the use of GOAL prefixation to an instance of BEN suffixation for the same object referents in sequential clauses is an explicit way to 'demote' a referent's saliency after having briefly given it high saliency (as, for example, when it is first introduced.) An example of this behaviour occurs in clauses 61 and 62 of Text 1.

Low-saliency objects will typically be those participants and props which are referred to incidentally as the narrative progresses, but which are not integral to the main theme(s). Such items are not cross-referenced on the verb at all.

In §8.5 we will discuss the function of medial verb suffixes to indicate whether the subject of the next clause is the same or different. Clearly the explicit occurrence of GOAL versus BEN versus the absence of a pronominal cross-referencing affix is no less cohesive than the use of the medial suffixes for indicating switch reference. This scheme for indicating the saliency of a non-actor referent permits the speaker and hearer to transparently track salient participants throughout a narrative, even when new (low saliency) participants are introduced non-explicitly. An example of the latter behaviour occurs in Text 2, clauses 399-402, which we cite now.



At this point in the story the male relatives of the mother-to-be enter the story, but nowhere are they denoted explicitly. It is the cultural knowledge of the fact that male relatives will beat up an expectant mother if the baby is delayed that enables the hearer to realise what the referent of the unspecified new subject must be.

- (252) *Âbme ewe m-ale-mti mam-in*  
 well still do-try.in.vain-MED.SS mother-3PL.POSS  
*ma-ind-o-p ke-gok mi-ti mam-in*  
 CONT-3PL.GOAL-hit-3PL.PRES that-ESEMB do-MED.SS mother-3PL.POSS  
*sindem temaj ma-ind-a-p.*  
 pain much CONT-3PL.GOAL-give-3PL.PRES  
 Well, [if] they [i.e. the supervising male relatives] still try without success [to achieve the birth], then they beat up its mother. That is what they do, and they give its mother much pain. (399-402)

The use of the GOAL prefix above conspires to indicate the subject has changed, since it is the group of expectant mothers which is the main participant in the story, and is therefore the only candidate for the referent of the 3PL.GOAL prefix in clause 400. This forces the hearer to supply the subject referent from, in this instance, his cultural knowledge.

We must now consider the forms in the GOAL and BEN affix paradigms, because (see McElhanon 1973:43-44) languages of the Huon family in particular typically have a small number of lexical verbs in which sound change has caused coalescence of the cross-referencing affix with the stem, and consistent segmentation is difficult or impossible. We shall call these 'object-incorporated' verbs, to help us discuss them. In other languages of the Huon family, these verb forms serve to cross-reference object, indirect object, or benefactive clause participants—having lost their lexical meanings (except for person and number) when they manifest this function.

McElhanon posits a zero verb root for such forms, but we prefer to view the original stems as non-zero, with their reflexes appearing in the third person singular form. Interestingly, McElhanon's tabular data indicates that the morphemes which cross-referenced the non-actor participants were prefixes in both Huon and Finisterre families. This is because the suffixal (and very regular) pattern in the couple of languages which are exceptions seems to be a recent development based on the typologically common modern suffixal pattern for the transitive verb stems in languages of the area.

The number of object-incorporated verbs varies from language to language. Ono (Phinmore 1990:99) has about 13, other languages have only a few, Nabak seems to have about six. This class is important because languages of the area, particularly the Huon family, select from this class just a few verbs to use as verbal auxiliaries to cross-reference non-actor core participants. Foley (1986:141) calls this latter subclass a class of 'auxiliaries'. They developed from medial verbs.

Nabak does not have auxiliaries of the kind defined by Foley, because Nabak has taken the historical process one step further to form affixes from them. It is virtually certain that in the past Nabak had auxiliaries as do other languages of the Huon family. But in modern Nabak these have become stem-forming affixes, with some minor reshaping for the third person singular affixes in a couple of instances. Thus the GOAL prefix paradigm is homophonous to the paradigm for the object-incorporated verb 'give', except for third person singular where the GOAL 3SG prefix is  $\emptyset$ -, while the lexical verb form is *sa*. Similarly the BEN

suffix paradigm is homophonous with the paradigm for the object-incorporated verb 'leave', including the third person singular form. (For a third paradigm, see below.)

The first table below shows the paradigms for these two object-incorporated verbs. These are the forms used as normal lexical verbs. The second table repeats the earlier tables of GOAL and BEN affix forms to facilitate comparison with the verbs for 'give' and 'leave', from which the affixes have historically developed.

TABLE 9: OBJECT-INCORPORATED VERBS

The verb 'to give'		The verb 'to leave'	
<i>na</i>	give it to me	<i>ne</i>	leave me
<i>ga</i>	give it to you	<i>ge</i>	leave you
<i>sa</i>	give it to him/her	<i>pe</i>	leave him/her/it
<i>nda</i>	give it to us (DU/PL)	<i>nde</i>	leave us (DU/PL)
<i>ida</i>	give it to you/them (DU)	<i>ide</i>	leave you/them (DU)
<i>inda</i>	give it to you/them (PL)	<i>inde</i>	leave you/them (PL)

TABLE 10: GOAL AND BENEFACTIVE AFFIXES

GOAL prefixes (high saliency)		BEN suffixes (medium saliency)	
<i>na-</i> , <i>n-</i>	1SG.GOAL	<i>-ne</i>	1SG.BEN
<i>ga-</i> , <i>g-</i>	2SG.GOAL	<i>-ge</i> , <i>-ŋge</i>	2SG.BEN
<i>∅-</i>	3SG.GOAL	<i>-pe</i> , <i>-mpe</i>	3SG.BEN
<i>nda-</i> , <i>nd-</i>	1DU/IPL.GOAL	<i>-nde</i>	1DU/IPL.BEN
<i>ida-</i> , <i>id-</i>	2DU/3DU.GOAL	<i>-ide</i>	2DU/3DU.BEN
<i>inda-</i> , <i>ind-</i>	2PL/3PL.GOAL	<i>-inde</i>	2PL/3PL.BEN

Nabak has a further object-incorporated verb, 'hit', which has given rise to a 'benefactive' suffix—that is, the corresponding suffix forms cross-reference either a goal or a true beneficiary. This paradigm of suffixes is used only with one verb, however, the verb *di* 'tell', 'pray', 'request'. The object-incorporated verb forms are:

*no* hit me  
*go* hit you  
*ku* hit him/her/it  
*ndo* hit us (DU/PL)  
*ido* hit you/them (DU)  
*indo* hit you/them (PL)

The BEN suffixal forms are, respectively:

*-no*  
*-ŋgo*  
*-∅*  
*-ndo*  
*-ido*  
*-indo*.

In the *di* 'tell' verb's paradigm, the stem *dundu* is used suppletively when the third person singular suffix *-∅* occurs. Note that the suffix forms differ from the forms when used as a lexical verb only for third person singular—the suffix being *-∅* while the lexical verb form is *ku*.



Some medium saliency goal examples follow:

- (253) *Dino.*  
*di-no*  
 tell-1SG.BEN  
 Tell me.
- (254) *Dinggosap.*  
*di-ŋgo-sap*  
 tell-2SG.BEN-1SG.IMFUT  
 I will tell you.
- (255) *Diindoyap.*  
*di-indo-yap*  
 tell-2PL/3PL.BEN-1SG.PRES  
 I am telling you/them (plural).

The form *dundu* 'pray' is also a lexical verb in its own right, and it selects the normal BEN suffixal forms based on the auxiliary verb 'leave'.

- (256) *Dundune.*  
*dundu-ne*  
 pray-1SG.BEN  
 Pray for me.
- (257) *Dundungesap.*  
*dundu-ŋge-sap*  
 pray-2SG.BEN-1SG.IMFUT  
 I will pray for you.

Some high saliency goal examples follow:

- (258) *Gigap.*  
*g-ik-ap*  
 2SG.GOAL-see-1SG.PRES  
 I see you.
- (259) *Egap.*  
*ø-ek-ap*  
 3SG.GOAL-see-1SG.PRES  
 I see it/him/her.
- (260) *Idosap.*  
*id-o-sap*  
 2PL/3PL.GOAL-hit-1SG.IMFUT  
 I will hit them.
- (261) *Kusap.*  
*ø-ku-sap*  
 3SG.GOAL-hit-1SG.IMFUT  
 I will hit it/him/her.

Some beneficiary examples follow:

(262) *Zanep.*  
*za-ne-p*  
 tie-1SG.BEN-3SG.IMPAST  
 He tied it for me.

(263) *Luanzanngen.*  
*luanza-nge-n*  
 carry-2SG.BEN-3SG.PRES  
 He is carrying it for you.

(264) *Wasegesap.*  
*wasek-ge-sap*  
 spit-2SG.BEN-1SG.IMFUT  
 I will spit it on you.

Foley (1986:141) appears to be quite correct in indicating that which particular auxiliary is used for non-actor cross-referencing is a matter of lexical conditioning for languages of the Finisterre–Huon group. He states that “there is no obvious semantic basis for the selection of a particular auxiliary for a given verb stem; it seems rather arbitrary.” He also says that generally ‘hit’ and ‘give’ are used, and Selepet adds ‘see’ to the list. Ono (Phinmore 1990:108–110) uses just two: in Ono some verbs take the appropriate form of the verb ‘see’ to cross-reference the object, while others take the appropriate form of the verb ‘give’, and only the latter may be used to cross-reference a beneficiary.

Nabak, on the other hand, formed its cross-referencing affixes from the object-incorporated verbs ‘give’—for the prefixal goal cross-referencing, while the goal and benefactive suffixal cross-referencing was formed from the object-incorporated verb ‘leave’. There is no lexical conditioning involved for Nabak—except that the verb *di* selects suffixes based on the verb ‘hit’ instead of ‘leave’.

So Nabak differs in that GOAL prefixes and the BEN suffixes based on ‘leave’ may occur on the same verb roots; since which occurs is no longer a matter of lexical conditioning, but rather it is determined by the relative saliency of the participant being cross-referenced. This contrasts with the pattern in other languages of the family in which selection of the auxiliary is governed by the verb for which the non-actor participant is an argument of the clause.

We also note in passing that it is no accident that the high saliency GOAL affixes are prefixes to the verb root, since we have already seen that the aspect markers which carry saliency values are likewise prefixes to the verb stem. Also, the medium saliency BEN affixes being suffixes is paralleled by the fact that aspect markers that do not carry saliency values occur as suffixes to the verb stem. So in Nabak preverbal position is a position of greater saliency, while postverbal position is a position of lesser saliency. This sensitivity to saliency is a development which appears to be unique to Nabak—given our current state of knowledge of languages in the Huon and Finisterre families.

It would certainly be true that diachronically the GOAL and BEN affix paradigms occurring on transitive verbs developed from earlier serial verb constructions in which more complex events were described by a series of concrete semantically primitive verbs. The latter pattern is typologically common in Papuan languages, and was discussed insightfully by Foley (1986:113–128).

In fact, during a diachronic process of this sort where semantically primitive verb roots are being bleached of their lexical meaning as they take on other syntactic functions—ending

ultimately as object cross-referencing affixes on other verb roots, there should be a number of verbs which have only partially developed along these lines and so could be expected to exhibit only partial bleaching. This seems to be the case in languages of the Finisterre–Huon group. Such verbs should have some of the properties of lexical verbs, and yet have behaviour consistent with having been semantically bleached. To refer to them we shall call them ‘bleached verbs’.

The Nabak verbs which are of this bleached type include, for example, *ze* ‘say’, *mi* ‘do’, *nâ* ‘know’, *be* ‘put’, ‘be’, and also the class of object-incorporated verbs. For a detailed discussion of the functions of the verb *mi*, see §8.5.3. It is a typological feature for languages of the area that a small set of verbs have a meaning which is context dependent, and while syntactically the verb behaves like any normal lexical verb, its lexical meaning has been lost in some contexts (not necessarily all contexts), or at least has become partially bleached in some contexts.

For example, in Text 1 clause 7, the verb ‘hit’ is used with the sense ‘take an examination’. Similarly, the verb *ze* ‘say’ can be used in narrative to indicate a sudden change of plans because an unforeseen event has intruded (see clause 106 of the same text).

It should be clear from our discussion of diachronic changes that we are dealing with a hierarchical gradient in terms of specificity of both function and form. The gradient, going from least specific to maximally specific is as follows:

- (a) semantically bleached verbs—exhibiting bleaching in some contexts, but retaining constancy of form;
- (b) object-incorporated verbs—exhibiting bleaching in some contexts, and varying in form with person and number of the non-actor (typically the object);
- (c) auxiliaries—exhibiting total bleaching of lexical meaning except for person and number distinctions, varying in form with person and number of the non-actor, and having very specific function. But may also be used as a normal lexical verb, in which case the lexical meaning is retained.
- (d) GOAL and BEN affixes—exhibiting total bleaching of lexical meaning except for person and number distinctions, varying in form with person and number of the non-actor, having very specific function, and may never be used as a lexical verb.

In Nabak, we observe only (a) (b) and (d); in other languages of the Huon family we observe only (a) (b) and (c). Unless further research turns up other languages which have developed like Nabak, Nabak would appear to have undergone perhaps the most extensive historical development in its verb system (i.e. developing affixes from medial verbs) of all the languages of the Finisterre–Huon group.

TABLE 11: THE KNOWN OBJECT-INCORPORATED VERBS IN NABAK

Root which occurs with the GOAL prefix $\emptyset$ - 3SG	Root which occurs with any other person and number combination for the GOAL prefixes
<i>ek</i>	<i>ik</i> see
<i>o</i>	<i>eo</i> spear, sew, comb, plant
<i>ku</i>	<i>o</i> fight, hit, kill
<i>sa</i>	<i>a</i> give
<i>ni</i>	<i>i</i> bite
<i>pe</i>	<i>e</i> leave, let go

Since coalescing of verbs is possible it is often confusing as to whether the resulting construction is a verb chain construction or if instead a BEN suffix occurs on a verb root. For example:

- (265) *Ku-ŋge-yap.*  
 hit-2SG.BEN-1SG.PRES      or      hit-let.go.of.you-1SG.PRES  
 I am hitting it for you.      or      I hit it and let go of you.
- (266) *Leli-mpe-ya.*  
 stir-3SG.BEN-1SG.IMPAST      or      stir-leave.it-1SG.IMPAST  
 I stirred it for him.      or      I stirred it and left it.

This ambiguity is resolved when an independent benefactive pronoun is used in the clause.

- (267) *Gâgât ku-ŋge-yap.*  
 2SG.BEN hit-2SG.BEN-1SG.PRES  
 I am hitting it for you.
- (268) *Egat leli-mpe-ya.*  
 3SG.BEN stir-3SG.BEN-1SG.IMPAST  
 I stirred it for him.

These benefactive pronouns are used with this disambiguating function not only where the context does not give enough clues as to the affix's meaning, but they are also used when the benefactive suffix on a verb does not unambiguously indicate the person and number of the participant being cross-referenced.

Also the benefactive suffixes may be omitted and only the independent benefactive pronoun used. For example:

- (269) *Gâgât dundu-wan.*  
 2SG.BEN pray-1SG.REMPAST  
 I prayed for you.
- (270) *Nâgât dundu-no.*  
 1SG.BEN pray.2SG.IMP-1SG.BEN  
 Pray for me!

A free pronoun may be used in the clause to make clear which of two possible non-singular referents are cross-referenced when the GOAL or BEN affix is one of the conflated dual/plural forms. Otherwise a free pronoun is not used and the affixation on the verb serves to maintain the necessary participant tracking.

Since intransitive verbs may never take GOAL or BEN affixation on the verb root, they therefore use an independent benefactive pronoun in the clause in order to refer to the beneficiary.

Now we shall consider the paradigms for the final and medial inflections. The first table below gives the inflections for final verbs, and the second table for medial verbs.



TABLE 12A: NABAK FINAL VERB INFLECTIONS

	singular			dual		plural	
	1	2	3	1	2/3	1	2/3
REMPAST	-wan	-wanan	-ye	-welin	-wun	-wenn	-wien
	-ban	-banan	-ge	-belin	-bun	-benn	-bien
	-mban	-mbanan	-ŋge	-mbelin	-mbun	-mbenn	-mbien
INTPAST	-man	-manan	-yan -zan	-melin	-mun	-menn	-mien
PAST.CONT	-mteman	-mtemanan	-mtan	-mtemelin	-mtemun	-mtemenn	-mtemien
	-teman	-temanana	-tan	-temelin	-temun	-temenn	-temien
IMPAST	-ya	-nak	-p	-lut		-nn	-yo
	-a	-dak	-ep			-n	-o
PRES	-yap	-nik	-in/-n	-lup		-nup	-ip/-p
	-ap	-dik	-zin				
IMFUT	-sap	-senik	-sem	-selup		-senup	-seip
REMFUT	-wap	-wanik	-we	-walup		-wanup	-wep
	-bap	-banik	-be	-balup		-banup	-bep
	-mbap	-mbanik	-mbe	-mbalup		-mbanup	-mbep
IMP	-wi		-k	-mdi	-it	-ne	-it
	-bi	-∅	-ak	-di			
	-mbi						
IRR	-wak	-wek	-nak	-welek	-wuk	-wenek	-wiek
	-bak	-bek	-dak	-belek	-buk	-benek	-biek
	-mbak	-mbek		-mbelek	-mbuk	-mbenek	-mbiek

Note the following:

- Where alternates are shown on successive lines, the topmost alternate occurs following a stem-final vowel; the second alternate follows a stem-final consonant, and when a third alternate is given, the third alternate occurs following a vowel in fluctuation with the first alternate. The third alternate is not, however, heard as often as the first alternate.
- Where alternates are shown on the same line separated by a slash, the first alternate occurs following vowels other than *i* or *e*, and the second alternate occurs following *i* or *e*. (Sometimes the second alternate will follow an *u* vowel. For example, *ku-n* hit-3SG.PRES ‘he hits [it]’)

The preceding table shows the different inflections which mark categories of tense, mood, aspect, number and person. These affixes occur on both intransitive and transitive stems. The following table gives the paradigms for medial verb inflections, and as for the final verb inflections the medial inflections occur independently of the transitivity value of the verb root.

TABLE 12B: NABAK MEDIAL VERB INFLECTIONS

	singular			dual	plural
	1	2	3	1/2/3	1 2/3
DS	-ma	-mane	-me	-malu	-mann -me
SS	-mti -ti				
SS.CONTEMP	-mambe				

In the table, DS means (anticipatory) ‘different subject’, and SS means (anticipatory) ‘same subject’. For SS the *-mti* alternate occurs following a vowel, and the *-ti* alternate occurs following a consonant. The *-mambe* form indicates both ‘same subject’ and ‘contemporaneous action’; it does not occur very often in text, but a couple of instances occur in clauses 844 and 845 of Text 11.

Because of the conflation of some person categories, potential ambiguity can be avoided by the use of free pronouns occurring with the verb. When a tense potentially covers an extended period of time, the speaker may specify the exact point in time by a time word or time phrase such as *sejen tambujan* ‘yesterday morning’ or *alak gasiet* ‘this afternoon’.

Nabak, along with many other languages in Papua New Guinea, has a special verb construction for when the semantic subject is a sentient experiencer of some event caused by forces not under his control. Ono (Phinmore 1990:65–66) also has this kind of construction, and presumably it occurs in other languages in the Huon group.

Briefly, the nominal or noun phrase which denotes the experience is the grammatical subject, and the semantic subject is referenced by a goal prefix on the verb. Some examples follow.

- (271) ...*ma sekembuk-ŋaŋ na-aik-ge.*  
           and shame-NMLSR 1SG.GOAL-find-3SG.REMPAST  
           ...and I was ashamed. (lit. ...and shame found me.) (see example 43.)

There appears to be only one clear instance of this construction in the texts, as follows:

- (272) ...*ek-ti kemberŋ temaŋ-aŋ penaŋ n-aik-me...*  
           look-MED.SS sorrow big-FOC true 1SG.GOAL-find-MED.3SG.DS  
           ...[I] looked, [and] I became truly very sad... (813)  
           (lit. ...truly a great sorrow found me...)

Notice in this example that the salient participant is the speaker, since the verb for ‘look’ takes ‘same subject’ medial marking even though the grammatical subject in the next clause differs. The medial suffix faithfully tracks the salient participant, even when semantic constraints require that participant to be realised temporarily as a grammatical object.

The same verb can be used in the normal way as in the example below—that is, with grammatical and semantic subjects coinciding. What is important in determining whether an experiential construction will be used or not is whether or not the semantic subject is a passive but sentient experiencer of an event.

- (273) *geŋ-mak-en nâmkŋpe-nâmkŋpe penaŋ aik-ti...*  
           2SG-COM-LOC believe-believe true find-MED.SS  
           and [we] will find true faith in you... (642)

In the remainder of this section we will describe the inflectional categories more fully.

#### REMOTE PAST TENSE (REMPAST)

This covers action which occurred the day before yesterday or any time previous to that.

- (274) *Koge.*  
           *kot-ge*  
           come-3SG.REMPAST  
           He came the day before yesterday.

(275) *Mambien.*

*ma-bien*

live-3PL.REMPAST

They lived long ago.

#### INTERMEDIATE PAST TENSE (INTPAST)

This indicates action which occurred yesterday, or at a recent time before yesterday.

(276) *Kobmen.*

*kot-men*

come-1PL.INTPAST

We came yesterday.

#### IMMEDIATE PAST TENSE (IMPAST)

This refers to an action which was just completed or which occurred earlier today.

(277) *Niya.*

*ni-ya*

eat-1SG.IMPAST

I ate it earlier today. OR I just ate it.

#### PRESENT TENSE (PRES)

This signals action which is taking place at the time of speaking.

(278) *Melup.*

*met-lup*

go-1DU.PRES

We (dual) are going now.

#### IMMEDIATE FUTURE TENSE (IMFUT)

This is used for action which will occur shortly or later today.

(279) *Kapusenik.*

*kaput-senik*

sweep-2SG.IMFUT

Will you sweep it soon? OR Will you sweep it later on today?

#### REMOTE FUTURE TENSE (REMFUT)

This covers action which will take place tomorrow or any time after that.

(280) *Ondegbanup.*

*ondek-banup*

meet-1PL.REMFUT

We will meet tomorrow.

(281) *Asegbe.*

*asek-be*

collapse-3SG.REMFUT

It will collapse some day.

This inflection also is the regular way that speakers indicate an event about to take place in the next instant. Thus the REMFUT category has two referential possibilities: for time in the remote future, or for time at the present instant when an event is about to take place (see the



discussion following clause 162 in Text 1.) Two more examples of REMFUT used to refer to immediate future are given below.

- (282) *Kobanik.*  
*kot-banik*  
 come-2PL.REMFUT  
 Come here this instant.
- (283) *Dadnmak mesâbap.*  
*dad-n-mak met-sât-bap*  
 brother-1SG.POSS-COM go-DESID-1SG.REMFUT  
 I want to go with my brother immediately.

#### PAST CONTINUATIVE (PAST.CONT)

This is used to express an action which was habitual or customary, or which was repeated in the past. Quite often the CONT prefix will also occur when this inflection is used.

- (284) *Dau ma-n-tan.*  
 tobacco CONT-eat-3SG.PAST.CONT  
 He used to smoke.
- (285) *Ek Boana kaŋ-gwa ma-mtan.*  
 3SG Boana SPEC-up live-3SG.PAST.CONT  
 He used to live up at Boana.

#### IMPERATIVE (IMP)

Nabak has imperative verb forms for all persons. Second person imperative forms are used for commands, and first person forms as hortatives, and third person forms as obligatives (For future commands one must use a future tense, not the imperative.)

- (286) *Egbi!*  
*ek-bi*  
 see-1SG.IMP  
 Let me see!
- (287) *Met!*  
*met-ø*  
 go.2SG.IMP  
 Go!
- (288) *Talak!*  
*tat-ak*  
 stay-3SG.IMP  
 He must stay!

#### NEGATIVE IMPERATIVE

The negative imperative for all persons is formed by reduplicating the verb stem (forming a nominal) and adding the privative (PRIV) suffix *-piŋ* 'lacking'. The negative imperative does not take the *ku* 'negative' particle as other inflections do.

- (289) *Opiŋ!*  
*o-o-piŋ*  
 sew-sew-PRIV  
 Don't sew it!
- (290) *Tatapiŋ!*  
*tat-tat-piŋ*  
 stay-stay-PRIV  
 He must not stay!

## IRREALIS (IRR)

This is used for dubitative, irrealis or hypothetical functions. It does not indicate any tense. (The time reference may be specified by a time word or clarified from the context.)

If used with a time word of the past, or without a time word, this mood indicates that the action could have taken place, or was intended to take place but did not, or was hypothetical. That is, it expresses either doubt, or contrafactuality, or hypotheticality.

If used with a future time word, or if the future is implied in the context, this form means that an action might occur if not evaded or hindered, or which hypothetically might obtain. That is, it expresses either doubt, or potentiality, or hypotheticality. In protasis-apodosis constructions it expresses contrafactuality—see example 293.

- (291) *Maiŋbak.*  
*maiŋ-bak*  
 read-1SG.IRR  
 Had I read it. OR If I had read it (but I haven't). OR I should have read it (but I didn't).
- (292) *Alak gasiet medak.*  
*alak gasiet met-dak*  
 today afternoon go-3SG.IRR  
 He might go this afternoon.
- (293) *Monip da-en tat-dak neŋ met-bak.*  
 money over.there-LOC be-3SG.IRR 1SG go-1SG.IRR  
 If the money were there, I could go (but it's not so I can't).

## DERIVED CATEGORIES

Other categories are possible by combining some of the ones discussed earlier. The extra ones are the 'present continuative', and the 'future continuative'.

Present Continuative indicates an action which is now customary or habitual, or which is currently being repeated. It is formed by using the continuative prefix *ma-*, and the present tense inflection.

- (294) *Tam ma-i-n?*  
 dog CONT-bite-3SG.PRES  
 Does the dog bite?

Future Continuative refers to an action which will be customarily done or repeated in the future. The construction is somewhat more complex: as well as the occurrence of the

continuative prefix, the continuative suffix also occurs as the first-order suffix, and then the remote future inflection occurs as the second-order suffix.

Incidentally, this type of construction in which a first-order aspect suffix precedes the inflection has historically in Nabak given rise to new inflections as sound change has resulted in coalescence of the two suffixes into a single suffix paradigm. We shall discuss this in §3.10. In the present instance, there is no fusion of the morphemes and the meaning is the sum of the meanings of each suffix, so we do not need to posit a further inflectional category. Note also that the *-ma* suffix regularly selects the prenasalised allomorph for the following remote future inflection.

- (295) *Ele maomambap.*  
*ele ma-o-ma-mbap*  
 string.bag CONT-sew-CONT-1SG.REMFUT  
 I will always sew string bags.

- (296) *Butuk manimambanup.*  
*butuk ma-ni-ma-mbanup*  
 sweet.potato CONT-eat-CONT-1PL.REMFUT  
 We will always eat sweet potatoes.

#### MEDIAL VERB INFLECTIONS

##### Different Subject (DS)

This suffix indicates the person and number categories of the subject of the verb on which it occurs, and concurrently indicates that the next verb will have a different subject. The medial inflection carries no tense, mood or aspectual information whatever.

Note also that the actual person and number of the anticipated subject will not be marked grammatically unless a final verb (with the same subject) occurs in the following context. The context supplies the necessary cues for the hearer to know what participant is being anticipated as the next verb's subject. In fact, in text it is quite common for several consecutive DS-marked verbs to occur, and only context and the participant-tracking devices in Nabak permit the hearer to keep track of who is doing what to whom as the action moves back and forth from one actor to another.

- (297) *Kobme...*  
*kot-me*  
 come-MED.3SG.DS  
 He comes and...(someone else will do such and such)

- (298) *Tabma...*  
*tat-ma*  
 stay-MED.1SG.DS  
 I stayed and...(someone else did such and such)

- (299) *Anne neŋ zema nâit.*  
*An-n-ne neŋ ze-ma nâ-it.*  
 man-1SG.POSS-PL 1SG talk-MED.1SG.DS hear-2PL.IMP  
 My men, I am talking, you must listen.

## Same Subject (SS)

This suffix is used when there is no change of subject for the following verb. (For an expanded discussion of medial verb inflections, see §8.5.)

- (300) *Kot-ti totat-ti n-ti...*  
 come-MED.SS sit-MED.SS eat-MED.SS  
 (Someone) came, sat down, ate and...(then did something else).
- (301) *Kâdnâ-nti kot.*  
 rest-MED.SS come-2SG.IMP  
 Take a break and come (back).

## 3.10 HISTORICAL DEVELOPMENT OF NABAK VERBAL INFLECTIONS

We shall briefly comment on how the Nabak final verb inflections have developed diachronically. We shall make frequent reference to the table of final inflections near the end of the preceding section, so when we refer to 'the table', that particular table is intended.

Recall that in the modern language a first-order aspect suffix may occur preceding the final inflection. The aspect suffix which may occur with final inflections is *-ma* CONT. In earlier periods, there were more aspect suffixes than this. It is possible, by examining the table, to infer what some of their shapes must have been.

Firstly, consider the IMFUT paradigm. Comparison with the PRES paradigm indicates that the immediate future must have arisen from a structure of the type:

root-*\*se*-PRES

where there has been subsequent reshaping of the 1SG, 3SG, and 2PL/3PL forms resulting in the modern IMFUT inflection. This is a recent change, since only two of the languages documented by McElhanon (1973) have two contrasting future tense suffix paradigms.

Secondly, comparing the PAST.CONT inflections with the INTPAST inflections, we see that the former inflections are historically derived from an earlier structure of the type:

root-*\*te*-INTPAST

where in this case only the 3SG has undergone reshaping (but this is sufficient to warrant a distinct inflection in the modern language). Again this is a recent innovation, as only Nabak has this paradigm.

Thirdly, comparing the REMFUT and PRES inflections, we can likewise infer that the REMFUT inflections are derived from an earlier structure such as:

root-*\*Ba*-PRES

where *\*B* represents a morphophoneme with reflexes *w*, *b* and *mb* in the modern language.

There are more reshapings in this paradigm than in the others discussed above, which reflects a greater time depth for the changes. Moreover, comparison with other languages of the Finisterre–Huon group shows that present tense is marked by verbal suffixes in only a few languages, so the evidence suggests that present tense may not have been marked by verbal suffixes in the language which was the parent of Proto Nabak, and that the instances of a present tense paradigm in other languages of the group is due to convergent development. Similar observations can be made about imperative and irrealis inflections. We shall

assume that all three of present, imperative, and irrealis inflections were present in Proto Nabak, and leave it to others to either confirm or refute this by historical reconstruction.

Fourthly, comparing the INTPAST and REMPAST inflections we notice an *m* versus *B* correspondence in the initial segment of corresponding forms in each paradigm. Comparison with other languages of the Finisterre–Huon group shows that they all have remote past and immediate past suffix paradigms, but only Nabak also has an intermediate past tense. It therefore is reasonable to infer that the INTPAST forms have been historically derived from the REMPAST forms.

Furthermore, since ‘t’ and ‘s’ are often allophones of one phoneme in Papuan languages, the first order proto affixes *-se* and *-te* identified above may once have been allomorphs of a single morpheme. Alternatively they may have been two distinct morphemes. Which was the case we cannot say with certainty. Thus, in Proto Nabak we can identify three, perhaps four, different first-order affixes: *-\*Ba*, *-\*se*, *-\*te*, and *-\*ma*, the second and third of these possibly having developed from one morpheme. Of these, only *-ma* survives in the modern language as an aspectual suffix. The precise meanings of these suffixes in earlier forms of the language is unknown at the present time, but probably they each were used to express a temporal or aspectual modification of the verb.

Using McElhanon’s (1973) typological data, and the observations we have made above, we are able to distinguish at least three distinct stages in the development of modern Nabak. We have arranged the information in the form of a table, given below. Note that the table deals with developments in Nabak only, and does not claim to be a statement of detailed historical processes in other languages of the Finisterre–Huon group. Similar processes occurred in other languages of the group, but the details are different.

TABLE 13: PERIODS IN THE HISTORICAL DEVELOPMENT OF NABAK FINAL VERB INFLECTIONS

Proto Nabak	Middle Period	Modern
IMPAST REMPAST	IMPAST REMPAST INTPAST	IMPAST REMPAST INTPAST PAST.CONT
PRES	PRES REMFUT	PRES REMFUT IMFUT
IMP	IMP	IMP
IRR	IRR	IRR
First Order Aspectual Suffixes		
<i>-ma</i> ‘continuative’ <i>-*te</i> <i>-*se</i> <i>-*Ba</i>	<i>-ma</i> ‘continuative’ <i>-*te</i> <i>-*se</i>	<i>-ma</i> ‘continuative’

### 3.11 OTHER SUFFIXES

#### 3.11.1 *-peŋ* ‘YET’, ‘STILL’, ‘ALWAYS’, ‘WITH VIGOUR’

The enclitic *-peŋ* means ‘always’, ‘still’, or ‘yet’; it indicates that something is still obtaining or always obtains. It may also be used adverbially to give a meaning such as ‘with vigour’ or ‘energetically’—an example of the latter occurs in §6.4 in the discussion of temporal functions of locative marking on subordinate clauses.



- (302) *Ke-gok ze-me Kolopen-aŋ ewe duk-ŋaŋ-en tat-peŋ*  
 that-ESEMB say-MED.3SG.DS Kolopen-FOC again top-NMLSR-LOC stay-yet  
*tat-me nemba ke-aŋ bemanza-mti ŋen bim-maŋ*  
 stay-MED.3SG.DS child that-FOC grope-MED.SS INDEF neck-3SG.POSS  
*mutum-pe-me we-me...*  
 snap-3SG.BEN-MED.3SG.DS sleep-MED.3SG.DS  
 Having spoken like that, Kolopen remained over [the lair] still, he stayed [there while] that boy [Esoke] felt [for the animal's neck], and then he snapped the neck of one and it lay still... (163-168)

### 3.11.2 INTENSIFIER *-NIK* 'VERY'

This clitic is used to intensify the meaning of the part of speech on which it occurs.

- (303) *...ŋen-aŋ nanzaŋ palen sokŋaŋ-nik ke tat-me*  
 INDEF-FOC stone on.top.LOC near-INTENS that stay-MED.3SG.DS  
*ŋen-aŋ sakŋaŋ-en kaŋ-gwa tat-ge...*  
 INDEF-FOC higher.up-LOC SPEC-above stay-3SG.REMPAST  
 ...another stayed very near—right on top of a stone there... (254-255)

### 3.11.3 PRIVATIVE *-PIŋ* 'LACKING', 'WITHOUT', 'DON'T...'

This clitic has several uses. First, as exemplified in the discussion of negative imperatives in §3.9, the clitic may be used on a reduplicated verb stem (which forms a nominal) to express a prohibitive function. See §3.9 for examples of this use, and a further example follows.

- (304) *Kot-kot-piŋ!*  
 come-come-PRIV  
 Don't come!

The other use is on nouns to express the idea of 'lacking' something.

- (305) *Tep-piŋ.*  
 fire.wood-PRIV  
 [There is] no firewood.

Furthermore it can be used on a reduplicated verb stem also with a privative sense, for example:

- (306) *wat-wat-piŋ*  
 rise-rise-PRIV  
 lacking the characteristic of rising

See 561, 567, and 596 of Text 5 where this last word is used. Here a type of grave or death is being talked about. When used in this way referential time is not in focus, and the expression is functionally similar to the meaning expressed by the verb with accompanying negative particle, but with the extra nuance of leaving it open that the event may obtain at a later time.



A further example of *-piŋ* being used in this latter way occurs in clause 205 of Text 1. In that context the speaker was indicating that the water may in fact later have descended to the pond, but that that was irrelevant to the story.

### 3.11.4 OWNER *-TON* 'OWNER OF'

This clitic indicates that someone or something is the owner or possessor of an object, activity, or quality. The basic meaning of the morpheme is 'owner', but it also has extended meanings. Common extended meanings are: 'expert' with respect to some activity; or 'a prime example of' some personal quality or characteristic (with good connotation); or, with respect to socially disapproved actions (such as lying or being angry) the 'worst possible example of' someone who does such things. Some examples follow.

(307) *silik-ton* song-OWN song leader, OR expert in a song

(Such a person may have obtained the song from the spirits, or paid money to buy it from another language group.)

(308) *Nemba ka-pi an mulup-ton penaŋ.*  
child SPEC-this man work-OWN true  
This child [is] a hard worker.

(309) *An ŋenziŋziŋ-ton.*  
man anger-OWN  
He [is] a very angry kind of man.

### 3.11.5 COMPLETATIVE *-GUT*, *-ŊGUT* 'AFTER'

This clitic has a two main functions: either to indicate the completion of an event before the next (sequential) begins, or to indicate contrast. The *-ŋgut* allomorph occurs following a vowel, the *-gut* allomorph occurs following a consonant. When the clitic is on a demonstrative, the allomorph used is *-aŋgut*.

Considering the first possibility, with completative function the clitic typically occurs clause-finally, and therefore mostly on a (medial) verb. It is used to indicate that there is no temporal overlap of the event with the event denoted by the verb which follows. It can be glossed either by 'after...', or by the words 'and then...' in the translation of the clause which follows; both possibilities are illustrated below. The first example below is taken from the texts, and further examples can be seen in Text 1, clause 128; clause 932 of Text 12; and clauses 969, 991, and 1004 of Text 13. The other examples were elicited.

(310) *Yaŋ be-ke ek-ti-ŋgut supsup-aŋ o-pe-me...*  
EMOT SPEC-that see-MED.SS-COMPL spear-INSTR pierce-3SG.BEN-MED.3PL.DS  
They saw that specific [eel], and then they speared it... (347-348)

(311) *Kot-ti-ŋgut n-sap.*  
come-MED.SS-COMPL eat-1SG.IMFUT  
I will come and then I will eat. / After I come I will eat.

(312) *Not-n kot-me-ŋgut ni-mbap.*  
friend-1SG.POSS come-MED.3SG.DS-COMPL eat-1SG.REMFUT  
My friend will come and then I will eat. / After my friend comes, I will eat.

- (313) *Not-n kot-me-ŋgut ni-mban.*  
 friend-1SG.POSS come-MED.3SG.DS-COMPL eat-1SG.REMPAST  
 My friend came and then I ate./After my friend came, I ate.

- (314) *Met-sât-m-ti-ŋgut ga-wap.*  
 go-DESID-do-MED.SS-COMPL give.you(SG)-1SG.REMFUT  
 I am going to go and then I will give it to you.

There is a particle *delan* which also is a completative. This particle typically is used with the verb *ze* ‘say’ in the expression *delan ze-me* COMPL say-MED.3SG.DS meaning ‘it is finished’, or ‘after that was finished’. *Delan* cannot be used to indicate a contrast. Instances of its occurrence in the first text may be found in clauses 4, 65, 214 and 217a.

Another function of the COMPL clitic is to indicate a contrast. Used this way it may or may not occur on a verb. The first example given below shows the clitic on a verb, and here the contrast could be expressed by the English ‘on the contrary’. Another example occurs in clause 1023 of Text 13, where a suitable English gloss would be ‘in contrast’. In the latter instance, the clitic occurs on the deictic *ke-aŋ* that-FOC ‘that’.

- (315) *Neŋ penaŋ ku nâ-ap-aŋ-gut dâski ze-ap.*  
 1SG true NEG know-1SG.PRES-FOC-COMPL guess say-1SG.PRES  
 I do not know it is true, on the contrary I am guessing. (391-392)

The following are further examples which illustrate its contrastive function. One of the examples includes the contrastive particle *nangut* ‘but’, which is related to the clitic form.

- (316) *Tep-gut aŋ-seip.*  
 tree-COMPL cut-2PL.IMFUT  
 You must cut only trees (i.e. not bananas or similar things).
- (317) *Egat weŋ-nok-aŋgut geŋ ga-yap ni.*  
 3SG.BEN image-ESEMB-COMPL 2SG give.to.you-1SG.PRES eat  
 It is for him but I give it to you to eat.
- (318) *Gâlen nangut ek sa-ma ni-p.*  
 2SG.GEN but 3SG give.to.her-MED.1SG.DS eat-3SG.IMPAST  
 It was yours but I gave it to her and she ate it.
- (319) *Butuk sambuŋaŋ-gut belak-ŋaŋ-en be-seip.*  
 sweet.potato rotten-COMPL nothing-NMLSR-LOC put-2PL.IMFUT  
 Put the rotten sweet potatoes aside (implying: later on we’ll throw them out or do something else with them).
- (320) *Miliŋnâŋe-yet-en-aŋgut neŋ mi-ti kot-a.*  
 Miliŋnâŋe-BEN-LOC-COMPL 1SG do-MED.SS come-1SG.IMPAST  
 I brought something belonging to Miliŋnâŋe (implying: but don’t tell anyone).

Another common use of the COMPL clitic having contrastive function is when it occurs on the antithesis particle *yaŋ*. In fact, *yaŋ-gut* is the usual way of expressing antithesis, which is commonly glossed by English ‘but’. An example is given below, and further examples may be seen in clause 594 of Text 5, and clause 934 of Text 12.

- (321) *Yaŋ-gut keŋ-ŋaŋ-en ba-en zet ke maiŋ-ti*  
 ANT-COMPL inside-NMLSR-LOC down-LOC talk that read-MED.SS

*ek-ti kemberj teman-ang penang n-aik-me...*  
 look-MED.SS sorrow big-FOC true 1SG.GOAL-find-MED.3SG.DS  
 But I read further down into that message, I looked, and a great sorrow truly came upon me... (811-813)

Finally, the clitic may be used to mark a clause which functions as the logical grounds for an event. This use is probably a figurative extension of its use as a completative.

- (322) *An teman-gut mulup ke-bong ma-inda-ip.*  
 man big-COMPL work that-OSEMB CONT-give.to.them-3SG.IMPAST  
 He is an important man and so gave them work like that [to do].

### 3.11.6 LIMITER -*ETAŃ* 'ENTIRELY', 'COMPLETELY', 'ONLY', 'JUST'

This clitic may be used to express meanings such as 'entirely' or 'completely' when on a nominal which is functioning as an adjective. On a head noun or pronoun it usually functions to limit the referents to a subset of participants, while on a verb it functions to limit the action.

- (323) *...pi bekanang-etaŃ be-me...*  
 this bad-entirely become-MED.3SG.DS  
 ...these areas have become totally ruined... (782)

- (324) *Ek-etaŃ met-ep.*  
 3SG-only go-3SG.IMPAST  
 Only he went.

- (325) *Ek met-ep-etaŃ.*  
 3SG go-3SG.IMPAST-only  
 He went only ( and he didn't come back).

In some instances it may not be clear how the verb is limited but a larger context reveals what the other action was that did not occur.

- (326) *NeŃ mulup-en kan kataŃ tat-met-ap-etaŃ.*  
 1SG garden-LOC time always SCON-go-1SG.PRES-only  
 All I ever do is go to the garden. (Implies: I never stay home.)

The limiter clitic can occur in conjunction with all the final verb inflections except imperative.

### 3.11.7 ANAPHORIC -*WAN* 'THE AFOREMENTIONED...'

This enclitic marks anaphoric definite reference of a participant identified earlier in the narrative. It occurs on the last element of the phrase (or word) which refers to the relevant participant. An example is given below, and further ones can be seen in Text 1: clauses 249, 273, 297, and 373; Text 4: clauses 529, 533, and 537; and Text 12: clause 887.

- (327) *Âbme mam nember zut pi-wan ilidak tâgâ ke*  
 well mother child two this-ANAPH 3DU.REFL cold that  
*tat-ma-mbun.*  
 SCON-live-3DU.REMPAST  
 Well, the aforementioned mother and child remained there alone in the cold. (890)

3.11.8 INTENSIFIER -*SAT* 'VERY', 'MUCH'

This clitic intensifies the meaning of the word or phrase to which it is affixed. It indicates that some quality is present in great quantity. This clitic cannot occur on a verb, nor as a clause-subordinating clitic.

- (328) *An ŋe-tip-sat-nemboŋ!*  
 man nose-mucous-INTENS-OSEMB  
 (You) are like a very runny-nosed man!

In the following example *-sat* is suffixed to an adjective. The nominalising suffix *-ŋaŋ* is not present when *-sat* is affixed.

- (329) *tepilalik dolak-sat*  
 flower nice-EMPH  
 a very nice flower
- (330) *an kambak-sat*  
 man stomach-INTENS  
 a fat man

Recall §3.11.2, which discusses the other intensifier, *-nik*.

## 3.12 NEGATION

The most common way to form the negative in Nabak is by placing the negative marker *ku* before the verb.

- (331) *Ekŋen-gat-en sum ŋen ku tat-ge.*  
 3PL-BEN-LOC grave INDEF NEG stay-3SG.REMPAST  
 A grave for them did not exist. (591)

To negate more than one verb there are two possible strategies. First, the speaker may coalesce the verbs into a compound verb (i.e. what Foley 1986 calls a 'serial verb'), omitting as many medial verb suffixes as necessary in order to form the compound verb, and precede this compound with the negative particle *ku*. The first two examples below illustrate this. The second strategy involves a semantic collocation of verbs in which, if the first is negated, the second will be assumed to be negated as well, since otherwise nonsense would result. The third example below illustrates this: the first verb 'say' is negated, and the next verb 'hear' is not negated overtly. The scope of the negative extends to the second verb here because it would not make sense to claim \*'...they did not tell us and we heard'.

- (332) *Mi-met-ti met sakwep ku bu-ni-ye.*  
 take.hold-go-MED.SS go immediately NEG cook-eat-3SG.REMPAST  
 He picked him up and went, he went [to his house but] did not immediately cook him and eat him. (523-525)
- (333) *Ze-mti ek-bien-en keŋ-ŋaŋ-en ba-en siu*  
 say-MED.SS look-3PL.REMPAST-LOC inside-NMLSR-LOC below-LOC crayfish  
*mee elimowe ŋen ku met-kot-ye.*  
 et.cetera eel INDEF NEG go-come-3SG.REMPAST  
 They said [that], and while they looked [at the pond] no crayfish nor eels nor anything else were moving about underwater. (183-185)



- (334) *Ekŋen-gat-en sum ku ze-me nâ-mbenn.*  
 3PL-BEN-LOC grave NEG say-MED.3PL.DS hear-1PL.REMPAST  
 [The missionaries] did not tell us about the grave [of those three men]. (lit. they did not speak about the grave and we did not hear.) (589-590)

Beside putting the negative particle *ku* before the verb, the negative marker may precede an infinitive form. In the next example the word *ze-ze-yet-en* say-say-BEN-LOC is the infinitive form ‘to speak’ or ‘to explain’. The reduplicated *ze* forms the nominal ‘speech’, and the benefactive plus locative, which normally marks possession, then functions as an infinitive marker. The modal *ŋep* and the negative *ku* alert the hearer that the construction is an infinitive rather than a possessive.

- (335) *Kawaway nin ka-boŋ ka-pi-aŋ zet-di teŋ penaŋ*  
 God 1PL SPEC-OSEMB SPEC-this-FOC word-2SG.POSS correct very  
*ka-boŋ ka-pi ŋep ku ze-ze-yet-en ke-yet-mi*  
 SPEC-OSEMB SPEC-this can NEG say-say-BEN-LOC that-BEN-happen  
*alak pi gitaŋ-gat mamkandaŋ-di-en-en kot-ti*  
 today this 2SG-BEN front.side-2SG.POSS-LOC-LOC come-MED.SS  
*pi-gok zem diŋgo ga-nup.*  
 this-ESEMB talk say.to.you give.to.you-1PL.PRES  
 God, people like us are not able to explain this very righteous Word of yours as it should be [explained]; therefore on this day we come near to you like this, and we speak to you [asking for your help]. (636-638)

(Note that the reduplicated locative case signals an allative function—see §5.7.1 for details.)

There is another negative particle *yek* ‘no’, ‘not’. While *ku* is used preceding verbs, *yek* is used in other contexts—such as following nouns, pronouns, as the interjection ‘no’, and so forth. We will examine its distribution in the following examples.

*Yek* appears as an independent word expressing ‘no’, as in the following two examples.

- (336) *Tat-me imbi penaŋ-aŋ ek-ti yaŋkwesi-ye,*  
 stay-MED.3SG.DS woman very.old-FOC look-MED.SS ask-3SG.REMPAST  
*“Geŋ aindonini?” Ze-me “Yek” ze-ye.*  
 2SG cannibal say-MED.3SG.DS NEG say-3SG.REMPAST  
 He stayed [there], and the old woman looked [at him] and asked, “Are you a cannibal?” She said that and he said “No”. (730-733)
- (337) *Yek, miti an ekŋen sum katik-ŋaŋ-en tat-bien.*  
 NEG religion man 3PL grave strong-NMLSR-LOC stay-3PL.REMPAST  
 No, the Christian men stayed in the strong grave. (578)

*Yek* may also be translated as ‘not’ as in the following example:

- (338) *Geŋ na-mukulem ŋep mi-mbek ma yek?*  
 2SG 1SG.GOAL-help able.to do-2SG.IRR or NEG  
 Are you able to help me or not? (796-797)

While *ku* is the negative marker for verbs, *yek* follows nouns and pronouns. Consider the following:

- (339) *Ze-me imbi penaŋ-aŋ ze-ye “Neŋ yek,*  
 say-MED.3SG.DS woman very.old-FOC say-3SG.REMPAST 1SG NEG  
*ke-yet geŋ met elewat-di ku-ti kot”.*  
 that-BEN 2SG go possessions-2SG.POSS pack.up-MED.SS come  
 He said it and the old woman said, “I’m not, so you go pack up your possessions  
 and come”. (736-739)
- (340) *Kolopeŋ ze-ye, “Supsup yek bet-aŋ tot*  
 Kolopeŋ say-3SG.REMPAST spear NEG hand-INSTR descend  
*ata-mane ek-ne”.*  
 hold-MED.2SG.DS see-IPL.IMP  
 Then Kolopeŋ said, “No spear, you go down and grab it with your hand, and let’s  
 have a look at it”. (120-124)

When *yek* follows a verb it means ‘but to no avail’. This use of *yek* actually is the phrase *yek beme* with the verb *beme* elided. By itself the expression *yek beme* is the polite way to say ‘he died’ (literally ‘he became not’). The other way it is used is as a frustrative. It expresses that the action which preceded did not succeed, did not work out as intended, was done to no avail, or similar meanings. In many instances the precise nuance will depend on the semantics of the preceding clause. Consider the following examples.

- (341) *Mi-ye-aŋ yek be-me. “Pe, de*  
 do-3SG.REMPAST-FOC NEG become-MED.3SG.DS oh.dear where  
*met-ep?” Ze-mti mi-ye-aŋ yek.*  
 go-3SG.IMPAST think-MED.SS do-3SG.REMPAST-FOC NEG  
 He searched, but to no avail. “Oh dear, where did she go?” He thought [that], but  
 had no idea [where she was]. (882-885)
- (342) *ilinak-etan ni-wien-aŋ yek be-me...*  
 3PL.REFL-only eat-3PL.REMPAST-FOC NEG become-MED.3SG.DS  
 [At first] just they themselves ate, [but the food] had not become [depleted]... (375-  
 376)

The phrase *yek beme* is discussed further in §8.3.3.

A further morpheme which may be used to form negatives is the privative suffix *-piŋ*. This, on nouns, means ‘lacking X’ where X is the meaning of the noun. However, it can be used on verbs too, but only by first reduplicating the verb (to form a nominal), and then suffixing the reduplicated form with *-piŋ*. This is the productive way for expressing a prohibitive, or negative imperative. For examples, see the discussion of negative imperatives near the end of §3.9.

This suffix is also used when verbs are reduplicated as a backgrounding strategy. Since the reduplicated verbs are grammatically equivalent to nouns, they take the privative suffix in order to form the negative. In this context, there is no prohibitive meaning, but simply a normal negative sense.

- (343) *Adam ek-gat-en sum itnaŋaŋ ke sum we-mti*  
 Adam 3SG-BEN-LOC grave old that grave sleep-MED.SS  
*wat-wat-piŋ mi-mi-yet-en belak asasim-ti met-met-gat-en*  
 rise-rise-PRIV do-do-BEN-LOC non-volition wither-MED.SS go-go-BEN-LOC



*ma sum ke we-mti.*

and grave that sleep-MED.SS

[Suppose] someone sleeps [in] Adam's grave, that old grave; he can't rise from that [grave], he just rots, and goes on doing so, and [in] that grave he sleeps. (560-562)

Nabak also has some lexicalised negatives. The words most commonly used are 'forget', 'lazy' and the non-volitional particle *belak* 'empty-handed', 'purposelessly', 'nothing', 'in vain', etc. (this particle is very hard to gloss accurately).

If a person answers, 'I was lazy' he does not always mean literal laziness. He could have been busy doing other things, but just did not care to do the job that is being asked about.

Consider the following example where the verb *kandat* 'forget' is used but in this instance does not mean that the parents actually 'forgot' how to whittle. They really never knew. It is a more indirect (and more polite) way of saying that they did not whittle the things the boy wanted.

- (344) *Ke-yet-mi-ti*                      *sâ-sâ-yet*                      *kandat kandat timbi*  
 that-BEN-happen-DEF whittle-whittle-BEN forget forget arrow  
*sâ-sâ-yet*                      *kandat kandat mi-mti*                      *am*                      *ŋen-gat*  
 whittle-whittle-BEN forget forget do-MED.SS people INDEF-BEN  
*ze-malu*                      *sâ-mti*                      *sa-me.*  
 ask-MED.DU.DS whittle-MED.SS give.to.him-MED.3PL.DS  
 Because they had not learned carving and how to whittle arrows, [the parents] asked other people to whittle [them] and give [them] to him. (911-914)

The next example illustrates *belak* 'empty-handed', 'purposelessly', 'nothing', 'in vain'.

- (345) "*Not-n, penaŋ ma-nik?*"  
 friend-1SG really live-2SG.PRES  
 "*Hagen kaŋ-gwa ma-ma-yap-wi.*"  
 Mt Hagen SPEC-above CONT-live-1SG.PRES-DEF  
 "*Kwileki ma-ma-nik?*"  
 what CONT-live-2SG.PRES  
 "*Belak, belak ma-yap.*"  
 nothing nothing live-1SG.PRES  
 "My friend, where do you really live?"  
 "I live up at Mt Hagen."  
 "What do you customarily do?"  
 "Nothing, I do nothing in particular." (This is really saying "I'm not telling you my business.").

Nabak has a construction for stating something with emphasis. The construction involves first expressing the negative of the intended statement, and then expressing the statement itself.

In the first example this construction is used in order to express the seriousness of the disaster situation. In the second example it is used to emphasise the importance of having the agriculturalist do the castrating of the goat. (Notice that in the beginning of this example, the first clause is backgrounded by reduplicating the verb, and here also the benefactive plus locative has an infinite sense 'to do'.)

- (346) *Âpme msat notnaŋ ɲen-en am isikŋaŋ ku gaki-wien.*  
 well ground other INDEF-LOC people little NEG die-3PL.REMPAST  
*omba penaŋ.*  
 much very

And in other places not just a few people died, but rather very many. (753-754)

- (347) *Mulup ka-pi nnak ku mi-mi-yet-en. Ke-yet mi-ti*  
 work SPEC-this IPL.REFL NEG do-do-BEN-LOC that-BEN do-MED.SS  
*Didiman ekŋen-gat ze-mann som-zikat nda-wep.*  
 agriculturalist 3PL-BEN say-MED.1PL.DS cut-show give.to.us-3PL.REMFUT  
 This specific work is not for us ourselves to do. Regarding doing it, we ask the  
 agriculturalists and they will show us [how to] cut it.

## CHAPTER 4

### PHRASES

#### 4.1 VERB PHRASES

##### 4.1.1 NEGATIVE VERB PHRASES

The simplest verb phrase is comprised of the negative (NEG) particle *ku* ‘not’, followed by the head of the phrase which is usually a single verb. It is possible for the head to be manifested by a more complex verbal structure, and we will deal with that later.

- (348) *Map ku tozin.*  
*map ku tot-zin*  
rain NEG descend-3SG.PRES  
It is not raining.

- (349) *Nimbelek.*  
*ni-mbelek*  
eat-1DU.IRR  
We should have eaten.

##### 4.1.2 COGNATE OBJECT VERB PHRASES

This type of phrase functions semantically like a verb, but is comprised of a lexical verb and either a cognate noun, or (at least) a noun which is semantically related to the event denoted by the verb.

- (350) *Sandi tasandin.*  
*sandi tat-sandi-n*  
urine SCON-urinate-3SG.PRES  
He is urinating.

- (351) *Meluk tawen.*  
*meluk tat-we-n*  
sleep SCON-sleep-3SG.PRES  
He is sleeping.

- (352) *Si susupin!*  
*si su-su-pin*  
cry cry-cry-PRIV  
Don't cry!

### 4.1.3 EVENT-NOMINAL VERB PHRASES

These are verb phrases in which the first element is grammatically a noun, but semantically represents an action or emotional state; and the final element is an inflected form of a verb from the set of bleached verbs. If negated with the negative *ku*, the negative occurs between the first and last elements. The semantically bleached verb merely acts to carry the inflection for person, number and tense. However, since there are a number of semantically bleached verbs, sometimes slight nuances of meaning obtain if one such verb is substituted for another.

TABLE 14: STRUCTURE OF AN EVENT-NOMINAL VERB PHRASE

nominal (denoting an event)	(optional) <i>ku</i> NEG	bleached verb (inflected)
--------------------------------	--------------------------	------------------------------

- (353) *Nenziŋziŋ ku tabm.*  
*ŋenziŋziŋ ku tat-mi*  
 anger NEG SCON-do  
 He is not angry.

- (354) *Aŋ tabmnik.*  
*aŋ tat-mi-nik*  
 yawn SCON-do-2SG.PRES  
 You are yawning.

- (355) *Kât mip.*  
*kât mi-p*  
 burp do-3SG.IMPAST  
 He burped.

- (356) *Melowaŋ miap.*  
*melowaŋ mi-ap*  
 writing do-1SG.PRES  
 I am writing.

- (357) *Katonaŋ kun.*  
*katonaŋ ku-n*  
 cough hit-3SG.PRES  
 He is coughing.

- (358) *Silik kuip.*  
*silik ku-ip*  
 dance/song hit-3PL.PRES  
 They are dancing/singing.

### 4.1.4 DESIDERATIVE/INCHOATIVE VERB CONSTRUCTIONS

The desiderative (DESID) suffix *-sât* also may function as a marker of the inchoative function (INCHO). In this section we will gloss the *-sât* suffix with its desiderative function, but it should be remembered that the constructions discussed below may alternatively take an inchoative sense. So, the construction which means ‘I want to go’ could alternatively mean ‘I am about to go’. This is true for all the examples involving this suffix.

A number of related constructions are possible. Firstly, a phrase structure in which the first element is the main verb stem taking the desiderative suffix, followed by an optional intensifier word *penaŋ* ‘truly’, ‘really’, which in turn is followed by an inflected verb from the set of semantically bleached verbs.

A second possibility is that the intensifier, if it occurs, may occur in the phonologically reduced form *pe* (with same meaning), phonologically bound to the following bleached verb as a proclitic. These two possibilities are illustrated in the first table below. The main verb stem marked with *-sât* and the following inflected semantically bleached verb are the diagnostic features for this type of phrasal construction.

A third possibility, illustrated by the second table below, involves the coalescing of both diagnostic elements of the phrase to form a word-level construction—often with considerable morphophonemic changes. This coalescence has been observed only for present tense.

In all three constructions, the semantically bleached verbs which have been observed to occur are the following: *mi* ‘do’, *ze* ‘say’, *nâ* ‘know’, ‘hear’, and *be* (or *mbe*) ‘put’, ‘be’, ‘become’.

Phrase Head	Desiderative	Intensifier (optional)	Inflection Carrier
main verb stem	<i>-sât</i> DESID	<i>penaŋ</i> ‘truly’	bleached verb
		<i>pe-</i> ‘truly’	
main verb stem	<i>-sât</i> DESID	- bleached verb stem - inflection	

Examples of the first structure follow

- (359) *Gaki-sât penaŋ m-ge.*  
 die-DESID really do-3SG.REMPAST  
 He really wanted to die.

Note that *ze* ‘say’, *nâ* ‘know’, ‘hear’, or *be* ‘put’, ‘be’, ‘become’ may be used in the above example instead of the verb *mi* ‘do’, without changing the meaning of the construction.

- (360) *Met-sât pe-mi-ap.*  
 go-DESID truly-do-1SG.PRES  
 I truly want to go.

- (361) *Met-sât nâ-yap.*  
 go-DESID know-1SG.PRES  
 I want to go.

In the next example, the *mbe* allomorph of the bleached verb *be* ‘put’ is used because ‘put’ is transitive and so may take a goal prefix. The meaning expressed by this construction is similar to the example above, but expressed rather as an indefinite causative—something like ‘it causes me to want to go’. The non-causative equivalent is given as the second example below.

- (362) *Met-sât na-mbe-n.*  
 go-DESID 1SG.GOAL-put-3SG.PRES  
 I want to go.

- (363) *Met-sât ze-yap.*  
 go-DESID say-1SG.PRES  
 I want to go.

The only shade of meaning that we have identified with certainty, when one bleached verb is used for another in the above, is that if one wants to go immediately one would most likely use the bleached verb *mi* 'do', but if one plans to go after a short delay, one would instead use the bleached verb *nâ* 'know', 'hear'.

The following examples illustrate how the parts of the phrasal construction may coalesce to form a word-level desiderative construction when present tense is used.

- (364) *Mesâbmnik.*  
*met-sât-mi-nik*  
 go-DESID-do-2SG.PRES  
 You want to go.
- (365) *Mesâbm.*  
*met-sât-mi-n*  
 go-DESID-do-3SG.PRES  
 He wants to go.
- (366) *Mesâbilup.*  
*met-sât-mi-lup*  
 go-DESID-do-DU.PRES  
 We (dual)/you (dual)/they (dual) want to go.
- (367) *Mesâbmnp.*  
*met-sât-mi-nup*  
 go-DESID-do-1PL.PRES  
 We want to go.
- (368) *Mesâbip.*  
*met-sât-mi-ip*  
 go-DESID-do-3PL.PRES  
 You (plural)/they want to go.

When present tense is not used, the phrasal construction is preferred.

- (369) *Kosât mge.*  
*kot-sât mi-gi*  
 come-DESID do-3SG.REMPAST  
 He wanted to come.
- (370) *Kusât mnak...*  
*ku-sât mi-nak*  
 hit-DESID do-3SG.IRR  
 (If) he had wanted to hit him...

It is possible for a cognate object verb phrase (see §4.1.2) or for an event-nominal verb phrase (see §4.1.3) to occur in the desiderative construction as the first element. An example of each follows:



- (371) *Meluk wesâbap.*  
*meluk we-sât-mi-ap*  
 sleep sleep-DESID-do-1SG.PRES  
 I want to sleep.

- (372) *Gilik zesâbm.*  
*gilik ze-sât-mi-n*  
 return say-DESID-do-3SG.PRES  
 He wants to return.

Finally, the desiderative construction may be negated with the negative particle *ku* 'not'.

- (373) *Ku kosâbm.*  
*ku kot-sât-mi-n*  
 NEG come-DESID-do-3SG.PRES  
 He does not want to come.

- (374) *Ku tasât mbe.*  
*ku tat-sât mi-be*  
 NEG come-DESID do-3SG.REMFUT  
 He will not want to stay.

## 4.2 NON-VERBAL PHRASES

In the rest of section four we will discuss various types of non-verbal phrases. In §4.2 we will discuss Attributive Phrases, the Noun Phrase, and Coordinated Noun Phrases. In §4.3 we discuss reduplication. Finally, in §4.4 we discuss possession.

### 4.2.1 THE ATTRIBUTIVE PHRASE

Attributive phrases involve the collocation of two nominals in which the relation of one to the other involves 'attribution'. Sometimes the relation of one nominal to the other may also be characterised as generic-specific, and while quite often the generic noun comes first sometimes the opposite order is observed (see below).

Nabak uses the attribution relation to build semantically complex referential expressions out of simpler units. For example, the nouns 'knowledge' (literally 'know-know') and 'house' collocate to denote 'school'. Because attributive phrases are referential expressions for real world objects and concepts, they may occur as the head of a noun phrase (see 4.2.2) or other phrase construction.

In the attributive phrase, the first element never takes any kind of inflection. The second element may optionally be inflected for plural number, or a case clitic.

- (375) *nâ-nâ mka*  
 know-know house  
 school

- (376) *kapeŋ mulup*  
 coffee garden  
 coffee garden

- (377) *kwaniki menzim*  
squash pot/kettle  
a pot used for cooking squash
- (378) *an nemba*  
man child  
boy
- (379) *Nabak an*  
Nabak man  
Nabak man
- (380) *kan 1964*  
year 1964  
the year 1964
- (381) *tip sibmak*  
*tip sip-mak*  
faeces blood-COM  
dysentery (lit. faeces having blood)

#### 4.2.2 THE NOUN PHRASE

The Nabak noun phrase has the structure shown in the table below. The head of the phrase comes first, and items which realise the head may be either a noun, a demonstrative, or an attributive phrase. Following the head there may be one or more items functioning as modifiers—usually a nominal with adjectival function, or a reduplicated nominal expressing an intensified adjectival function (see §4.3 where reduplication is discussed). It is possible, though uncommon, for more than one modifier to occur. Following the modifier position class a quantifier may occur—typically a numeral such as *kwep* ‘one’ or word like *sambe* ‘many’. And in final position there may occur a demonstrative: this class includes not only the deictics ‘this’, ‘that’, and so on, but also forms like *ɲen* ‘(an)other’, ‘a’, and *nodnaŋ* ‘some’.

Of all the position classes, only the phrase head must occur. Also, it is possible for the demonstrative to occur phrase-initially instead of in final position, or even in addition to final position (see below).

Head	Modifier	Quantifier	Deixis
noun demonstrative attributive phrase	one or more nominals with adjectival function	numeral <i>sambe</i> ‘most’	demonstrative <i>ɲen</i> ‘other’, ‘a’ <i>nodnaŋ</i> ‘some’

- (382) *am nodnaŋ*  
people some  
some people
- (383) *bo sobmaŋ tembe kwep ke*  
pig black big one that  
that one big black pig

(384) *ke takaset dolagnaɲ kugnaɲ ɲen*  
 that stick good sharp other  
 that other good sharp stick

(385) *kan teebmaɲ*  
 time long  
 a long time

(386) *Sonda kwep*  
 Sunday one  
 one week

Nabak speakers prefer to put modifiers expressing colour before those expressing size, as in the following example. Placing *tembe* 'big' before *sobmaɲ* 'black' is regarded as deviant.

(387) *Bo sobmaɲ tembe (ku-ya).*  
 pig black big (hit-1SG.IMPAST)  
 (I killed) the big black pig.

#### 4.2.3 THE COORDINATE NOUN PHRASE

The coordinate noun phrase consists of at least two noun phrases linked by the particle *ma* 'and', 'or' which occurs between the noun phrases. Note that the one particle handles not just coordination, but alternation. Which meaning obtains in any one instance is determined by the context.

(388) *milawat-naɲ sambe ma bo-ɲaɲ sambe*  
 goods-3SG.POSS many and pig-3SG.POSS many  
 his many possessions and his many pigs

(389) *ab-maɲ ma am nodnaɲ*  
 husband-3SG.POSS and people some  
 her husband and some people

(390) *zit ma nanzaɲ ma kwidnaɲ sambe*  
 animal and stone and things many  
 animals, stones and many things

(391) *dimindondo ma damuɲ*  
 pastor or boss  
 the pastor or the boss

(392) *not-n-ne ma mam-ne bip-m-ne*  
 relative-1SG.POSS-PL and mother-PL father-1SG.POSS-PL  
 my relatives/friends and my parents

We will discuss the interaction of coordinate phrases with case clitics and with other clitics in §5.9.

A note needs to be made now concerning the use of noun phrases, attributive phrases, and coordinate noun phrases in discourse. Quite often one of these types of phrase will occur in text together with a coreferential pronoun immediately following. An example follows:

- (393) *Imbi ekpen-aŋ nemba wat-sât didik-ŋaŋ-en*  
 woman 3PL-FOC child give.birth-DESID bush-NMLSR-LOC  
*ma-tot-ip-en.*  
 CONT-descend-3PL.PRES-LOC  
 Women wishing to give birth, they go into the bush. (383)

This kind of structure occurs when new participants are introduced, or an old participant is reintroduced by a noun phrase. It would not be appropriate to treat the combination of the phrase with the following pronoun as a single structure. The phrase structure belongs to the language's resources for introducing participants; the pronoun belongs to the resources for tracking participants; and it would not be insightful to obscure the different functions of each by treating the combination of the two as a grammatical unit. Some further examples of a coreferential pronoun following a phrase which introduces a participant may be seen in Text 1, clauses 8, 79-80, 84, 85 and 144.

### 4.3 REDUPLICATION

Reduplication in Nabak is used in a number of ways. For example, a reduplicated verb forms a nominal, which may be used as a noun or, if the meaning is appropriate, as an adjective. (Recall that there is no grammatical class of adjectives; instead some nouns may function semantically as adjectives.) Reduplicated verbs are quite commonly used in text to background information. For example, see clauses 81 to 83 of Text 1—clauses 82-83 give background information about the subject referents of clause 81, and this background information is expressed using reduplicated verbs.

In the remainder of this present section we will be discussing non-verbal reduplication, particularly reduplication of adverbs and reduplication of nominals functioning as adjectives.

The reduplication of an adverb signals an intensification of the meaning expressed by the adverb.

- (394) *Sakwep sakwep (met-zin).*  
 quickly quickly (go-3SG.PRES)  
 (It goes) very quickly.

- (395) *bam bam*  
 later later  
 long afterwards

When a nominal functioning as an adjective is reduplicated, an additional nuance of meaning is added to the unreduplicated adjectival nominal. The precise nuance is context-dependent, but will be one of the following:

- (a) indicating plurality, or
- (b) indicating inclusion of all referents of the kind denoted by the modified noun (i.e. 'each and every'), or
- (c) indicating coactivity of two referents of the kind denoted by the modified noun (i.e. 'in pairs').

(396) *tep teebmaŋ teebmaŋ*  
 tree tall tall  
 tall trees/each tall tree/the pair of tall trees

(397) *bo sobmaŋ sobmaŋ*  
 pig black black  
 black pigs/each of the black pigs/the pair of black pigs

#### 4.4 POSSESSION

There are a number of strategies for expressing possession in Nabak. The simplest is merely to add a possessive suffix to the item possessed. Some examples of this type are:

(398) *mka-n*  
 house-1SG.POSS  
 my house

(399) *tam-di*  
 dog-2SG.POSS  
 your dog

A second way to express possession is to use a possessive phrase. The possessive phrase has two elements: an initial possessor, followed by the head which is the possessed item. The word which realises the head may or may not take the possessive suffix agreeing in person and number with the person and number of the possessor. There is some disagreement between speakers (see below) concerning when the possessive suffix on the head item may or may not be present.

The possessor may be a benefactive-marked noun (or nominalisation), or a member of one of three different pronoun paradigms: a genitive pronoun, an emphatic genitive pronoun, or a benefactive pronoun. The genitive and emphatic genitive pronoun paradigms are the only instances in Nabak where genitive forms occur. Whenever the possessor is realised by a noun (or nominalisation), the benefactive suffix is used on the possessor.

The table below summarises the structure of the possessive phrase and the elements which may occur in each of the two structural positions. Wherever 'noun' occurs in the table, it is possible for a noun phrase to occur.

TABLE 15: POSSESSIVE PHRASE AND THE ELEMENTS

Possessor	Head
noun-BEN	
benefactive pronoun	noun
genitive pronoun	possessive-marked noun
emphatic genitive pronoun	

The following examples illustrate the possessive phrase realised as a benefactive-marked possessor followed by a head noun (both the possibilities for the head item are illustrated).

(400) *an temaŋ-gat mka*  
 man big-BEN house  
 the important man's house



- (401) *dadnaŋ-gat imbi-ŋaŋ*  
 older.brother-BEN wife-3SG.POSS  
 the older brother's wife

- (402) *an sadnaŋ-gat mka*  
 man white-BEN house  
 the white man's house

The following examples illustrate the possessive phrase structures in which the possessor is realised as a pronoun. Firstly, examples involving a genitive pronoun. With these the occurrence of the possessive suffix on the possessed item is not obligatory.

- (403) *nâlen tam*  
 1SG.GEN dog  
 my dog

- (404) *ekŋengalen ele-ŋgin-ne*  
 3PL.GEN string.bag-3PL.POSS-PL  
 their string bags

- (405) *nâlen bo sobmaŋ tembe kwep ke*  
 1SG.GEN pig black big one that  
 that one big black pig of mine

The following examples involve the emphatic genitive pronominal forms.

- (406) *nenangalen mka*  
 1SG.EMPH.GEN house  
 my very own house

- (407) *ndangalen okagit*  
*ndangalen okak-it*  
 1DU.EMPH.GEN baby-1DU.POSS  
 our very own baby

The following examples involve benefactive pronouns. Note that when these pronouns occur in possessive phrases they have adnominal function so that they can be considered to take meanings such as English 'my', 'your', 'our' or 'their', as well as the more typically benefactive senses 'for me', 'for you', and so forth. But when these pronouns occur as arguments of a verb, they take only benefactive senses such as English 'for me', 'for you' and 'for us'. (Note the vowel harmony in the examples given below.)

- (408) *nâ-gât ip-m*  
 1SG-BEN sister-1SG.POSS  
 my sister

- (409) *nâ-gât bet-n*  
 1SG-BEN hand-1SG.POSS  
 my hand

- (410) *nâgât zikadn*  
*nâ-gât zikat-n*  
 1SG-BEN eye-1SG.POSS  
 my eye



- (411) *gâ-gât ab-di*  
 2SG-BEN husband-2SG.POSS  
 your husband

Some speakers say that the benefactive pronouns occur only with possessed items which are in the categories of either kinship terms or body parts; and that it is obligatory for the possessive suffix (expressing person and number agreement with the possessor) to occur on the possessed item. The examples immediately above conform to these norms. However, other speakers claim that both of these generalisations are too rigid and, furthermore, that there is no difference in meaning between the use of genitive pronouns and benefactive pronouns. People in the latter group say that all of the following express 'my house'. The former group claim that the last two are deviant, or that the last one really means 'the house for me'.

- mka-n*  
 house-1SG.POSS  
*nâlen mka*  
 1SG.GEN house  
*nâlen mka-n*  
 1SG.GEN house-1SG.POSS  
*nâ-gât mka*  
 1SG-BEN house  
*nâ-gât mka-n*  
 1SG-BEN house-1SG.POSS

The final way that possession can be expressed is similar to the possessive phrase constructions in which benefactive marking is used. The main difference is that the possessor takes the locative case marker following the benefactive marker. The order of elements in the phrase follows that of possessive phrases—the possessor preceding the possessed item. The following examples are taken from the texts.

- (412) *nâ-nâ mka-yet-en talak ke*  
 know-know house-BEN-LOC truck that  
 the school house's truck (51)  
 (lit. that truck belonging to the knowledge house)
- (413) *nemba-yet-en bekanaj notnaj-aj*  
 child-BEN-LOC bad some-FOC  
 some of the bad [things] of the child (389)

However, what appears to be the reverse order is very occasionally observed, but in actual fact the order is not reversed. The following example illustrates this. The possessor is still first, but what has happened here is that the second constituent takes the benefactive and locative markers. This apparent anomaly is explained quite simply: the phrase *nemba sokbe-sokbe* 'the child birth' is a grammatical unit which takes the locative and benefactive marking as a unit. The meaning of the clause is therefore something like 'the child birth's activity happened'—where the idea of 'activity' is understood but not explicitly expressed. That is, 'the child birth' is the possessor, and 'activity' is what is possessed.

- (414) *Nemba sokbe-sokbe-yet-en tat-mi-me.*  
 child be.born-be.born-BEN-LOC SCON-do-MED.3SG.DS  
 It became time for the child's birth. (866)

It is not uncommon for the possessed item to be understood from context, rather than overtly expressed, when the benefactive plus locative construction is used to indicate possession. For example, from clause 218 of Text 1:

- (415) *Ke-yet-en ke-gok-ak ku-mti-mti...*  
 that-BEN-LOC that-ESEMB-ADDSEMB kill-take-MED.SS  
 In that same manner as they did [before], they killed and took... (lit. That time's [activity] in that same manner, they...etc.)

When possession is marked with benefactive and locative markers together, the possessed item coming after the possessor, it is possible for such phrases to function as arguments of a verb and so for the whole unit to take further case suffixation. The following two examples illustrate this: the first illustrates a locative relationship to the dominating verb; the second illustrates benefactive marking having the function of expressing the reason for an event and glossed in English as 'because of'. Note that the first example might at first glance appear to be an instance of locative case agreement throughout each constituent of the possessive phrase, but this is not the case—as the second example shows.

- (416) *...ke-yet-en mulup-en tot-ti.*  
 that-BEN-LOC garden-LOC descend-MED.SS  
 ...to that one's garden they descended. (100)
- (417) *...not-naŋ isikŋaŋ-gat-en yom-gat am-naŋ*  
 relative-3SG.POSS little-BEN-LOC wrongdoing-BEN people-FOC  
*nombekambe-pe-me.*  
 curse-3SG.BEN-MED.3PL.DS  
 ...the people cursed him because of the wrongdoing of his younger brother. (649)

When something is inalienably possessed, the possessed item takes the possessive marking as expected, but the possessor (which occurs preceding the possessed item) will not take benefactive or genitive forms, but will instead be unmarked. The following two examples illustrate this. Both involve the constituent acting as the grammatical object; in the first example, the object phrase has been fronted for prominence, and the unmarked third person pronoun refers to the possessor. In the second example, the possessor is an attributive phrase *nâ-nâ mka* know-know house 'school'.

- (418) *Ekŋen sek-in melesiq Anutu-aŋ belak mi-ti*  
 3PL body-3PL.POSS whole God-FOC nothing do-MED.SS  
*ainzili-inde-ye.*  
 hide-3PL.BEN-3SG.REMPAST  
 God just took hold of the entire body of [each of] them and hid them. (592-593)
- (419) *Neŋ nâ-nâ mka tosa-ŋaŋ K50.00 olat-ti...*  
 1SG know-know house price-3SG.POSS K50.00 need-MED.SS  
 I need a school fee of K50.00...

## CHAPTER 5

### CASE MARKING

In this chapter we will discuss Nabak's case marking resources. Nabak marks case by enclitics; and throughout this chapter we will use clitic and enclitic interchangeably.

There are five true case forms in Nabak: the instrumental, the locative, the directional, the benefactive, and the comitative. Nabak also has a further enclitic which we have called focus, and we shall describe it here also. In this chapter we shall also discuss two common kinds of semblative enclitics, though these are not cases.

Nabak also uses some of the case markings together with other suffixes to derive additional semantic roles such as allative, ablative and originative. It derives an originative marking by means of a combination of benefactive and nominaliser markings; and an ablative by a combination of benefactive, nominaliser and locative markings. The allative marking is formed by reduplicating locative case marking.

#### 5.1 THE FOCUS ENCLITIC

Strictly speaking, the focus enclitic is not a case marker. On the grounds that it is historically a reflex of a former ergative case marker, and because it often is used on the subject of a transitive clause, we will discuss it in this section.

First, an historical note will help. In languages of the Finisterre and Huon groups, there is an instrumental clitic which is homophonous with another clitic described either as ergative (in some languages) or as focus (in Nabak at least). The homophony of these two clitics obtains in all the languages of these two groups so far described. It is therefore almost certain that the parent languages from which these two groups descended had an ergative case clitic, and probably that clitic itself was a development based on the instrumental clitic.

The other thing to note is that these languages are typologically SOV, so that word order is sufficient in the modern languages in order to distinguish the actor from the undergoer. This makes the ergative clitic somewhat redundant, allowing languages of these groups to exploit it for pragmatic functions, or even to shift its basic function—as Nabak has done.

For example, P. Phinmore (1983) says that the Ono ergative clitic is so named on the basis that in the majority of instances it occurs on the subject of a transitive verb. However, she also explains that it has several pragmatic functions: one function is to disambiguate when there is potential ambiguity between actor and undergoer; another function is to mark a reintroduced participant (especially if that participant was first introduced as a grammatical object); a further function is to mark contrastive focus between subject referents of successive clauses, even if the clauses are stative.

In Nabak, the enclitic which is homophonous with the instrumental enclitic is very commonly found on the subject of a transitive verb; but its occurrence is more closely tied to

the introduction and reintroduction of participants than to a semantic category such as agenthood. It can also occur on a verb to indicate that the clause so marked is important as the place of departure for the events which will follow. In rare instances it may even occur on a grammatical object.

The labelling of this clitic as ‘focus’ rather than as ‘ergative’ is a matter of the analyst’s preference. If we were to choose Phinnemore’s criterion (i.e. which function occurs with greatest frequency), we could have called it an ergative clitic—ignoring the problems of its occurrence on verbs and even on objects. Instead we have chosen to call it ‘focus’ because this seems to more adequately characterise its behaviour in all environments.

A full discussion of the focus clitic is given in §8.1.1, so we will not discuss it further here, except to give some examples of its use.

- (420) *Tam-aŋ gaki-ye.*  
dog-FOC die-3SG.REMPAST  
The dog died.
- (421) *Am sambe-aŋ gaki-wien.*  
people many-FOC die-3PL.REMPAST  
Many people died.
- (422) *Mulup tat-m-aŋ gaki-sem.*  
work SCON-do-FOC die-IMFUT  
The man [who] is working will die.
- (423) *Ŋaŋ tep-nemboŋ-aŋ tat-zin.*  
banana tree-OSEMB-FOC stay-3SG.PRES  
A banana-like tree exists.

## 5.2 INSTRUMENTAL CASE

The instrumental case enclitic is homophonous with the focus enclitic. The instrumental clitic marks the item which is used or wielded in order to perform an action, or to mark the item from which something is made.

It is best to treat instrumental and focus clitics as separate morphemes. The focus clitic can occur on a clause to mark it as a relative clause (see §6.4), but instrumental case cannot be used to subordinate a clause. Instrumental and focus clitics may occur in the one clause; instrumental typically occurs on inanimate nouns, while focus is usually on animates.

- (424) *Simbit sam zup-aŋ ma-ta-ip.*  
bark.skirt pandanus hair-INSTR CONT-tie-3PL.PRES  
They fashion bark skirts with pandanus bark.
- (425) *Gembo-aŋ ø-antu-k.*  
knife-INSTR 3SG.GOAL-cut-3SG.IMP  
He must cut it with a knife.
- (426) *Tep-aŋ ø-mi-n.*  
wood-INSTR 3SG.GOAL-do-3SG.PRES  
He makes it out of wood.

The following example also illustrates how the focus clitic can mark a relative clause. (Other clitics can be used in this way to form a relative clause.) This is a relative clause construction because the verb ‘cut’ is inflected as an independent verb (i.e. with final verb inflection) rather than as a medial verb, and has the focus enclitic. If ‘cut’ instead had a medial inflection it would not be a relative clause construction, and the meaning would be ‘The man cut the saiwe tree with an axe and then died’.

- (427) *An    ʎen    saiwe    kisi-aŋ    aŋ-ep-aŋ                    gaki-p.*  
          man INDEF saiwe.tree axe-INSTR cut-3SG.IMPAST-FOC die-3SG.IMPAST  
          The man who cut the saiwe tree with the axe died.

### 5.3 LOCATIVE CASE

The locative case enclitic marks the location in, on, or at which an event takes place. With motion verbs, it also marks the location to which the motion is directed. Locative case may also be used in the formation of a relative clause, but we will defer the discussion of this until §6.4.

The allative enclitic (see §5.7.1) likewise marks the location to which a motion is directed, but the allative clitic occurs only on demonstrative stems whereas the locative occurs on all nominals.

- (428) *mkaen medne.*  
          *mka-en    met-ne*  
          house-LOC go-1PL.IMP  
          Let’s go to the house.
- (429) *mulubman*  
          *mulup-maŋ-en*  
          garden-3SG.POSS-LOC  
          to his garden/in his garden
- (430) *kilambajan*  
          *kilambaŋ-ŋ-en*  
          area.below-1SG.POSS-LOC  
          beneath me
- (431) *ganzendan*  
          *ganden-di-en*  
          near-2SG.POSS-LOC  
          near you
- (432) *saŋen-en*  
          yesterday-LOC  
          when it was yesterday
- (433) *Balusi    bekaŋ-en    ku    mot-sap.*  
          aeroplane bad-LOC    not    ascend-1SG.IMP  
          I will not climb into a bad aeroplane.

Locative case also occurs in combination with comitative case—for a discussion of this see §5.7.2.

## 5.4 DIRECTIONAL CASE

Nabak has a directional case clitic having allomorphs *-set* (after a stem-final nasal, sometimes after a vowel) and *-eset* (after stem-final non-nasal consonants, also usually after a vowel). The clitic is similar in shape to the noun *set* ‘foot’, ‘trail’, to which it is undoubtedly etymologically related.

The meaning of the clitic is ‘in the direction of’, ‘towards’, or ‘way’. On demonstratives such as ‘this’ and ‘that’ it takes the senses ‘this way’, ‘that way’, and so forth. It is quite infrequently used, locative case with directional function being far more commonly used in texts.

- (434) *Set dolaknaŋ-eset met.*  
 trail good-DIR go.2SG.IMP  
 Make your way on the good trail. (lit. Go on the good trail way.)
- (435) *...set-in-nalak Siki-set ke mot-ti met-bien.*  
 way-3PL.POSS-CONS Siki-DIR that ascend-MED.SS go-3PL.REMPAST  
 ...and so going up on the road there to Siki they went. (96-97)
- (436) *...zit ŋen-lak saŋgowe palen-set-ti...*  
 animal INDEF-CONS saŋgowe.tree on.top.LOC-DIR-MED.SS  
 ...an animal [moving] over the top of a saŋgowe tree... (325)
- (437) *Nimbe nelum-set met-met-mak-en ze-mti.*  
 Nimbe river.bed-DIR go-go-COM-LOC say-MED.SS  
 It [carries you all away down] into the Nimbe riverbed. (830)
- (438) *Msat Tusaziŋ-set ma Gonzon-set ma...*  
 place Tusaziŋ-DIR and Gonzon-DIR and  
 The area towards Tusaziŋ, and towards Gonzon... (782)

Some further examples in the texts may be found in Text 1 clauses 203, 248, and 328.

## 5.5 BENEFACTIVE CASE

The benefactive case enclitic is used to express that the relationship of the referent of the noun phrase marked by this case is that of a beneficiary of the event denoted by the clause’s main verb. The action is done ‘for someone’ or ‘for the benefit of someone’, or ‘on behalf of someone’. When the referent is denoted by a noun phrase, the benefactive clitic is used; but when the referent is denoted by a pronoun, the benefactive pronoun of appropriate person and number is used instead.

The benefactive clitic is also used as a purposive with motion verbs—see the first example below. It may also be used to indicate a weak associative relation, which could be expressed in English as ‘concerning’, or ‘because of’, ‘with respect to’ or ‘for’—see the second, third and fourth examples below.

The clitic has two allomorphs: *-yet* occurs following vowels, *-gat* occurs following consonants.

- (439) *Tep-gat met-a.*  
 wood-BEN go-1SG.IMPAST  
 I went for firewood.



- (440) *Kuleki-yet?*  
 what-BEN  
 Why? (lit. because of what/for what purpose/concerning what)
- (441) *Tu-yet mi-ap.*  
 water-BEN do-1SG.PRES  
 I'm thirsty. (lit. I am doing with respect to water.)
- (442) *...siu-yet elimowe-yet ee ek-banup.*  
 crayfish-BEN eel-BEN et.cetera look-1PL.REMFUT  
 ...we will look for crayfish and eels et cetera. (90)
- (443) *...gâgât yaŋkwesi-yaŋkwesi pi-gok be-ap.*  
 2SG.BEN ask-ask this-ESEMB put-1SG.PRES  
 ...and in this way I am putting a question to/for you. (795)
- (444) *An temañ-gat mka gâgât kwiti-ya.*  
 man big-BEN house 2SG.BEN buy-1SG.IMPAST  
 I bought the important man's house for you.
- (445) *An temañ-gat kwiti-ya.*  
 man big-BEN buy-1SG.IMPAST  
 I bought [it] for the important man.
- (446) *Nâgât met-ep.*  
 1SG.BEN go-3SG.IMPAST  
 He went for me. (i.e. He went for my benefit.)

Further uses of the benefactive involve marking a clause as subordinate. We discuss this in detail towards the end of §6.4.

## 5.6 COMITATIVE CASE

The comitative case enclitic expresses the notion of accompaniment; an action done 'with' another participant. It also may be used to express the notion of togetherness. It is never used with the instrumental sense 'with', since Nabak uses the instrumental clitic *-aŋ* for this.

- (447) *Mam-di-mak ke tat-ø.*  
 mother-2SG.POSS-COM that stay-2SG.IMP  
 Stay there with your mother.
- (448) *Dadnmak mesâbap.*  
*dad-n-mak met-sât-bap*  
 brother-1SG.POSS-COM go-DESID-1SG.REMFUT  
 I want to go with my brother immediately.

(Note, in example 448, the use of REMFUT to express immediate future, which was discussed towards the end of §3.9.)

- (449) *Ninmak kapi ni-nup.*  
 1PL.COM coffee drink-1PL.PRES  
 We are drinking coffee together.

If there are several noun phrases forming a compound comitative phrase, normally each noun phrase will take the comitative clitic. Up to four heads have been observed in one compound phrase.

- (450) *mam-aŋ-mak*                      *ib-maŋ-mak*  
 mother-3SG.POSS-COM sister-3SG.POSS-COM  
 her mother and her sister
- (451) *nup teebmaŋ-mak suŋem kadnaŋ-mak kela-mak meyawak-mak*  
 yam long-COM cucumber seed-COM cabbage-COM beans-COM  
 long yams, cucumber seeds, cabbage and beans together

## 5.7 CASE COMBINATIONS

Nabak derives a number of semantic functions by combining cases together, or combining case clitics with other suffixes such as possessives. We will examine the combinations in this section.

### 5.7.1 LOCATIVE PLUS LOCATIVE -EN-EN 'TOWARDS', 'TO', 'TO THE AREA OF'

Nabak derives an allative marking by reduplicating the locative case enclitic. This marking is used only on demonstrative stems. It is used to express either direction of an action or orientation of participants. In expressing the location towards which an action is oriented, it is less specific than the use of the locative case, hence it can sometimes be glossed as 'to the area of'.

- (452) ...*set-naŋ*                      *nembet-eset* *da-en-en*                      *kwasele-me...*  
 way-NMLSR half-DIR over.there-LOC-LOC open-MED.3PL.DS  
 ...they opened a channel towards the far side... (203)
- (453) *Yaŋ ba-en-en*                      *ke-aŋ* *tu* *paket-en* *o-mti...*  
 PURP down-LOC-LOC that-FOC water bucket-LOC bail-MED.SS  
 So that that one below bailed water in a bucket... (256)

### 5.7.2 COMITATIVE PLUS LOCATIVE -MAK-EN '(APPROACH) NEAR TO'

Locative case by itself expresses, with motion verbs, an approach towards the referent and (provided it makes sense) into the referent. Thus, to say *tep-en* fire-LOC would mean 'into the fire'. But if the locative case is preceded by comitative case, then the meaning expressed is that there is an approach to the proximity of the referent only. Thus, *tep-mak-en* fire-COM-LOC would be used to indicate an approach to the proximity of a fire (e.g. to be warmed by it). Similarly, *neŋ-mak-en* 1SG-COM-LOC is the appropriate way to express motion 'to me'. The combination of *-mak* and *-en* is pronounced *-magen*.

- (454) ...*miti*                      *an* *ekŋen-aŋ* *Anutu-mak-en* *met-bep.*  
 religion man 3PL-FOC God-COM-LOC go-3PL.REMPAST  
 ...the prophets will go [to be] with/near God in the future. (580)

## 5.7.3 BENEFACTIVE PLUS NMLSR -GAT-NAN, ORIGINATIVE

The combination of benefactive and nominaliser forms is used to mark the origin of something. There are two allomorphs, *-yetnan* and *-gatnan*, which are pronounced *-yednan* and *-gadnan* respectively. The former occurs after vowels, the latter after consonants. The derived form may be glossed as ‘from’, or ‘from the area of’. It occurs in clauses with non-motion verbs.

The clitic never occurs on a verb or embedded clause.

- (455) *welili-yet-nan*  
city-BEN-NMLSR  
from the city
- (456) *msat kibman-gat-nan*  
ground hot-BEN-NMLSR  
from the tropics
- (457) *Tam ka-pi Rabaul-gat-nan.*  
dog SPEC-this Rabaul-BEN-NMLSR  
This particular dog is from Rabaul.
- (458) *Nej Moresbi-yet-nan kwiti-wan.*  
1SG Port.Moresby-BEN-NMLSR buy-1SG.REMPAST  
I bought it in Port Moresby.

It is possible to add the focus clitic *-an* after the originative clitic. This is one strategy for forming a relative clause (for a discussion of subordination, see §6.4).

- (459) *Am Lae-yet-nan-an kot-ti mka ka-pi*  
people Lae-BEN-NMLSR-FOC come-MED.SS house SPEC-this  
*ma-wep.*  
sleep-3PL.REMFUT  
The people who are from Lae come and always sleep in this house.

## 5.7.4 BENEFACTIVE, NMLSR AND LOCATIVE -GAT-NAN-EN, ABLATIVE

Nabak can express an ablative function by combining the benefactive clitic (either the *-gat* or *-yet* allomorph), followed by the nominaliser suffix, and then by locative case. Clearly the semantic sum of the parts is not equal to the meaning of the whole. The resultant form is pronounced *-gadnan* following a consonant, and *-yednan* following a vowel. It is used with motion verbs, and can be glossed as ‘from’, or ‘away from’.

- (460) *Rabaul-gat-nan-en kwep-banan.*  
Rabaul-BEN-NMLSR-LOC come-2SG.REMPAST  
You came from Rabaul.
- (461) *...mi ek-ek papia-lak Helsba kaim-gat-nan-en*  
do look-look paper-CONS Heldsbach below-BEN-NMLSR-LOC  
*be-me...*  
put-MED.3PL.DS  
...[people] sent a test paper from down there at Heldsbach... (5)

- (462) ...*kalaŋ ke kwat-ti ke-yet-naŋ-en tot-ti...*  
 mountain that come.up-MED.SS that-BEN-NMLSR-LOC descend-MED.SS  
 ...they reached the top of the mountain and from there they descended... (317-318)
- (463) *Pi-en-gat-naŋ-en met-bien-eset-aŋ ind-o-wien.*  
 this-LOC-BEN-NMLSR-LOC go-3PL.REMPAST-DIR-FOC 3PL.GOAL-hit-3PL.REMPAST  
 The ones who went from here hit them.

### 5.7.5 BENEFACTIVE AND LOCATIVE -GAT-EN (-GALEN) POSSESSION/INFINITIVE

This combination was described in detail at the end of §4.4, which dealt with possession. After a consonant, the *-gat* allomorph of the benefactive is used, and after a vowel, the *-yet* allomorph is used. Thus this case combination will be pronounced, after morphophonemic changes have taken place, as either *-galen* or *-yelen*. One further example follows:

- (464) *misin-gat-en wanga*  
 mission-BEN-LOC ship  
 the mission's ship (25)

The most common use of this case combination is to express possession. However, it may also be used as an infinitive when on a reduplicated verb stem. Two examples of this occur in §3.12—one near the start of the section (example 335), and one at the very end (example 347).

## 5.8 SEMBLATIVES

There are three semblative suffixes in Nabak. Each expresses the notion of 'likeness' or 'sameness'.

### 5.8.1 THE OBJECTIVE SEMBLATIVE -NEMBOŋOR -BOŋ 'LIKE', 'SAME AS'

The objective semblative suffix indicates likeness or sameness to a referential entity (i.e. a person or thing)—typically the thing referred to was mentioned in the preceding context. The shorter allomorph is the one more frequently used.

- (465) *an-nemboŋ*  
 man-OSEMB  
 like a man
- (466) *bip-maŋ-nemboŋ*  
 father-3SG.POSS-OSEMB  
 like his father
- (467) ...*pis mee ke-boŋ ke kwiti-m...*  
 fish et.cetera that-OSEMB that buy-MED.SS  
 ...and [she] bought fish and so forth and things like that... (1029)
- (468) ...*an notnaŋ zapat zenze ma damuŋ ma diindondo an ekŋen*  
 man some story sayer or leader or preacher man 3PL  
*ke-boŋ ke-aŋ dundu-me...*  
 that-OSEMB that-FOC pray-MED.3PL.DS

...a man—a story teller, or leader, or preacher—a man like that, that one will pray...  
(504-505)

### 5.8.2 THE EVENTIVE SEMBLATIVE -GOK '(DO) LIKEWISE'

The eventive semblative suffix indicates likeness or sameness to an event—typically the event in the preceding context. In discourse it is very commonly found on the deictic stem *ke* 'that', to give the meaning '(do) like that'. It is therefore used to express that the doing of an event was the same as or similar to the doing of some other event—the latter typically being the event in the immediately preceding context.

- (469) ...*mulat-me*                      *met-me*                      *ke-gok*                      *ke-aŋ*                      *ke-gok*  
pour.out-MED.3SG.DS    go-MED.3PL.DS    that-ESEMB    that-FOC    that-ESEMB  
*ke-aŋ*    *tat-mi-ma-wien-aŋ*.  
that-FOC    CONJ-do-CONT-3PL.REMPAST-FOC  
...and [he] poured it out. They went on and on like that, they kept on doing it like that. (262-265)

- (470) *Nin mka ka-pi-gok ma-walat-nup*.  
IPL house SPEC-this-ESEMB CONT-build-IPL.PRES  
We build a house like this. (404)

- (471) *Ke-gok mi-me...*  
that-ESEMB do-MED.3PL.DS  
That's what they do... (512)

### 5.8.3 THE ADDITIVE SEMBLATIVE -GAK OR -AK '(MORE OF) THE SAME AS...'

The third type of semblative is the additive semblative, which occurs most often on a deictic, though sometimes on an adverbial, to indicate more of the same type of activity—and hence can perhaps be glossed by English phrases such as 'the same as...', 'in the same way', 'likewise', 'in such a manner', or 'thus'. However, the precise meaning depends on context, and it is quite difficult to get an English phrase that fits every instance of the occurrence of this semblative (see also the discussion in §2.4). There is also a discussion of the clitic following clause 284 in Text 1.

The -*ak* allomorph usually follows a velar consonant, although it is possible for the -*gak* allomorph to occur in that environment too (e.g. see clause 85 of Text 1). These two are the commonly occurring allomorphs. Other infrequently occurring allomorphs are -*agak* and -*nak*.

This semblative can also occur together with the eventive semblative (the ADDSEMB will follow the ESEMB), and when this happens the meaning is strengthened. For example, while *ke-gok* that-ESEMB means 'like that', *ke-gok-ak* that-ESEMB-ADDSEMB means something like 'the same as like that'.

- (472) *Ek-aŋ ni-p-ak*.  
3SG-FOC eat-3SG.IMPAST-ADDSEMB  
He ate in such a fashion.

- (473) ...*siu*            *ŋen*    *ku*    *ku-senup-gat*    *ewe-ŋaŋ-ak*.  
           crayfish INDEF NEG kill-1PL-IMFUT before-NMLSR-ADDSEMB  
           ...because we will not kill some [more] crayfish in the same way as before. (280-281)
- (474) ...*tot-ti*                    *ke*    *ke-gok-ak*                    *tot...*  
           descend-MED.SS that    that-ESEMB-ADDSEMB    descend  
           ...[they] went down and there according to [their] former manner they went down [to the water]... (339-340)
- (475) *Imbi*    *pi*    *sangen*    *Lae*    *ek-mann*            *ke-boŋ-agak*.  
           woman this yesterday Lae see-1PL-IMPAST that-OSEMB-ADDSEMB  
           The woman we saw in Lae yesterday, she is like that.

There are very few instances of this semblative in the texts. The other occurrences are: Text 1, clauses 85, 218, and 362; Text 5, clause 566; Text 13, clauses 943 and 952. The following are elicited examples.

- (476) *Ze-nak*                    *ke-gok-ak*                    *dundu-ya*.  
           say-2SG-IMPAST that-ESEMB-ADDSEMB tell-1SG-IMPAST  
           I told [him] exactly what you said. (lit. ...the same as like that [which] you said.)
- (477) *Ze-ap*                    *ke-gak*                    *dundu-senik*.  
           say-1SG-PRES that-ADDSEMB tell-2SG-IMFUT  
           You tell him what I said. (lit. The same as I said, you tell [him].)

The difference between the eventive semblative and the additive semblative is perhaps more clearly brought out by the following pair of examples. In the first example, the hearer is being told to do something in a known way; in the second example, the hearer is being told to perform the activity again in the same way as was done earlier.

- (478) *Kogok msenik*.  
           *ke-gok*            *m-senik*  
           that-ESEMB do-2SG-IMFUT  
           You do it that way. (lit. You do [it] like that.)
- (479) *Kogak msenik*.  
           *ke-gak*                    *m-senik*  
           that-ADDSEMB do-2SG-IMFUT  
           You do it the same way. (lit. You do [it] the same as that.)

## 5.9 CASE AND COORDINATE NOUN PHRASES

In this section we illustrate case marking on coordinate noun phrases, and other phrase constructions which are translatable by English coordinate phrases, or English alternative phrases (i.e. of the type: 'John or Bill'). Most examples involve the linking particle *ma* 'and', 'or'; some examples involve the comitative case clitic *-mak* 'with'. Recall that in many languages coordination may be expressed not only by a link with the meaning 'and', but alternatively by comitative case. Thus while English would say 'John and Bill', many languages of Papua New Guinea (especially Austronesian languages) may also express this as 'John, with Bill'.



Nabak has both types of coordination. In Nabak, when coordination is expressed using comitative case, typically both of the coordinated elements take the comitative marking. This behaviour is true for other cases too. In longer constructions in which there are many elements coordinated, it is more likely that only the final element will take the case marking.

The following illustrates a coordinate noun phrase functioning as the subject of a clause, and taking the focus clitic.

- (480) *Loweke-yaŋ ma Zuke-yaŋ met-be.*  
 Loweke-FOC or Zuke-FOC go-3SG.REMFUT  
 Will Loweke or Zuke go?

The next example illustrates coordination involving locative case.

- (481) *sadnaŋ-gat-en mka-en ma sobmaŋ-gat mka-en*  
 white.one-BEN-LOC house-LOC and black.one-BEN house-LOC  
 to the white man's house and to the black man's house

The following three examples illustrate coordination using comitative case.

- (482) *zut-mak kwep-mak*  
 two-COM one-COM  
 one and two
- (483) *mam-maŋ-mak ib-maŋ-mak*  
 mother-3SG.POSS-COM sister-3SG.POSS-COM  
 her mother and her sister
- (484) *nup teebmaŋ-mak suŋem kadnaŋ-mak kela-mak meyawak-mak*  
 yam long-COM cucumber seed-COM cabbage-COM beans-COM  
 long yams, cucumber seeds, cabbage and beans

It is also possible for a linking particle such as *ma* 'and' to occur along with comitative case. When the latter occurs, the comitative case is functioning as a proprietive (i.e. expressing the meaning of 'having' something), and the linking particle indicates the coordinate function, as the next example illustrates.

- (485) *An zawat-naŋ-mak ma ningit-naŋ-mak.*  
 man sick-3SG.POSS-COM and sore-3SG.POSS-COM  
 The man has a sickness and has a sore.

The next example illustrates benefactive case on a coordinate noun phrase.

- (486) *Nâgât ma ib-m-gat kwiti-senik?*  
 1SG.BEN and sister-1SG.POSS-BEN buy-2SG.IMFUT  
 Will you buy [it] for me and my sister?

The next example illustrates coordination together with instrumental case marking. Notice in this example the instrumental clitic occurs only on the final element of the coordinated phrase.

- (487) *Wenzom ma hama kisi-yaŋ selik ma-so-nup.*  
 club and hammer axe-INSTR bamboo CONT-break-1PL.PRES  
 We break the bamboo with a club, hammer or axe.

The next example shows an instance of the originaive function, itself marked by a combination of benefactive, nominaliser and locative markers, used with a coordinated noun phrase.

- (488) *Dakalaŋ-gat-naŋ-en      ma Sasawalen-gat-naŋ-en      kot-ep?*  
 Dakalaŋ-BEN-NMLSR-LOC or Sasawalen-BEN-NMLSR-LOC come-3SG.IMPAST  
 Did he come from Dakalaŋ or from Sasawalen?

Finally, an example illustrating the use of the objective semblative marker with a coordinate construction.

- (489) *Bib-maŋ-nembog      ma mam-maŋ-nembog?*  
 father-3SG.POSS-OSEMB or mother-3SG.POSS-OSEMB  
 Is he like his father or like his mother?

## CHAPTER 6

### CLAUSES

In this chapter we will discuss the various Nabak clause types. We will not discuss clause chaining (and medial verbs) here, but will give a brief discussion of that topic in Chapter 7; a fuller discussion of medial verbs can be found in §8.5.

There is not a lot that needs to be said about clauses that is not already covered by our earlier discussions of verbs, phrases, and case marking. In what follows we discuss transitivity and subordination. We also illustrate different verb arguments, such as benefactives, comitatives and temporals, as we give examples of each transitivity type. Most of the resources for expressing meaning in Nabak lie at the level of morphology rather than syntax.

#### 6.1 MOOD DISTINCTIONS

Before we begin our discussion of transitivity, we will first discuss the common mood distinctions.

##### 6.1.1 IMPERATIVE CLAUSES

The formation of the imperative is simple: the verb stem takes a zero suffix for second person singular imperatives, or whatever imperative suffix is appropriate for other person and number combinations. First person imperatives are functionally hortatives (i.e. ‘Let us ...’); and third person imperatives are functionally obligatives (i.e. ‘He must...’). Imperative markers and their functions are discussed at the end of §3.9. Some imperative examples follow.

(490) *Kutu! Met!*  
fold go  
Fold it! Go!

Negative imperatives are formed by reduplicating the verb to form a nominal, and suffixing *-piŋ* the privative marker to the resultant form. Details and examples may be found at the end of §3.9.

##### 6.1.2 POLAR INTERROGATIVES

The polar interrogatives (i.e. a question which expects a ‘yes’ or ‘no’ answer) are formally identical to indicative clauses, but with a rising intonation at the end of the clause.

Interrogatives which ask for information were discussed in §3.6, so we will just cite a few more examples below. Further content interrogatives will be found in the examples in the rest of this paper.

- (491) *Kuleki kutu-p?*  
 what fold-3SG.IMPAST  
 What did he fold?
- (492) *De met-dak?*  
 where go-3SG.IRR  
 Where did he go?
- (493) *Pi bo mka ma am mka?*  
 this pig house or people house  
 Is this a pig house or a house for people?

### 6.1.3 NEGATIVES

Negatives are formed by using the negative particle *ku* 'not' preceding the verb; this is true for both the indicative and for irrealis. Negative imperatives use the privative marker as noted above.

## 6.2 TRANSITIVITY

For the remainder of Chapter 6 we will be concerned mainly with indicative mood.

We will now discuss transitivity. The transitivity types are based on syntactic arguments (i.e. those nominal arguments that subcategorise verbs); but each transitivity class may optionally take one or more peripheral arguments. It is quite rare for natural speech to have more than one peripheral argument in a single clause.

There are two basic transitivity types: depending on whether the verb takes one syntactic nominal argument (i.e. a subject), or two (or more). A further basic clause type is a non-verbal clause. Each type has some subtypes and we discuss these below.

The following table shows the syntactic and peripheral arguments which may occur with each of the two transitivity types. By 1-place verb we mean those verbs which take only one syntactic nominal argument; and by 2-place verb we mean the class of verbs which take two syntactic nominal arguments—typically subject and object. The behaviour of 3-place verbs (such as 'give') is not really different enough from that of 2-place verbs to warrant a further distinction. In the table, a 'y' (meaning 'yes') indicates that this argument occurs with the given transitivity type. The peripheral arguments are optional. The syntactic arguments may be elided from surface structure, but are always underlyingly present.

TABLE 16: NOMINAL ARGUMENTS FOR DIFFERENT TRANSITIVITY CLASSES OF VERBS

	Syntactic		Peripheral				
	Subj	Obj	BEN	LOC	Time	COM	LOC
1-place	y		y	y	y	y	y
2-place	y	y	y	y	y	y	y
	Topic	Comment	BEN	LOC	Time	COM	LOC
verbless	y	y		y	y		y

The order of the verb's nominal arguments is as follows.

Nabak is typologically an SOV language, so when there are overt nominals with subject and object function in a clause, they will conform to the SOV order. Whether or not the FOC marker occurs does not affect this order. For example:

- (494) *Nomba-yaŋ an i-ye.*  
 snake-FOC man bite-3SG.REMPAST  
 The snake bit the man.

A word or phrase realising the Time function usually comes first in the clause, but it can alternatively occur either pre- or post-verbally.

- (495) *Nin Rabaul-gat-naŋ-en alagŋati kot-nup.*  
 1PL Rabaul-BEN-NMLSR-LOC now come-1PL.PRES  
 We are coming now from Rabaul.

- (496) *Ek-aŋ damuŋ tat-me kan teebmaŋ...*  
 3SG-FOC wait stay-MED.3SG.DS time long  
 He waited a long time and...

The following are some of the common temporals or temporal phrases which realise a Time function in clauses. A numeral after *Sonda* 'Sunday' indicates a period of however many weeks the numeral denotes.

<i>alak</i>	today	<i>idnaŋaŋ</i>	long ago
<i>tambuŋani</i>	morning	<i>alagŋati</i>	now
<i>gasiet</i>	afternoon	<i>Sonda kwep</i>	one week
<i>tambiet</i>	evening	<i>kan ŋaŋat</i>	there was a time when (lit. time once)

- (497) *Kan ŋaŋat age ma sakokolok ekŋen-aŋ ondek-bien.*  
 time once bird and chicken 3PL-FOC meet-3PL.REMPAST  
 There was a time when birds and chickens met [together].

Of the other peripheral arguments, it is so unlikely that two would occur together that to assign a relative ordering is difficult. Since the verb usually is last, benefactive, comitative, instrumental, or locative arguments usually immediately precede it, but they can occur in other positions. Generally the more fronted a peripheral argument is, the more prominent the speaker intends it to be.

## 6.3 ADVERBIAL MODIFICATIONS

Clauses may take adverbial words or phrases as modifiers. The following list of phrases illustrates some common number phrases which are used to indicate the number of times the action is performed, and the interrogative form is also given.

<i>sek kwep</i>	one time (lit. one skin)
<i>sek zut</i>	two times
<i>sek tuk</i>	three times
<i>sek zulak zulak</i>	four times
<i>sek zi-gok</i>	how many times ( <i>zi</i> INTERR, <i>gok</i> ESEMB)

- (498) *Neŋ sek zut ek-a.*  
 ISG skin two see-1SG.IMPAST  
 I saw it [happen] two times.

Nabak also has a class of manner adverbials. They are a small class, since Nabak is more likely to modify the meaning of a verb by either repeating it (to indicate repetition or intensification), or to combine it with another verb which modifies the meaning, or to form an adverb from another part of speech using the nominaliser suffix. The latter was discussed in Chapter 2, and some true adjectives were given in Chapter 3. We give one further example here.

- (499) *Bisawak met-ap.*  
 slowly go-1SG.PRES  
 I go slowly.

## 6.4 ONE-PLACE VERBS

This class of verbs forms clauses which have a subject, but do not have an object or indirect object. The subject may be elided if it is old information.

## 6.4.1 INCHOATIVE/STATIVE CLAUSES

An inchoative/stative clause always takes the verb *be* 'put', 'be', 'become', and a complement which might be a quality, an ambient state (e.g. 'hot', 'cold', etc.), a nominal, or a nominal marked with the objective semblative clitic. Usually the meaning is inchoative (i.e. X becomes Y), but sometimes it might be stative (i.e. X is Y).

- (500) *Imbelanŋ be-in.*  
 light.weight become-3SG.PRES  
 It becomes light in weight./It is light in weight.
- (501) *Kibmaŋ be-in.*  
 hot become-3SG.PRES  
 It's getting hot.
- (502) *Kopa be-in.*  
 foolish become-3SG.PRES  
 He is foolish.



- (503) *Age be-ye.*  
bird become-3SG.REMPAST  
He became a bird.
- (504) *Zit-nemboŋ be-in.*  
animal-OSEMB become-3SG.PRES  
He has become like a (wild) animal.

#### 6.4.2 INTRANSITIVE CLAUSES

Intransitive clauses have 1-place verbs, a subject, and optionally one or more peripheral verb arguments such as a temporal phrase, a benefactive, or a locative. The subject constituent generally will not be overtly present if it is old information, but the person and number categories of the subject will be cross-referenced by the verb suffix if the verb is a final verb. The following are a number of examples of intransitive clauses, illustrating various peripheral arguments.

- (505) *Kwi-aŋ kot-zin?*  
who-FOC come-3SG.PRES  
Who is coming?
- (506) *Bo ke da-en met-ge.*  
pig that over.there-LOC go-3SG.REMPAST  
That pig went over there.
- (507) *Ele-mak kot-zin.*  
string.bag-COM come-3SG.PRES  
She is coming with a string bag.
- (508) *Kalabus mka-en met-ge.*  
jail house-LOC go-3SG.REMPAST  
He went to jail.
- (509) *Butuk mulup-en mene ma-met-nup.*  
sweet.potato garden-LOC probably CONT-go-1PL.PRES  
Probably we customarily go to the sweet potato garden.
- (510) *Igat met-o.*  
2DU.BEN go-3PL.IMPAST  
They went on behalf of you [two]. (i.e. to get something)

#### 6.5 TWO-PLACE VERBS

This class of verbs forms clauses which take both a subject and an object. Either or both may be absent if they are old information. Three-place verbs such as 'give' often realise the indirect object as a person and number cross-referencing affix on the verb, since typically the indirect object will be animate and therefore salient. The indirect object will normally be given information, the referent having previously been introduced as subject or topic of an earlier clause, and so it suffices to refer to it merely by a cross-referencing affix in a clause having a 3-place verb. The indirect object is not a preferred place for the introduction of a new participant.

## 6.5.1 TRANSITIVE CLAUSES

These clauses take a transitive verb (i.e. either 2-place or 3-place verb), and at least two syntactic arguments—typically a subject and an object for 2-place verbs, or a subject, object and indirect object for 3-place verbs. It would be very unlikely for a subject, object and indirect object to all be present as nominals in a single clause. For 2-place verbs, it is possible for both a subject and an object to occur in the one clause, but this is not a very common pattern in natural text. It is far more likely that one or more of the syntactic arguments will be old information and therefore be elided, but ‘understood’ from the context, and possibly cross-referenced by a verbal affix if sufficiently salient.

One or more peripheral arguments may be present in a transitive clause, but rarely will two or more occur in the one clause. The following are some transitive clause examples, and various peripheral arguments are illustrated as well.

- (511) *Ek selik-aŋ mka walat-zin.*  
 3SG bamboo-INSTR house build-3SG.PRES  
 He is building a house using bamboo.
- (512) *Sio an ku-p.*  
 Sio man hit-3SG.IMPAST  
 He hit a man from Sio (lit. a Sio man).
- (513) *Zinsaik-gat-en sakokolok ele-wien.*  
 Zinsaik-BEN-LOC chicken shoot-3PL.REMPAST  
 They shot Zinsaik’s chickens.

The next two examples illustrate how a pronoun can make reference clear when there is conflation of the number category in the verbal affix.

- (514) *Nigat luanza-nde-p.*  
 1DU.BEN carry-2PL/3PL.BEN-3SG.IMPAST  
 He carried [it] for us [two].
- (515) *Ningat luanza-nde-p.*  
 1PL.BEN carry-2PL/3PL.BEN-3SG.IMPAST  
 He carried [it] for us [all].

The following two examples illustrate how the benefactive suffix on the verb may be omitted when there is a corresponding benefactive pronoun in the clause.

- (516) *Gâgât pu-yap.*  
 2SG.BEN carry-1SG.PRES  
 I am carrying [it] for you.
- (517) *Gâgât pu-ŋge-yap.*  
 2SG.BEN carry-2SG.BEN-1SG.PRES  
 I am carrying [it] for you.

## 6.5.2 EXPERIENTIAL CLAUSES

Experiential clauses are those in which the semantic subject is a sentient experiencer of some kind of state, feeling, or process, and the semantic subject is not the causative agent but rather a passive experiencer. In these clauses, the semantic subject will appear as a

grammatical object; and the impersonal causative agent will be cross-referenced by a third person singular grammatical subject.

So in this type of clause the verb's goal prefix cross-references the semantic subject, rather than a grammatical object. Furthermore, the person and number of the grammatical subject suffix will typically be third person and singular, agreeing with the same categories in the state, feeling or process that is being experienced.

- (518) *Kingagat n-aik-ge.*  
 fear 1SG.GOAL-find-3SG.REMPAST  
 I was afraid. (lit. Fear found me.)

## 6.6 NON-VERBAL CLAUSES

Clauses of this type are mostly equative: that is, translatable by an English copula clause of the type 'X is Y', where X and Y are nominals or noun phrases. The subject, or topic, comes first. The complement, or comment, follows and may be a noun phrase, a comitative-marked noun, a name, or a noun or demonstrative marked with the objective semblative clitic. Some examples follow.

- (519) *Mka kwit-narj Zinsaik.*  
 village name-3SG.POSS Zinsaik  
 The village's name [is] Zinsaik.
- (520) *Nin an sobmarj.*  
 1PL man black  
 We [are] black men.
- (521) *Melakandurj narj-mak.*  
 shirt red-COM  
 The shirt [is] red. (lit. the shirt with red)
- (522) *Sesignarj penarj.*  
 odour very  
 [It is] a strong odour.

## 6.7 SUBORDINATION

In Nabak, clauses are embedded by suffixing one of the clitics mentioned in this paper on the last word of the clause, which will usually be the verb. In non-verbal clauses it will instead occur on the final noun phrase. The verb in a subordinate clause takes final verb inflection; for an insightful account of the reason for this see Foley (1986:200).

Embedded clauses are not used with high frequency because there is an alternative construction using the anaphoric demonstrative *ke* 'that' which is preferred, and which does not involve subordination of the antecedent clause to the one which follows. We will discuss these alternatives first, contrasting them with alternative subordinate constructions, and then after that go on to show how a number of different clitics may be used to mark subordinate clauses.

The next two examples have subordinate clauses; the first example delimits the end of the subordinate clause with the benefactive clitic—the benefactive being used in order to indicate the reason for what follows, while the second example delimits the end of the subordinate clause, here functioning as a relative clause, with a focus clitic. The (almost) equivalent non-subordinate constructions are given in the third and fourth examples. Note how, in the first example, the subordinate clause may take a medial suffix as a clause clitic, clearly signalling the fact that the clause is subordinate.

- (523) *Bie-n-aŋ kalabus met-ep-gat-mti neŋ keŋ*  
 father-1SG.POSS-FOC jail go-3SG.IMPAST-BEN-MED.SS 1SG insides  
*bekanaŋ be-me tat-ap.*  
 bad become-MED.3SG.DS stay-1SG.PRES  
 Because my father went to jail, I am feeling bad.

- (524) *An nemba kukŋaŋgat neŋ-mak-en kot-ep-aŋ*  
 man child first 1SG-COM-LOC come-3SG.IMPAST-FOC  
*meu n-ip.*  
 food eat-3SG.IMPAST  
 The boy who came to me first ate the food.

The following two examples are the non-subordinate equivalents to the above two. The non-subordinate construction is more frequently used than the subordinate one. The construction involves an antecedent clause (equivalent semantically to the relative clause of the corresponding example above) followed by the demonstrative *ke* ‘that’. The demonstrative has anaphoric reference—either to the whole antecedent clause, or to a constituent within the clause, depending on what suffixation occurs on the demonstrative. So the demonstrative takes the meaning ‘that which I have been referring to’. In both the following examples, the demonstrative refers back to the whole antecedent clause. (We illustrate the possibility of referring back to a constituent of the antecedent clause later below.)

While there is no meaning difference in the alternate constructions, there is a slight difference in prominence. The relative clause construction does not involve extra prominence, whereas the demonstrative construction gives extra prominence to the clause which is the antecedent of the demonstrative. Note that the antecedent clause still uses final inflection on the verb. It is this which primarily is responsible for the prominence of the antecedent clause; since having final inflection it thus has the same discourse status as the assertion of a thematic event. Hence by choosing one construction or the other the speaker has the option of encoding a given clause as thematic information, or as background information, according to his communicative purpose.

It is also possible to combine the two constructions, so that there is a subordinate antecedent clause with a final clitic (usually either focus, locative or benefactive), and following that an anaphoric demonstrative with a clitic which indicates the relationship the antecedent clause has to the predication which follows. There are a couple of examples of this behaviour in the remainder of this section.

- (525) *Bie-n-aŋ kalabus met-ep ke-yet neŋ keŋ*  
 father-1SG.POSS-FOC jail go-3SG.IMPAST that-BEN 1SG insides  
*bekanaŋ be-me tat-ap.*  
 bad be-MED.3SG.DS stay-1SG.PRES  
 My father went to jail and for that reason I am feeling bad.

- (526) *An nemba kukngangat neŋ-mak-en kot-ep ke-aŋ*  
 man child first 1SG-COM-LOC come-3SG.IMPAST that-FOC  
*meu n-i.*  
 food eat-3SG.IMPAST  
 The boy came to me first, that one [is the one who] ate the food.

In the following example we have a similar subordinate construction, except that the instrumental case together with the anaphoric demonstrative refers not to the whole of the antecedent clause, but to the machete which was the instrument used for the cutting. This non-subordinate construction is useful in such an instance because it is not possible to form an embedded (relative) clause with the instrumental case (nor with the originative or ablative derived markers discussed earlier in §5.7).

- (527) *Neŋ wanam bo tat-aŋ-zin ke-aŋ am aŋ-ap.*  
 1SG machete pig SCON-cut-3SG.PRES that-INSTR people cut-1SG.PRES  
 The knife with which I am cutting the pig is the one with which I cut people.

Nabak does not have any special markers with the purpose of just marking subordination. It uses one of several clitics to indicate subordination: commonly used ones are the focus, locative, or benefactive clitics. It is also possible to use the additive semblative clitic. The subordinate clause, if it has a verb, will have a final verb inflection rather than a medial inflection.

Some care must be exercised when the focus clitic occurs on a verb (that is, as an enclitic to a clause). Sometimes, as in example 531 below, it marks a relative clause. But not every instance of this clitic on a verb has this interpretation. In discourse the focus marker may occur on a verb without thereby subordinating the clause to which it is an enclitic, though it certainly can be used that way—see Text 1, clauses 85 and 131, for instances of relative clauses marked in this manner.

A digression here in order to discuss the non-subordinate discourse functions of focus marking would be apt.

When focus marking occurs on a verb in discourse it may function in one of three possible ways. Firstly, in clauses 85 and 131 of Text 1 it marks a (subordinate) relative clause, as we noted above.

Secondly, in a number of other instances it indicates a temporary halt in the flow of the story because important explanatory information which is required in order to set the scene for the events to follow is about to be given. An example is cited below; see also clauses 108, 192, 265 and 324 of Text 1. Following clause 192, for example, the information is given that the hunting party observed crayfish and so forth darting to and fro in the pond—this being the necessary precursor to any subsequent hunting events. In clause 265 the focus marker precedes an explanation about how the bailers rotated their jobs to avoid excessive fatigue—a way of alerting the hearer to the fact that the job was very long and explaining why it extended into the night. In clause 324 the focus marker precedes the material introducing an animal observed climbing in a tree, since the successful hunting of it is to become the story's subsequent theme for a while.

It should be clear from such examples from Text 1 that the focus-marked verbs discussed above do not admit a relative clause interpretation in the context in which they occur. They merely mark the fact that something important is to follow, and in the instances cited, what

follows is an explanation or setting which is important for the subsequent development of the story. If this seems speculative, consider clause 232 of the same text, which we cite now together with the relevant context.

- (528) ...*kam-ba-mti*                      *tot*                      *ek-bien-aŋ*                      *siu*                      *mee*  
                  SPEC-down-MED.SS   descend   see-3PL.REMPAST-FOC   crayfish   et.cetera  
  
          *ke-aŋ*   *putuŋ*   *petaŋ*   *penaŋ*   *tat-met-kot-me*                      *ek-ti*  
          that-FOC   leaping   -                      very   SCON-go-come-MED.3PL.DS   look-MED.SS  
          *ze-wien...*  
          say-3PL.REMPAST  
          ...they went down and they saw crayfish and so forth right there leaping about  
          energetically [and] darting back and forth. They saw it and then they said... (230-  
          235)

Example 331 clinches the argument because of the repeat of the verb *ek* ‘see’, ‘look’, in clause 234 (i.e. the second last word above). The first instance of this verb takes the focus enclitic, then follows what we are claiming is important explanatory information, and then following that comes the repeat of the verb *ek*. Now it is a common feature of languages that explanatory material may be marked as such by a sandwich construction of this type—where the repeat of an earlier verb signals the return to the main flow of the narrative. Nabak certainly uses this construction for dealing with lists embedded in narrative. That we have it here shows that the intervening material is not part of the main flow of events, but is some kind of background material. Looking at the context we observe that all events of bailing out ponds and catching crayfish and eels depend on the identification of a suitable body of water—one with those things in it. And the sandwiched information states exactly that; namely ‘crayfish and so forth right there leaping about energetically and darting back and forth’.

Finally, focus marking in discourse may be used to indicate that the verb so marked is thematically important for what immediately follows: see, for example, clauses 130 and 331; and see also clauses 40 and 375, where the focus marker is used preceding the frustrative phrase *yek beme*, to give prominence to the fact that something did not in fact happen. This third function of focus marking on verbs is rather similar to the second function which was discussed immediately above, but differs slightly in that the material following the focus marking is normal thematic information which is part of the main flow of events, rather than being an explanation or new setting. The speaker is merely drawing the hearer’s attention to a salient part in the flow of the narrative.

It is not always easy to determine whether a given instance of focus marking on a verb is signalling a relative clause, or just salience of an event of the type discussed above. In example 529 below it is clear that a relative clause interpretation for the first clause is not possible, since the subject referents differ in the two clauses. But example 530 is ambiguous because the subject referents are the same; and both the relative and the non-relative clause interpretations are possible.



- (529) *Ek melewaŋ neŋ aigap...*  
*ek met-ep-aŋ neŋ aik-ap*  
 3SG go-3SG.IMPAST-FOC 1SG look.for-1SG.PRES  
 Now that he has gone I can look for it./He having gone, I can... (lit. He went, I'm looking for it.)

- (530) *Nin meu n-n-aŋ kâdnâ-senup.*  
 1PL food eat-1PL.IMPAST-FOC rest-1PL.IMFUT  
 We having eaten, we will rest./We who have eaten will rest.

We will not further discuss the discourse use of focus here, but confine our attention to the relativising function of focus marking and associated clause subordination. The following are further examples of this behaviour.

- (531) *An ŋen saiwe kisi-aŋ aŋ-ep-aŋ gaki-p.*  
 man INDEF saiwe.tree axe-INSTR cut-3SG.IMPAST-FOC die-3SG.IMPAST  
 The man who cut the saiwe tree with the axe died.

- (532) *Ek-aŋ Welili met-ti kot-be-aŋ set-en am ŋen*  
 3SG-FOC City go-MED.SS come-3SG.REMFUT-FOC trail-LOC people INDEF  
*ku aik-be.*  
 NEG find-3SG.REMFUT  
 The one who will go to Lae and come (back) will not meet anyone else on the trail.

- (533) *Met-zan-aŋ sakwep ku kot-zan.*  
 go-3SG.INTPAST-FOC quickly NEG come-3SG.INTPAST  
 The one who went yesterday did not come quickly.

- (534) *An mka walat-sem-aŋ meu temaŋ-nik.*  
 man house build-3SG.IMFUT-FOC food big-INTENS  
 The man who will build the house has a big appetite.

The following examples illustrate how locative marking may be used to mark subordination. Quite often the antecedent clause (which is marked by the locative clitic) functions as a temporal setting for the events which follow, and hence can usually be translated by English 'While...' or 'When...' clauses. Sometimes however it has a locative sense, and so can be translated by 'Where...'. Sometimes neither locative nor temporal senses obtain, and the locative merely signals a relative clause. We will illustrate all these possibilities in what follows.

In nearly every instance the subordinate clause has a final rather than a medial verb. Medial verbs can occur in subordinate clauses, but that is not the typical pattern. An example occurs later below, while the rest of the examples involve final verb inflections. The combination of final inflection with a case or focus clitic is a strong indication of an embedded clause.

The first two examples admit a locative interpretation for the locative clitic delimiting the subordinate clause.

- (535) *Kasak kwat-zan-en ek-zan.*  
 smoke ascend-3SG.INTPAST-LOC look-3SG.INTPAST  
 He looked at the place where the smoke rose.

- (536) *Geŋ sapelike-aŋ n-i-ip-en ke-yet-gak*  
 2SG flea-FOC 1SG.GOAL-bite-3PL.IMPAST-LOC that-BEN-ADDSEMB

*tat-alik-di.*

SCON-scratch-2SG.PRES

Where the fleas bit me, you are scratching right at that place.

The next examples admit a temporal interpretation of the locative.

- (537) *Geŋ selik aŋ-zin-en ke na.*

2SG bamboo cut-3SG.PRES-LOC that give.to.me.IMP

As he cuts the bamboo, you give it to me!

- (538) *Ek-aŋ gâgât kwizet tat-ku-n-en mulup m-peŋ*

3SG-FOC 2SG.BEN shout SCON-hit-3SG.PRES-LOC work do-still

*tat-ti tat-ku-n.*

stay-MED.SS SCON-hit-3SG.PRES

While she is shouting for you, she remains [there] still working energetically and calling.

The next example has an irrealis inflection on the verb in the antecedent clause, and when the locative marks the clause as subordinate the result is equivalent to a hypothetical conditional.

- (539) *Ze-wek-en ekŋen-aŋ sambe ŋep ga-wiek.*

talk-2SG.IRR-LOC 3PL-FOC much enough give.to.you-3PL.IRR

You should have talked, then they would have given you sufficient.

The following four examples illustrate further how the locative-marked dependent clause may take a temporal interpretation.

- (540) *Set-en met-benn-en Le pe-mti...*

way-LOC go-1PL.REMPAST-LOC Lae leave-MED.SS

While we were going on the way, we had left Lae... (27-28)

- (541) *Ze-mti ek-bien-en keŋ-ŋaŋ-en ba-en siu*

say-MED.SS see-3PL.REMPAST-LOC inside-NMLSR-LOC down-LOC crayfish

*mee elimowe ŋen ku met-kot-ge.*

et.cetera eel INDEF NEG go-come-3SG.REMPAST

They said [that], and while they looked [at the pond] no crayfish nor eels nor anything else were moving about underwater. (183-185)

- (542) *Ŋen-aŋ sukŋaŋ be-me-en ŋen-aŋ tot-ti...*

INDEF-FOC tired become-MED.3SG.DS-LOC INDEF-FOC descend-MED.SS

When one became tired, another went down... (266-267)

It is also possible to add the word *kan* 'time' into the locative-marked subordinate clause.

- (543) *Kan ek Kasatnomb-en met-ep-en ek-aŋ ek ek-ep.*

time 3SG Kasatnomb-LOC go-3SG.IMPAST-LOC 3SG-FOC 3SG see-3SG.IMPAST

While he<sub>1</sub> was going to Kasatnomb he<sub>1</sub> saw him<sub>2</sub>.

In the following examples the locative merely serves as a signal that the antecedent clause is subordinate.

- (544) *Ek-aŋ ze-w-en ke-yet katnan m-senik.*

3SG-FOC say-3SG.IMPAST-LOC that-BEN line do-2SG.IMFUT

You will do as he told you.

- (545) *Papia mâtât tat-zin-en teman.*  
 book open stay-3SG.PRES-LOC big  
 The book which is open is big.

- (546) *An Rabaul-gat-naŋ-en tot-ep.*  
 man Rabaul-BEN-NMLSR-LOC fall-3SG.IMPAST  
 The man from Rabaul fell.

The following examples illustrate the benefactive clitic being used to indicate a subordinate clause; this marking is the usual way of indicating a purposive function, or a reason function which may be translated in English by a clause beginning with 'because'. If the subordinate clause has a verb inflected for irrealis, the clause takes an adversative sense 'Lest ...'.

- (547) *Nin meu-piŋ ma-ma-benak-yet singapoŋ o-senup.*  
 1PL food-PRIV CONT-live-1PL.IRR-BEN taro plant-1PL.IMFUT  
 Lest we will live without food, we will plant taro.

- (548) *Ek an bekanŋ-gat in kunzuŋ-it!*  
 3SG man bad-BEN 2PL run.away-2PL.IMP  
 Because he is a bad man, you run away!

- (549) *...olat-ti siu ŋen ku ku-senup-gat*  
 have.difficulty-MED.SS crayfish INDEF NEG kill-1PL.IMFUT-BEN  
*ewe-ŋaŋ-ak gwagimbuk ŋen atu-mti...*  
 before-NMLSR-ADDSEMB bamboo INDEF cut-MED.SS  
 ...we will have difficulty, because we will not kill some [more] crayfish in the same way as before. Let's cut some bamboo... (279-281)

- (550) *...bim-maŋ ata ek-ti mutum-sât-bâp-gât.*  
 neck-3SG.POSS hold see-MED.SS snap-DESID-1SG.REMFUT-BEN  
 ...grab hold [of its neck], and have a look because I want to snap its neck. (160-162)

- (551) *Ka-pi inda-damuŋ mi-bep-gat mânep notnaŋ ningalen*  
 SPEC-this 3PL.GOAL-care.for do-3PL.REMFUT-BEN money some 1PL.GEN  
*bet-en be-senik.*  
 hand-LOC put-2SG.IMFUT  
 In order that they [i.e. relatives] will take care of them, you [must] put some money into our hands later today. (1014-1015)

The following example shows how the additive semblative clitic *-gak* 'the same as (that)' may be used to subordinate a clause so that it has the function of a manner adverb. In the example, the similarity is not that both men use the same building techniques, but rather the same house design.

- (552) *Neŋ mka walat-ap-nemboŋ-gak ek walat-zin.*  
 1SG house build-1SG.PRES-OSEMB-ADDSEMB 3SG build-3SG.PRES  
 In the same manner as I build [my] house, he builds [his].

Not every instance of subordination involves using a clitic at the end of the subordinate structure. It is possible for a phrase or clause to modify a noun or noun phrase, and it is done by juxtaposing the modifying phrase or clause immediately following the constituent it

modifies. If the modifying element is a clause, then it will take a medial verb since it precedes a final verb, as in the example below.

- (553) *An nemba kugnggat nen-mak-en kot-me okok*  
 man child first 1SG.EMPH-COM-LOC come-MED.3SG.DS cup  
*sa-sap.*  
 give.him-1SG.IMFUT  
 To the boy [who] comes to me first I will give a cup.

- (554) *An zawat-naŋ-mak melesig sa-ø.*  
 man sick-3SG.POSS-COM medicine give.him-2SG.IMP  
 Give medicine to [who] is sick. (lit. ...has sick.)

Finally we give an example which illustrates the comitative clitic being used as a subordinating clitic. In this instance there are two successive subordinate clauses, but the comitative clitic occurs only at the end of the two clauses.

- (555) *Melesig ka-pi tu âgânen na-mane*  
 medicine SPEC-this water day.before.yesterday give.to.me-MED.2SG.DS  
*be-pe-wan-mak n-sap.*  
 put-leave-1SG.REMPAST-COM drink-1SG.REMPAST  
 I will drink this medicine with the water which you gave me the day before yesterday  
 which I put and left there.

## CHAPTER 7

# SENTENCES

### 7.1 END OF A SENTENCE

The features which distinguish the end of a sentence are:

- (1) A rising intonation indicates a polar interrogative, and the intonation rise occurs at the end of a sentence.
- (2) A final verb, provided it has no final clitic (such as the consequential clitic *-lak*, or the focus clitic *-aŋ*), is the grammatical indication of the end of a sentence, provided there is no free conjunction immediately following, and provided there is no irrealis verb following (which indicates an ‘if...then...’ construction.)
- (3) Also, a particle such as *âbme* ‘well’ which occurs sentence-initially also serves to indicate that the previous sentence has ended.
- (4) In Nabak, a final verb may occur before a form of the verb *ze* ‘say’ and function to indicate that a quote follows. We treat this behaviour as an exception to the generalisation that a final verb without a clitic marks the end of a sentence.

### 7.2 SENTENCE CONSTRUCTIONS

One of the most pervasive sentence constructions in Nabak is that of clause chaining using a string of medial verbs, and terminated by a final verb. The string of medial verbs encodes a semantically cohesive set of actions that the speaker wishes to be viewed as a thematic unit. Since the speaker’s choices influence the extent and content of the verbs in a chain, there are no grammatical constraints on the composition of such strings; what constraints there are are semantic.

We have already described the different medial verb suffixes in §3.9, so we will merely give a number of examples here. Recall that the medial markings anticipate whether or not there is going to be a change of subject in the next clause. The markers therefore belong to the system for encoding switch reference.

Recall also that the markers really track the salient participant, so that it is possible for the subject to change but for the medial marking to indicate no change of subject. This latter behaviour is described more fully in §8.5. Usually the salient participant is the actor, and hence will be the grammatical subject of a clause; so that switches of actor will be tracked by the appropriate medial verb suffix.

The medial suffixes for ‘different subject’ denote the person and number of the subject referent of the clause in which the medial suffix occurs, while at the same time indicating that the subject of the next clause will be different—but without specifying what the person and number of the next subject will be. There is considerable conflation of the person category in



the ‘different subject’ medial suffixes, and partial conflation of the number category in third person.

The medial suffix *-ti*, or *-mti*, marking ‘same subject’ conflates all person and number categories. There is also a ‘same subject’ medial suffix, which has the form *-mambe*, and which marks an event as contemporaneous with another event. Events may be contemporaneous and yet lack the contemporaneous medial marker; in fact, a verb marked by the ‘same subject’ medial suffix is often ambiguous as to whether the event is in sequence with, or simultaneous with, the event denoted by the next verb in the chain. The contemporaneous ‘same subject’ medial verb marker is not often used, and seems to be used only when the speaker wishes to exclude the possibility of the events being sequential.

The following examples illustrate ‘same subject’ medial markings.

- (556) *An imbi kot-ti silik ku-mti dundu-mti met-o.*  
 man woman come-MED.SS song hit-MED.SS pray-MED.SS go-3PL.IMPAST  
 The men and women came, sang, prayed, and then went.
- (557) *N-ti met-sap.*  
 eat-MED.SS go-1SG.IMPAST  
 I will eat and then go.
- (558) *Set kwasele-mti met-ge.*  
 door open-MED.SS go-3SG.REMPAST  
 He opened the door and went.
- (559) *Silik ku-mti gwasim ku-n.*  
 dance hit-MED.SS drum hit-3SG.PRES  
 He is dancing and hitting the drum. or, He dances and then hits the drum.
- (560) *Nin talak-en met-di silik ku-mambe met-benn.*  
 1PL truck-LOC go-1DU.IMP song hit-MED.SS.CONTEMP go-1PL.REMPAST  
 As we rode on a truck we sang songs.
- (561) *Nin mot-ti sum-etaj ek-benn.*  
 1PL ascend-MED.SS grave-only see-1PL.REMPAST  
 We climbed up and saw a grave only.
- (562) *Ek ze-mti met-ep.*  
 3SG say-MED.SS go-3SG.IMPAST  
 He talked and then went./He talked as he went.

The following examples illustrate ‘different subject’ medial markings.

- (563) *Ek ni-me neŋ met-ap.*  
 3SG eat-MED.3SG.DS 1SG go-1SG.PRES  
 He ate and/but I’m going.
- (564) *Ni-me met-ep.*  
 eat-MED.3SG.DS go-3SG.IMPAST  
 He<sub>1</sub> ate and he<sub>2</sub> went.
- (565) *Ku-me gaki-p.*  
 hit-MED.3SG.DS die-3SG.IMPAST  
 He hit him and he died.



- (566) *Map tot-sât m-me mka kenaŋ tat-a.*  
 rain descend-INCHO do-MED.3SG.DS house inside stay-1SG.IMPAST  
 It was about to rain so I stayed in the house.
- (567) *Ek ka-nda tat-me ek sa-senik.*  
 3SG SPEC-over.there stay-MED.3SG.DS 3SG give.him-2SG.IMP  
 [If] he is staying over there, [then] you give [it] to him.
- (568) *Nit kot-malu di-ndo-ø.*  
 1DU come-MED.DU.DS tell-1DU.BEN-2SG.IMP  
 We will come and you tell us./[When] we come, tell us.
- (569) *Geŋ bap kaput-mane neŋ pelep zulu-sap.*  
 2SG floor sweep-MED.2SG.DS 1SG dish wash-1SG.IMP  
 You sweep the floor and I will wash the dishes.
- (570) *An-ne, neŋ zem-ma nâ-it.*  
 man-PL 1SG talk-MED.1SG.DS hear-2PL.IMP  
 Men, I will speak and you must listen.

The following examples illustrate the verb *mi* 'do' being used as a causative, but instead of it being prefixed to an intransitive verb root it occurs as a medial verb preceding the constituent for which it is a causative. This construction is used when the speaker wishes to form a causative from an inchoative/stative clause, or from an experiential verb.

- (571) *M-me bagŋaŋ be-in.*  
 CAUS-MED.3SG.DS soft become-3SG.PRES  
 He causes it to become soft.
- (572) *M-me gaki-yap.*  
 CAUS-MED.3SG.DS die-1SG.PRES  
 He is causing me to die.

The following examples show medial verbs used in the context of interclausal relations of reason and consequentiality. A common way of denoting a meaning such as 'because of that...' is to use the demonstrative *ke* 'that' inflected by benefactive case. The *ke* 'that' in this word refers anaphorically to the event which preceded.

A similar clitic-like construction involves the benefactive clitic followed by the verb *mi* (here taking the meaning 'happen'), and optionally followed by the definite clitic *-ti* (we assume it is the definite clitic rather than the same-subject medial verb suffix—it could be either, and Nabak speakers do not have any clear intuition about it). This latter sequence of three morphemes derives a composite form such as *-gabmti* (following a consonant), or *-yebmti* (following a vowel). This composite clitic-like form may also occur on the demonstrative *ke* 'that'; and when this happens the demonstrative has anaphoric reference to the event which immediately preceded. The English translation equivalent for these forms is either 'because' or 'therefore'.

- (573) *Bie-n-aŋ kalabus met-me neŋ ke-yet keŋ bekanan*  
 father-1SG.POSS-FOC jail go-MED.3SG.DS 1SG that-BEN insides bad  
*be-me ku ze-sât-ap.*  
 be-MED.3SG.DS NEG say-DESID-1SG.PRES

My father had gone to jail, because of that I feel bad (lit. ...my insides are bad), and I do not want to talk.

- (574) *Map kot-me ke-yet-m ku met-benn.*  
 rain come-MED.3SG.DS that-BEN-happen NEG go-1PL.REMPAST  
 Rain came, and because of that we did not go.
- (575) *Egat sa-me ke-yet-m neg su-ya.*  
 3SG.BEN give.her-MED.3SG.DS that-BEN-happen 1SG cry-1SG.IMPAST  
 He gave it to her, and because of that I cried.
- (576) *Met-zan-gat su-wap.*  
 go-3SG.INTPAST-BEN cry-1SG.REMFUT  
 Because he went I will cry./Because he went, I am about to cry.

Note: remote future inflection is also used to indicate a future event which is imminent.

- (577) *Ek-aŋ sosok-bee kot-ma-ŋge-yet-mi sosok*  
 3SG-FOC open.space-SPEC come-CONT-3SG.REMPAST-BEN-happen openly  
*ata...*  
 grab  
 He entered a certain open area, therefore he grabbed him openly... (618-619)
- (578) *Bip-maŋ gaki-ye-yet-mi ku kot-ep.*  
 father-3SG.POSS die-3SG.REMPAST-BEN-happen NEG come-3SG.IMPAST  
 His father had died, therefore he didn't come.

After a final verb at the end of a sentence, the subject of the next sentence may change (or may not), and there will be no anticipatory marking of the change (or lack of change) in the current sentence.

If there is a change of subject participant, whether or not the new sentence will begin with a noun phrase identifying the changed subject participant will depend on whether that participant is new or old information. If the participant is old information then there usually will be no noun phrase, and the person and number categories in the inflection on the final verb of the new sentence may then be the only grammatical indication of the change of subject—provided the person and number categories identify the subject participant uniquely.

Generally, however, the lack of any noun phrase at the start of a new sentence may be taken to indicate that the subject will be unchanged. Also, if a new subject is also new information, then there will be a noun phrase at the beginning of the new sentence in order to make the reference to the new participant clear.

Hence the medial verb suffixes, which track changes of subject, perform this function within the scope of a single sentence only. Changes of subject referent across sentence boundaries are handled differently.

### 7.3 CONDITIONAL SENTENCES

There are three ways of expressing conditional (i.e. protasis–apodosis) sentences. In all three constructions, the protasis comes first, and the apodosis follows.

The first way involves the use of an irrealis verb (i.e. a final verb inflected with the irrealis suffix) in the apodosis, while the verb in the protasis could be a medial verb, a final (realis) verb, or a final irrealis verb.

- (579) *Map ku kot-me met-bak.*  
 rain NEG come-MED.3SG.DS go-1SG.IRR  
 [If] the rain had not come, I would have gone.
- (580) *Balus kot-ge met-bak.*  
 aeroplane come-3SG.REMPAST go-1SG.IRR  
 [If] the aeroplane had come, I would have gone.
- (581) *Monip da-en tat-dak neŋ met-bak.*  
 money over.there-LOC stay-3SG.IRR 1SG go-1SG.IRR  
 [If] the money were there, I could go.

The second way involves the use of a final verb inflected for future tense in the apodosis, and the protasis has the same possibilities as in the previous construction.

- (582) *Nemba kopa be-me su-wap.*  
 child handicapped become-MED.3SG.DS cry-1SG.REMFUT  
 [If] the child becomes crippled, I will cry.

The third way involves using the semantically bleached verb *ze* 'say' following the protasis, typically inflected as a medial verb. The 'same subject' inflection is used, whether or not the subject changes in the apodosis. Also, in narrative text *ze* 'say' is used to indicate the intrusion of an unexpected event into the narrative. So it appears that the same verb is used in conditional constructions for the same reason, that is, because it marks contraexpectation. Hence it may be translated by English subjunctives when it occurs in conditional constructions.

- (583) *Ek ke tat-dak ze-mti gaki-nak.*  
 3SG that stay-3SG.IRR say-MED.SS die-3SG.IRR  
 If he had stayed there, he would have died.
- (584) *Pembenan ze ga-wak.*  
 good say give.you-1SG.IRR  
 If [it were] good, I would give it to you.
- (585) *Talak-ŋ-mak ze-mti talak-ŋ keŋ-ŋaŋ-en*  
 truck-1SG.POSS-COM say-MED.SS truck-1SG.POSS insides-NMLSR-LOC  
*met-dak.*  
 go-3SG.IRR  
 If I had a truck, he would ride inside it.
- (586) *Neŋ Kainantu met-bak ze-mti ek met-dak.*  
 1SG Kainantu go-1SG.IRR say-MED.SS 3SG go-3SG.IRR  
 If I were going to Kainantu, he could go.
- (587) *Nenanŋalen ze ida-wak.*  
 1SG.EMPH.GEN say give.youDU-1SG.IRR  
 If [it were] my very own, I would give it to you two.

- (588) *Met-dak ze su-wak.*  
 go-3SG.IRR say cry-1SG.IRR  
 If he had gone, I would cry.

#### 7.4 REASON-RESULT SENTENCES

In reason-result sentences the reason is always given first. The connective that is used is *kogabm* 'so' (or more literally, 'because that happened thus'). The connective is derived from *kok* '(do) like that', inflected by benefactive *-gat*, and then by the verb *mi* 'happen', 'do'. The form *kok* is itself a contraction of *ke-gok* that-ESEMB '(do) like that'.

- (589) *Kan piyet map sambe yek kogabm nin meuyet*  
*kan pi-yet map sambe yek ke-gok-gat-mi nin meu-yet*  
 year this-BEN rain much NEG that-ESEMB-BEN-happen 1PL food-BEN  
*mbalup.*  
*m-balup*  
 do-DU.REMFUT  
 This year it didn't rain much so we (two) will go hungry.
- (590) *Ek kwap dagŋaŋ zut egme kogabm map*  
*ek kwap dagŋaŋ zut ek-me ke-gok-gat-mi tmap*  
 3SG rat tail two see-MED.3SG.DS that-ESEMB-BEN-happen rain  
*tembe todak.*  
*tembe tot-dak*  
 big descend-3SG.IRR  
 He saw the two-tailed rat, so there may be a big storm.
- (591) *Ek kawaseŋ andeme kogabm tâgâ*  
*ek kawaseŋ ande-me ke-gok-gat-mi tâgâ*  
 3SG wild.sugar.cane plant-MED.3SG.DS that-ESEMB-BEN-happen wind  
*ku kodak.*  
*ku kot-dak*  
 NEG come-3SG.IRR  
 He planted the wild sugar cane so the wind will not come.

#### 7.5 QUOTATIONS

Nabak expresses quotations directly. The speaker usually precedes the quotation with a quote formula such as 'he said', or this may alternatively occur following the quotation. Verbs which often occur in the quote formula are *ze* 'say', or *yaŋkwesi* 'ask'.

- (592) "Ek-ne", ze-wien,  
 see-1PL.IMP say-3PL.REMPAST  
 "Let us see", they said.
- (593) "Kuleki-yet go-n", yaŋkwesi-man.  
 what-BEN hit.you-3SG.PRES ask-1SG.INTPAST  
 "Why does she hit you?" I asked.

- (594) *Imbi nodnaŋ-aŋ ku-me dobmaŋ ek-aŋ kot-ti*  
 woman some-FOC hit-MED.3SG.DS repayment 3SG-FOC come-MED.SS  
*neŋ no-n”, ke-gok ze-me nâ-wan.*  
 1SG give.me-3SG.PRES that-ESEMB say-MED.3SG.DS hear-1SG.REMPAST  
 “Some woman hit her, and as revenge she came and is hitting me”, like so she  
 spoke and I heard it.

## 7.6 SEQUENCE OF CLAUSES

Within a sentence, the sequence of clauses follows chronological order.

- (595) *Ku-me gaki-p.*  
 hit-MED.3SG.DS die-3SG.IMPAST  
 He hit him and he died.
- (596) *Kotiŋgut nsap.*  
*kot-ti-ŋgut ni-sap*  
 come-MED.SS-COMPL eat-1SG.IMPAST  
 After I come, then I will eat.
- (597) *Neŋ kolayaŋ mulup msâbap.*  
*neŋ kot-a-yaŋ mulup mi-sât-bap*  
 1SG come-1SG.IMPAST-FOC work do-INCHO-REMFUT  
 Having just come, I am about to work.

In the last example, the *-sât* inchoative suffix could alternatively be interpreted as the desiderative (the one form marks both functions), in which case the meaning of the example would become:

‘Now that I’ve come, I want to begin working.’

- (598) *Bibmaŋ gakiyangaŋbm ku kolep.*  
*biŋ-maŋ gaki-yan-gat-mi ku kot-ep*  
 father-3SG.POSS die-3SG.INTPAST-BEN-happen NEG come-3SG.IMPAST  
 His father had just died, so he did not come.

Note that the constraint that clauses follow chronological order is never violated. There is simply no way to say \*‘He did not come, because his father died’, with that order of clauses.

## 7.7 NOTES ON CONSTRUCTION TYPES

We have covered most of the construction types that Nabak uses. In this section we will mention a few things not covered so far.

### 7.7.1 VERBAL COMPARISON

Corresponding to the English comparative construction of the form ‘This is easier than that’, Nabak uses two contrasting sentences.

- (599) *Pi imbelan̄. Ke nuḡan̄.*  
 this easy/light that difficult/hard  
 This is easy. That is difficult.

There is no passive construction in Nabak. The way Nabak makes an actor vague is to leave the subject referent of a clause or sentence unspecified. An example occurs in Text 5, where the reference is obliquely to ‘the missionaries’.

- (600) *Ek̄en-gat-en sum ku ze-me n̄a-mbenn.*  
 3PL-BEN-LOC grave NEG say-MED.3PL.DS hear-1PL.REMPAST  
 [The missionaries] did not tell us about the grave [of those three men]. (lit. Their graves ‘they’ did not tell [us] and we [did not] hear.)

### 7.7.2 ALTERNATIVES

To express alternatives such as ‘Will John or Bill go?’, Nabak uses two parallel sentences, with the connective *ma* ‘and’, ‘or’.

- (601) *Zuke mesem ma nē mesap.*  
*zuke met-sem ma nē met-sap*  
 Zuke go-3SG.IMFUT or 1SG go-1SG.IMFUT  
 Will Zuke or I go?

The comitative clitic *-mak* can be used also in sentence formation to express simultaneity. In this instance *-mak* indicates that two parallel actions are going on simultaneously, and can be translated as ‘along with’ or ‘at the same time’. There seems to be a difference among Nabak speakers as to whether the *-mak* clitic should be on both of the clauses or just on one. In natural text we have it both ways. Some use it on each clause. Others, perhaps influenced by Pidgin English, mark it only once. In either case there is no difference in meaning.

- (602) *Nin mulup m-banup-mak in m-bep-mak ke*  
 1PL work do-1PL.REMFUT-COM 2PL do-2PL.REMFUT-COM that  
*tosa-ŋā sepem kwep.*  
 price-NMLSR kind one  
 We will work along with you and the pay will be the same.

- (603) *In alak zet n̄a-ip-mak nin n̄a-nup ke-yā*  
 2PL now talk hear-2PL.PRES-COM 1PL hear-1PL.PRES that-FOC  
*sepem-it kwep ku be-lup.*  
 kind-3DU.POSS one not be-DU.PRES  
 Now we hear it along with you who hear the talk, the two kinds [of story] do not agree.

For counting, Nabak uses the fingers and toes to count up to twenty. Beyond that the introduced counting system of Tok Pisin, or English, is used.

### 7.8 IDIOMS

Nabak has a number of idiomatic expressions. The following are some common ones.



- (604) *Kasup kuggarj.*  
 sun sharp  
 The sun is very hot.
- (605) *kasup zikadnaŋ*  
*kasup zikat-naŋ*  
 sun eye-3SG.POSS  
 a watch/a clock
- (606) *Kasup egzin.*  
*kasup ek-zin*  
 sun look-3SG.PRES  
 The sun is shining.
- (607) *Sedn bein.*  
*set-n be-in*  
 foot-1SG.POSS put-3SG.PRES  
 My foot is 'asleep'. (i.e. the tingly sensation caused by prolonged reduction of the blood supply.)
- (608) *Yek be-in.*  
 NEG be-3SG.PRES  
 He is dead.
- (609) *Keŋ bekanan be-in.*  
 insides bad be-3SG.PRES  
 I feel sorry./I feel sad.
- (610) *Meu-yet mi-ye.*  
 food-BEN do-3SG.REMPAST  
 He was hungry.

## 7.9 NOTES ON PARTICIPANT STAGING IN NARRATIVE DISCOURSE

In this section we will give a brief summary of some observations we made concerning how participants are introduced or reintroduced in narrative discourse, how reference is maintained, and how minor participants are introduced. We will illustrate our comments by referring to clause numbers in Text 13, entitled 'Father's Remarriage'.

It will be helpful to use a stage or theatre analogy in our discussion. Grimes (1975) also found it helpful to model discourse on a theatrical analogy. Nabak people create and stage their own plays. Lacking equipment such as a stage, curtains, backdrops, spotlights, and so on, the Nabak people 'stage' their plays in the open, moving characters from one grassy patch to another as each scene changes. In their plays a character does not exit visibly from the scene, but rather he moves slowly away from the leading actor; or he stays still while the action moves away from him to another scene (on a different patch of ground). A Nabak play will also have a narrator who stands on the sidelines, introduces the play, interjects explanations at appropriate points, and gives closing comments when it is done.

In this kind of theatre, all the actors may be physically present and quite visible, and yet at any one point of time there will be one or two actors who are the centre of attention, there will be others involved in what is going on as secondary actors (typically those affected by the

actions of the main actors at that moment), and others who are virtually 'offstage'. Noone in the audience will be in any doubt as to who is the main actor, or (to use the theatrical analogy), who has the spotlight on him at any point of time. Similarly, the audience knows which actors are centrestage while remaining out of the 'spotlight', and also who is quite out of the picture altogether.

Nabak discourse works in somewhat the same way as a Nabak play. There are grammatical means for indicating who is the participant in the spotlight at each instant. There are ways to indicate that a participant stays in the spotlight as the narrative shifts from scene to scene, and there are also ways to indicate that a different participant has moved into the spotlight. There are also ways to bring an unimportant participant 'onstage' for a brief moment. There are ways to indicate that a participant is centrestage (i.e. an essential part of what is going on), but without being the participant who is in the spotlight. And there are ways to bring a participant into centrestage without at the same time making him the spotlighted participant.

The essential point of similarity between Nabak live plays and Nabak discourse is this: that in both, the participants (or actors) at any one time will each have a ranking in terms of their saliency to the current theme (or scene). The ranking of any one participant may change in time as the story progresses, and such changes will be signalled in appropriate ways.

#### 7.9.1 INTRODUCTION AND REINTRODUCTION OF MAIN PARTICIPANTS

Main participants are introduced by one or more noun phrases. One noun phrase is typically all that is needed, provided reference can be uniquely established from the head nominal. This will be the case if the head nominal is someone in a unique relationship to the narrator, as is the case in Text 13, where the main participants are 'mother' and 'father' (see clauses 936, 937). The text has a third main participant, the woman who became the father's new wife. Because 'a new woman' (see clause 938) does not uniquely identify the referent, she is named in clause 945.

New participants, and changes of participant, when they are the grammatical subjects of a clause and are denoted by a noun phrase and/or deictic or pronoun, will take the focus clitic. There are many instances of this in the story; some are found in clauses 936, 943, 944, 953, 961, 1005, 1010. In terms of the stage analogy, it is the focus clitic which acts like a theatrical spotlight. Whatever is marked by the focus clitic is thematically important. However, the focus clitic alone is not sufficient for indicating who is the main participant—other factors are involved too.

There are a number of grammatical factors which contribute to saliency. The following is a list of the factors we have identified.

1. Occurrence at the beginning of a sentence, or fronting to this position.
2. Establishing reference by a noun phrase, or noun phrase followed by coreferential pronoun.
3. Marking a constituent with the focus enclitic.
4. Being the grammatical subject of an action.

When main participants are introduced or reintroduced, all these factors will be present. See clauses 936–938 for an example. Three main participants are identified in this sentence,

each by a noun phrase, so they are immediately centrestage. However, only the noun phrase referring to the father is marked by the focus clitic, and so in these clauses he is the one in the spotlight. In clauses 939–940 the narrator, using first person forms, briefly intrudes with an explanation. Then in clause 943 the mother is referred to by a focus-marked noun phrase, and so moves into the spotlight. To move the father back into the spotlight, a focus-marked noun phrase as grammatical subject is again used (see clause 944) at the start of a new sentence.

### 7.9.2 STAGING OF MAIN PARTICIPANTS

In this section we will consider how a main participant may be maintained as such across a span of successive episodes, or scenes. We will also consider how other participants may be brought centrestage.

Within a sentence the primary mechanism for maintaining the salience of the main participant(s) is to use medial verbs, and to a lesser extent, pronouns. Since medial verbs inform the hearer whether the subject of the next clause will be the same or different it is possible to switch reference between main participants without using noun phrases, or even pronouns. Pronouns are more likely to be used in conversational exchanges. The grammatical sentence is equivalent to a scene in a Nabak play. Just as the actions in a scene of a play will revolve around one or a few main characters, the events in a Nabak sentence will revolve around just one or a few participants—with medial verbs tracking who is the one performing the significant actions at each instant.

So, within a sentence, the medial verb affixes will carry the referential load, and usually noun phrases and pronouns will not be required, even when reference switches back and forth between a couple of participants. It is across sentence boundaries that there is maximum potential for the introduction of a new participant, or a shift to a participant previously identified as the one who is to be salient in what follows. Whether or not a different participant becomes the principle actor depends on a number of factors and we will examine these in what follows.

When one main participant is in focus for a number of sentences, then with each new sentence there will not be any noun phrase, at the beginning of each new sentence, which refers to that main participant. This lack of an overt noun phrase referring to the subject alerts the hearer to the fact that the main participant is the same as in the preceding sentence.

A good example of this occurs in Text 13. In clause 961 ‘mother’ takes the focus clitic, and is established as the participant ‘in the spotlight’ for that sentence. Then follow a series of sentences in which the mother clubs the rival women into insensibility, then does the same in another location to her husband, then moves to another location where she participates in a village court: all of these events occupying clauses 966 to 1007. It is not until clause 1009 that the participant in the spotlight changes to the husband, and he is marked as such by referring to him with a noun phrase at the beginning of the sentence, as grammatical subject, and taking the focus clitic.

In all the intervening material (i.e. clauses 962–1007) it is the mother who is in the spotlight throughout. So while it is necessary to introduce the other participants (i.e. the rival woman, the husband, the village leaders) by noun phrases, they remain secondary participants—that is, centrestage, but not in the spotlight. We will examine how this is done in what follows.

Scene 1: clauses 961–964: the mother leaves the child, takes a club and moves off. Note—the moving off would, in a live play, end the scene. In discourse, the scene is ended grammatically by the use of the final inflection on the motion verb.

Scene 2: clauses 965–971: the mother goes to the rival woman's place, and confronts her physically. The scene ends with the verb referring to the confrontation marked by the focus clitic, thereby introducing a point of tension for the scene which is to follow. Scene 2 does not begin with any reference to the mother, but rather with a repeat of the verb 'go' in a head–tail linkage construction. This marks the scene as a temporal progression from the one which preceded. The lack of overt reference to the mother indicates that there was no change of main participant—the mother is still spotlighted.

Scene 3: clauses 972–974: violence by the mother with a conversational exchange between her and the rival woman. Here the rival woman needs to be centrestage, so is identified at the beginning of the sentence by a noun phrase taking the focus clitic. However, she is not spotlighted because the noun phrase which refers to her is the grammatical object of the verb. The mother, as actor, retains the spotlight. In this way the rival woman has been brought centrestage, but does not have quite the significance of the mother. Three of the four factors involved in making a participant the main one (and enumerated above) are present, but the lack of the grammatical subjecthood factor brings the rival woman to centrestage as a supporting actor rather than the principal one.

Scene 4: clauses 975–984: the mother clubs the rival woman into insensibility, after the narrator reminds the hearers of the offence (so as to legitimise the violence). Here, the sentence opens with a noun phrase referring to the father, and the noun phrase is the grammatical subject, and again three of the four factors for maximal saliency are present. However, the focus clitic is not used; so the hearers know that the spotlight is not moving on to the father. In fact, since clause 975 is old information, and due to the logical connective *keyebmti* 'because of that' at the start of clause 976 together with clause 975 ending with a final verb, the hearers interpret the sentence-initial clause as background information which supplies the logical grounds for what follows. Hence clause 976 has the 'same subject' suffix on the medial verb, even though the mother has not been overtly mentioned and the previous grammatical subject was the father. Since the spotlight has not shifted from the mother, the hearer has no doubts as to who is the grammatical subject of clause 976. Notice also that the scene ends with a movement of the spotlighted participant (the mother) to another location, grammatically signalled by a motion verb with final inflection.

Scene 5: clauses 985–1007: the woman comes to her husband and clubs him senseless too; the village elders gather; "let's talk", they say, and the mother listens but interrupts them to tell them not to bother about penalising the husband, since because she has done the necessary punishing she is willing for him to go to the other woman.

This scene opens with no reference to the mother, meaning that she is still in the spotlight. There is head–tail linkage again, indicating the temporal progression to this next episode in the story. In the middle of the scene the village leaders are suddenly brought to centrestage. Grammatically this is accomplished by establishing reference with a noun phrase, and following it with a coreferential pronoun marked with focus, and moreover the village elders are the grammatical subject. Seemingly they have taken the spotlight from the mother, and that would be true except for one thing—the verb (clause 991) which precedes the noun phrase referring to the village leaders is medial, not final. This introduction of the new participants occurring sentence-medially leaves them out of the spotlight. So we have not

changed to a new scene. Again the mother remains as the spotlighted participant, while the village leaders have been injected suddenly to centrestage—but in a support role. Notice also that in clause 990 the verb ‘leave’ is used, so that the mother moves her location. This alerts the hearer to expect a change in the scene, or a shift to a new scene. In this case, the scene changes character somewhat but nevertheless remains the same scene. The scene involves quotations of the speech of the leaders and the woman, each quoted utterance ends with a final verb, but this does not signal a shift of scene. It is just a grammatical constraint pertaining to quotations that the last clause has a verb taking final inflection.

After this, clause 1008 shifts the spotlight briefly to the father and rival woman; grammatically this is done by a focus-marked dual pronoun occurring as grammatical subject at the start of the sentence. Then in the next scene the spotlight shifts to the father (clause 1009).

What is of special interest in the extended sequence of clauses that we have examined in some detail is that it takes all of the four factors identified earlier in order to move the spotlight on to a different main participant. If all of the factors are not present, then the other participant takes a lower ranking in terms of saliency. Grammatical correlates of this are ellipsis of noun phrases and pronouns referring to the main participant, since for as long as the spotlight does not shift, each subject reference is assumed by default to be to the main participant, making reference by means of noun phrases or pronouns redundant. (In fact, the overt use of redundant noun phrases or pronouns would be quite confusing, since shifts of prominent referent would be implied when in fact there were none.)

Note also that scene changes often correlate with motion verbs with final inflection signalling transition of main participants to another locale for the next episode in the story. The parallelism of this with Nabak live plays is clear.

### 7.9.3 MINOR PARTICIPANTS

There are ways to indicate that participants are minor. We will examine some of these ways in this section.

Consider clause 958, where the verb inflection is third person plural. There is no antecedent nominal in the preceding context to indicate who the plural referents may be. So the hearer will understand that this is a reference to ‘people’ who have no significant role in the narrative. The discussion that the villagers engaged in was meant to shame the father into faithfulness to his wife. When the wife saw it did not have any effect, she took matters into her own hands. Those who did the talking have no role to play other than providing the grounds for the wife’s aggressive behaviour. They are of minor importance, and the vague reference to them signals this clearly.

The same strategy is used in clause 1014, where there is a third person plural verb inflection for which there is no nominal antecedent. In this instance it is a reference to ‘relatives’ (of the abandoned wife). They are incidental to the story, so are not referred to with a noun phrase lest they be given a degree of salience that is not warranted from the rest of the story.

Another way that a minor participant may be briefly introduced, and then subsequently ignored, is to use comitative case. Comitative case expresses the idea of being ‘with’ someone. One of the main participants may use comitative case to include someone else



together with himself in an action. After that, the included participant may not be mentioned again.

An example of this occurs in clauses 950–951. Prior to this point in the story, the narrator was the only child mentioned. However, the mother had other children, but they are not of any great significance to the story except perhaps towards the end—and even then not as individuals. The narrator's task in clauses 950 and 951 is to tell the hearers that he is one of several children, without giving the children a high profile in the story. In terms of our theatrical analogy, he wants the children briefly to walk on stage, be seen for who they are, and then walk offstage immediately. He does this using comitative case: he states “We (i.e. mother and I) lived there alone”, and then adds “my first-born brother and sister [were] together with us”. Thereafter the other children are not mentioned explicitly; they have gone from the stage entirely. However, because they have been introduced, the narrator can thereafter legitimately use plural forms when referring to the children without confusing his listeners. From clause 1009 onwards to the end of the story, references to the woman's offspring are plural, since all the children shared equally in the consequences of the father's actions, and in the monetary provision for their material needs.

One final comment. The story includes a number of nouns which refer to various material items such as ‘club’, ‘fish’, ‘path’, ‘house’ and ‘money’. Grimes (1975) calls such things props. Props are clearly perceived as such for several reasons: firstly, they are nearly always inanimate; secondly, while usually introduced by a noun phrase they do not take the focus clitic; thirdly, they rarely function as a grammatical subject; and lastly, they are introduced whenever appropriate—usually sentence-medially.

It is possible in Nabak to raise the thematic status of a prop to that of a participant, and there is an instance of this in this text. In clause 1015 the money is a prop, but in the next sentence it is referred to by an anaphoric demonstrative *ke* ‘that’ functioning as grammatical subject and taking the focus clitic. Briefly the money is centrestage and spotlighted, but the spotlight then quickly shifts back to the father (clause 1022). The money remains centrestage, but not as the main participant. For example, in clause 1035 it is referred to by a focus-marked noun phrase occurring sentence-medially.



## CHAPTER 8

### COHESION IN NABAK

Grimes (1975) gives three types of relations that underlie discourse: content, cohesion, and staging. This chapter deals with one of these relations, namely cohesion.

In the words of Halliday and Hasan (1976:4,5), "Cohesion is part of the system of a language. It occurs where the interpretation of some element in the discourse is dependent on that of another". There are five types of cohesion which we have observed in Nabak texts. They are:

- (1) Reference
- (2) Replacement
- (3) Conjunction
- (4) Lexical Cohesion
- (5) Medial Verb System

#### (1) REFERENCE

The term Reference has been chosen because it describes items which are referred to. In order for such an item to have meaning one needs to make reference to another element in the discourse. "Where the interpretation of any item in the discourse requires making reference to some other item in the discourse, there is cohesion" (Halliday and Hasan, 1976:11).

There are two types of reference: Exophoric and Endophoric. We will limit our discussion to endophoric reference. Exophoric refers to items which are outside the structure of the language itself. These items could not be understood just by studying the text, but rely on cultural knowledge. "It establishes identity with the real world as perceived through the culture" (Litteral 1980:248).

Endophoric means that an item is identified within the text. In other words, there is something within the discourse itself which identifies the item.

#### (2) REPLACEMENT

We are using the word Replacement to refer to another type of cohesion which takes two different forms: Substitution and Ellipsis. Halliday and Hasan (1976:88) state,

These can be thought of in simplest terms as processes within the text: substitution as the replacement of one item by another, and ellipsis as the omission of an item. Essentially the two are the same process; ellipsis can be interpreted as that form of substitution in which the item is replaced by nothing.

(3) CONJUNCTION

The term conjunction refers to words or suffixes that, in the words of Halliday and Hasan (1976:226), “express certain meanings which presuppose the presence of other components in the discourse”. Further,

In describing conjunction as a cohesive device, we are focusing attention not on the semantic relations as such, as realised throughout the grammar of the language, but on one particular aspect of them, namely the function they have of relating to each other linguistic elements that occur in succession but are not related by other, structural means. (1976:227)

(4) LEXICAL COHESION

The fourth type of cohesion is Lexical. Lexical cohesion is a matter of vocabulary and though there is some overlap here between what is grammatical and what is lexical, for our purpose we have interpreted this selection of vocabulary as lexical.

(5) MEDIAL VERB SYSTEM

This refers to the well-known system of tracking referents and shifts of reference by a small number of special verb suffixes. Nabak has this feature in common with other non-Austronesian PNG languages. In this section we will discuss the ‘different subject’ and ‘same subject’ verb chains and how these affect cohesion.

Head–tail linkage, that is linkage by means of repeating information across sentence boundaries, is also part of this medial verb system. Medial verbs have a heavier functional load than conjunction. Because of their importance in signalling subject referents and changes of subject referent, and in marking paragraph boundaries, we are treating medial verbs as another type of cohesion.

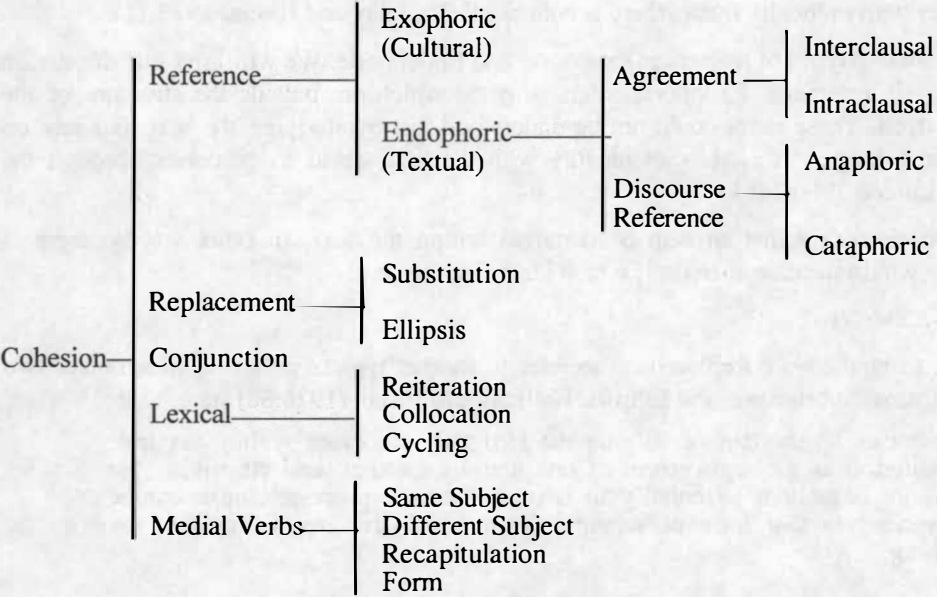


CHART 1: TYPES OF COHESION

Since various authors use different terms, it may be helpful to the reader to consider Chart 1. It shows the five types of cohesion in Nabak and the framework we will follow in our description of cohesion in Nabak discourse.

## 8.1 REFERENCE

We will consider first the type of cohesion called Reference.

“Endophoric relations function to bind a text into a unit, whether it be the structural relation of cross-reference within a clause, or the nonstructural relations of anaphora and cataphora” (Litteral 1980:249).

### 8.1.1 INTRACLASAL AND INTERCLASAL AGREEMENT

#### 8.1.1.1 INTRACLASAL

Intraclassal agreement is agreement (or concord) which consists of cross-reference between items within the clause.

- (a) Agreement between the verb affixes and the noun phrase in the clause dominated by that verb. The agreement is with respect to the categories of person and number.

We first consider instances of cross-referencing within the clause. There is agreement with respect to the categories of person and number between the subject NP and the verb. Example 611 shows agreement between a first person singular pronoun and the suffix on the verb which marks first person singular and present tense.

- (611) *Neŋ ‘yek penanŋ’ ze-yap.*  
 1SG NEG really say-1SG.PRES  
 I am saying ‘[I’m] really not [guilty]’. (606)

The following two examples illustrate agreement between a first person dual subject pronoun and the suffix on the verb which marks dual and tense. This kind of agreement is not limited to cross-referencing of the subject but can occur with other roles as well. Example 619 illustrates cross-referencing of a benefactive. Note in example 612 that CONT is also used to express habitual aspect. Note also that the form *-lup* does not differentiate between first, second, or third persons. On the other hand, in example 613 the form *-bun* occurs. This form actually may be used for both 2DU and 3DU, while the 1DU form has a different shape; so we cannot simply gloss *-bun* as dual:REMPAST. Our convention, whenever there is incomplete levelling of a category distinction as is the case for *-bun*, will be to include the full category values in the gloss, hence *-bun* is glossed as 3DU.REMPAST.

- (612) *Nin mka ka-pi-gok ma-walat-nup.*  
 1PL house SPEC-this-ESEMB CONT-build-1PL.PRES  
 We build a house like this. (404)
- (613) *Âbme mam nemba zut pi-wan ilidak tâgâ ke*  
 well mother child two this-ANAPH 3DU.REFL cold that  
*tat-ma-mbun.*  
 3SCON-live-3DU.REMPAST  
 Well, the aforementioned mother and child remained there alone in the cold. (890)

An historical note is warranted here. The aspectual morphemes *tat-* marking salient continuative aspect and *ma-* marking continuative aspect also occur as verb roots, with the meanings ‘stay’, ‘exist’, ‘be’ in the case of the former, and ‘live’ in the case of the latter. These are instances of the common historic process in Papuan languages in which a medial verb is shifted slightly in meaning to supply an affixal form for productively marking a verbal category.

Note the following example where there is agreement in person and number (singular), even though potentially more than one grave was being referred to.

- (614) ...*sum mele-zi-gok tat-ge?*  
 grave counter-INTER-ESEMB exist-3SG.REMPAST  
 ...how many graves were there? (555)

- (b) Agreement between a noun and its possessor. The agreement is in number: singular, dual, or plural; and in person: first, second, or third.

The following set of examples shows agreement between a singular possessor and a singular third person possessive marker on the noun.

- (615) *Tâ Sembeka-yet ap-man ma tâ*  
 3rd.born.female Sembeka-BEN husband-3SG.POSS and 3rd.born.female  
*Mioŋ-gat ap-man ma Ampetek-gat nemba-ŋaŋ*  
 Mioŋ-BEN husband-3SG.POSS and Ampetek-BEN child-3SG.POSS  
*ma Antanggan-gat nemu-ŋaŋ muŋ;*  
 and Antanggan-BEN son-3SG.POSS 2nd.born.male  
 Third-born Sembeka’s husband, and third-born Mioŋ’s husband, and Ampetek’s child, and Antanggan’s second-born son; (750)

The suffix *-ŋaŋ* (with allomorphs *-man* and *-naŋ*) 3SG.POSS needs explaining to English speakers. In English a speaker might say, *John’s book*. Now John as the possessor takes the possessive marking -’s, and the item possessed is unmarked. In Nabak, the item possessed takes the possessive marking; while the possessor may be either implicit (as in example 616), or expressed by unmarked (as in example 617), or marked by benefactive case as it is above, or expressed by a genitive pronoun form. It is incorrect to identify the POSS forms with English -’s marking on the possessor. POSS marking identifies the ‘possessed item’, the actual form of the marker exhibits agreement with the person and number of the possessor.

The possessor is not necessarily a constituent of the NP having the possessive-marked head noun. In the following example the possessor is the second person plural subject pronoun, agreeing with the plural possessive marker on a locative-marked noun.

- (616) *ele in met-ti mka-ŋin-en ke ma-ma-mbep-walak...*  
*all.right* 2PL go-MED.SS house-2PL.POSS-LOC that CONT-live-2PL.REMFUT-CONS  
 All right, you go to your villages and wait there... (12-13)

- (c) Agreement between a temporal and the verb suffixes which indicate tense.

The first example shows agreement between a specific time in the recent past and a suffix marking intermediate past tense on the verb.

- (617) *Sum kwit-naŋ saŋen âgân nâ-kwet-menn.*  
 grave name-3SG.POSS yesterday day.before.yesterday hear-come.up-1PL.INTPAST  
 We heard the grave’s name yesterday and the day before yesterday. (565)

The following example shows agreement between a vague time in the past and a remote past tense on the verb.

- (618) *Miti an notnaŋ ba-en ma-kwat-bien.*  
 religion man some down-LOC CONT-come.up-3PL.REMPAST  
 [And so] in the past, successive generations of prophets arose. (570)

The following example shows agreement between a specific time word and an immediate future tense marker on the verb. Note the verbal cross-referencing of an implied benefactive 'for us'.

- (619) *Yaŋ tambumbu ka-pi-yet an kwi ek-aŋ silik dundu-dundu*  
 ANT darkness SPEC-this-BEN man who 3SG-FOC song pray-pray  
*mi-nde-sem.*  
 do-1PL.BEN-3SG.IMFUT  
 But on this specific night which man will lead the songs and prayers for us? (544)

In the above example note the *-aŋ* FOC marker. Most instances of this clitic occur on the nominal which is the grammatical subject of a clause, so it would be easy to mistake it as a nominative (or ergative) case marker. However, the same clitic can occur in other contexts; in example 627 it occurs on a verb, in example 626 on the possessor of the goal referent. Its function is to mark something as salient or topical, and so the most appropriate category is focus. Incidentally, the instrumental clitic is homophonous with the focus clitic.

In the following example, agreement between a specific time word and a remote future tense on the verb is illustrated.

- (620) *...Zenuali-yet tat-nâ-mbep-walak in-gat kwit-in*  
 January-BEN SCON-know-2PL.REMFUT-CONS 2PL-BEN name-2PL.POSS  
*radio-en ku-me.*  
 radio-LOC call-MED.3PL.DS  
 ...in January you will know. In regard to [that] they will call out your names on the radio. (14-15)

#### 8.1.1.2. INTERCLAUSAL

Interclausal agreement is agreement which consists of cross-reference between items across clause boundaries.

##### (a) Agreement between a verb and its subject

The first example shows agreement between a dual subject in one clause and a dual marker on the verb in another clause. Since medial verbs do not carry tense information it is the final verb form which will manifest the agreement with the person and number categories of the subject. In this way cross-referencing may span quite a number of consecutive clauses.

- (621) *Nit-gat-lak eget-aŋ yaŋ-ŋaŋ ek-nâ-mti-lak ke*  
 1DU-BEN-CONS 3DU-FOC issue-NMLSR look-think-MED.SS-CONS that  
*tat-lup.*  
 remain-DU.PRES  
 Consequently those two [village judges] are aware of the issues concerning us two, and as a result they are seated there [amongst the town witnesses]. (609-610)



The function of the *-lak* consequential clitic is as follows. It expresses the notion of consequentiality. The clause which has the consequential marking refers to an event which is in some way a consequence of the occurrence of a previous event, or contingent upon it—the earlier event typically being encoded by the clause which precedes. Zumbek, a Nabak speaker, characterised it as follows (p.c. October 1988):

- ‘as a result of’ (the previous event)
- ‘in response to’ (the previous event)
- ‘regarding that’ (previous event)
- ‘in addition to that’ (previous event).
- ‘from there then’ (i.e. a discourse function indicating progression to a new episode of a story)

The consequential function may be expressed by a number of related forms, the following is the list given by Zumbek: *nalak*, *yalak*, *walak*, *melak*, *dalak*, and *nilak*. In addition to these, *e-lak* (*e* ‘that’ is a demonstrative stem) is attested in the text data (see clause 835 of Text 11, for example). A fuller discussion of the functions of the consequential clitic can be found in Text 1 after clause number 5.

The following example shows agreement between a singular subject in one clause and a singular marker on the verb in another clause. The definite suffix *-ti* indicates anaphoric definite reference when the speaker believes the hearer knows what referent is intended. It is homophonous with the marker for same subject, but the latter occurs on verbs. The particle *ábme* signals a thematic shift.

- (622) *Ábme neŋ nup kan sak-ŋaŋ-en kaŋ-gwa-ti-yet kwat*  
 well 1SG yam time above-NMLSR-LOC SPEC-above-DEF-BEN enter  
*mane-ti tot-bap.*  
 continue.doing-MED.SS descend-1SG.REMFUT

Well, as next year approaches I will come up and live [there for a while], and then come [back] down [here]. (846-849)

(b) Discontinuity between a possessor and the item possessed.

Example (426) shows a singular possessor, *bie* ‘father’ and a singular third person possessive allomorph, *-ŋaŋ* 3SG.POSS, on the noun *kambak* ‘stomach’, which is several clauses away from the overt expression of the possessor. While this relation is not one of ‘agreement’ as have been the former examples, it is placed here because it is another instance of cohesion relations which span clause boundaries. The relationship of possessor to item possessed may (and normally does) occur entirely within the clause, as the expression *sek tu-ŋaŋ* body water-3SG.POSS ‘pus’ ‘body fluid’ illustrates.

- (623) *Bie-n bombom mulup Nalakapuwa tat-mi-ne-ti*  
 father-1SG.POSS white.man work Nalakapuwa SCON-do-DUR-MED.SS  
*not-naŋ isikŋaŋ-gat-en yom-gat. Am-naŋ*  
 relative-3SG.POSS small-BEN-LOC wrong.doing-BEN people-FOC  
*nombekambe-pe-me mka-en mot mane-ti*  
 curse-3SG.BEN-MED.3PL.DS house-LOC ascend continue.doing-MED.SS  
*kambak-ŋaŋ seme-me sek tu-ŋaŋ*  
 stomach-3SG.POSS swell-MED.3SG.DS body water-3SG.POSS



*ma-kwewet-tan.*

CONT-run.out-3SG.PAST

[While] my father was working for wages at Nalukapuwa, the people cursed him because of the wrong-doing of his younger brother. He went up to his house and continued there, and his stomach swelled and his body fluids oozed out. (648-663)

Note that the final verbs express past tense and continuous aspect. It is a generality of Nabak grammar that the subcategorical distinctions of remote versus intermediate versus immediate in the past tense category are neutralised when aspect is continuative. Similarly for the future category; it is vague as to whether the future events are immediate or remote whenever the aspect is continuous, unless such information may be obtained from the context. It is these facts which require the category PAST to be distinguished from IMPAST, INTPAST, and REMPAST; and also the FUT category to be distinguished from IMFUT and REMFUT. PAST will therefore occur only with continuative marking in the same clause. And similarly for FUT marking.

(c) Agreement between a temporal and a verb in another clause.

Example (427) shows agreement between a specific time expressed by the temporal *alak* 'today', and an immediate past tense on the final verb.

- (624) *Alak zet ze-mann met-ti mele-zut be-p.*  
 today talk say-MED.1PL.DS go-MED.SS counter-two become-3SG.IMPAST  
 Today we talked [about the incident] and [the discussion] went on, and two [sides of the story] came out. (599-601)

The following example shows agreement between a time (Sunday) in the comparatively remote future and a remote future tense on the verb.

- (625) *Sonda pi e-lak mânep ti-mti an ñen*  
 Sunday this that-CONS money receive-MED.SS man INDEF  
*sa-wap.*  
 give.to.him-1SG.REMFUT  
 This payweek I will receive money and I will give it to another man. (835)

In summary, we see that agreement may occur both within a clause and across clause boundaries. It serves as a cohesive factor because it links given information from the previous context to new information being expressed.

### 8.1.2 DISCOURSE REFERENCE

When we talk about discourse reference we are meaning references which point back or which point ahead to some other item in the discourse. The items referred to may be in the preceding or following clause, or they may instead be much earlier or much later in the discourse. Anaphora is the term to describe "the presupposition of something that has gone before" (Halliday and Hasan, 1976:14) while cataphora is the term used to point ahead to some element following.

## 8.1.2.1 ANAPHORA

We will discuss four types of reference under anaphora: (a) personal reference, (b) demonstrative reference, (c) comparative reference, and (d) person/event reference.

## (a) Anaphoric Personal Reference

Halliday and Hasan (1976:37) define personal reference as “reference by means of function in the speech situation, through the category of person”.

In the following examples the personal reference item, *ek* 3SG ‘he’, is a pronoun functioning as a head of the clause. These instances of the pronoun refer back to the child of an uncle which is mentioned at the start of both example 626 and example 627.

- (626) *Bip-gwat-di-ŋaŋ-gat* *nemuŋ-ŋaŋ-aŋ* *tot-ti*  
 father-3rd.born.male-2SG.POSS-BEN son-3SG.POSS-FOC go.down-MED.SS  
*wene-ŋaŋ-gat-en* *gwat.* *Ku-ye* *ek-aŋ*  
 2nd.born.female-NMLSR-BEN-LOC 3rd.born.male hit-3SG.REMPAST 3SG-FOC  
*sosok-bee* *kot-ma-ŋgi-yet-mi* *sosok* *ata.*  
 open.space-SPEC come-CONT-3SG.REMPAST-BEN-happen openly grab  
 The son of your third-born father went down and hit the third-born son of the  
 second-born mother. He entered a certain open area, therefore he grabbed him  
 openly. (616-619)

It is a feature of Nabak social structure that people are assigned a name which denotes their birth rank. These names are then commonly used instead of the actual name since actual names are sometimes not uttered for fear of spirits. The birth rank names occur in two sets: one set for males and another for females, each set having unique terms from ‘first-born’ up to ‘ninth-born’.

In the following example, the focused *ek* 3SG ‘he’ pronoun refers back to the fifth-born son referred to by the third word of the first line. Incidentally, the word *na* is a reduced form of the theme development particle *naman* which has the meanings ‘on the other hand’, ‘by way of contrast’ when used in a contrastive sense, but when used to emphasise the thematic development of a narrative it can be given English meanings such as ‘furthermore’, ‘and then’, or ‘after that’.

- (627) *Âe* *na* *kayak-ŋaŋ-aŋ* *ba-en* *na* “Yek”  
 attention THEMDEV 5th.born.male-NMLSR-FOC down-LOC THEMDEV NEG  
*ke-gok* *ze-ye.* *Âe* *na* *nilit-zut*  
 that-ESEMB say-3SG.REMPAST well THEMDEV 1DU.EMPH-two  
*kot-lut-aŋ* *mka* *temaŋ-en* *ke* *tat-lup*  
 come-DU.IMPAST-FOC village large-LOC that stay-DU.PRES  
*nit-gat-lak* *eget-aŋ* *yaŋ-ŋaŋ* *ek-nâ-ti-lak* *ke*  
 1DU-BEN-CONS 3DU-FOC issue-NMLSR look-think-MED.SS-CONS that  
*tat-lup.* *Âe* *pi-en-lak* *naman* *alak-gat-ti* *ek-aŋ*  
 remain-DU.PRES well this-LOC-CONS THEMDEV today-BEN-DEF 3SG-FOC  
*yegak* *ke-gok* *tat-ze-in.*  
 at.the.same.time that-ESEMB SCON-say-3SG.PRES  
 Well, and furthermore the fifth-born son down there said, “[The accused man is] not  
 [guilty]” as well. Well, and furthermore we two came, and we are staying in that

large village [and thereby demonstrating our innocence]. Consequently those two [village judges] are aware of the issues concerning us two, and as a result they are seated there [amongst the town witnesses]. Well, in addition right at this present moment he at the same time is talking like that [i.e. denying it]. (607-611)

(b) Anaphoric Demonstrative Reference

Halliday and Hasan (1976:37) define demonstrative reference as “reference by means of location, on a scale of proximity”.

The following example shows how *elak* may be used to refer anaphorically to something already stated in the text.

- (628) *Ka-pi naman penaŋ-aŋ zi-gok ma-sokbe-in*  
SPEC-this THEMDEV fruit-FOC INTER-ESEMB CONT-happen-3SG.PRES

*e-lak ilin ze-me-lak ilin-mak-en*  
that-CONS 2PL.EMPH say-MED.3SG.DS-CONS 2PL.EMPH-COM-LOC

*sokbe-ye.*

happen-3SG.REMPAST

Furthermore what is the result of this specific [fact of the many groups]? As a result, that [which] you yourselves spoke about has consequently happened before your eyes. (613-615)

- (629) *Gwazukepe-aŋ nemba sindip-aŋ ŋok-ŋaŋ-en*  
Gwazukepe-FOC boy thin.cane-INSTR head-3SG.POSS-LOC

*o-ye e-lak sosok-gat-mi.*  
pierce-3SG.REMPAST that-CONS clear-BEN-happen

Gwazukepe pierced the boy on his head with a thin stick. As a result that [attack] was obvious. (623-624)

The form *ke-etaŋ* that-only ‘that is all’, where *ke* ‘that’ is referring to the whole of the preceding text is illustrated in the following example.

- (630) ...*mam-in sindem temap ma-ind-a-p ke-etaŋ*  
mother-3PL.POSS pain much CONT-3PL.GOAL-give-3PL.PRES that-only  
...they give its mother much pain. That is all. (402-403)

Example 630 is from an expository type of discourse. *Ke-etaŋ* also occurred at the end of a procedural discourse (clause 514) and at the end of a letter (clause 852).

In the following example, the use of the demonstrative *ke-gok* that-ESEMB ‘(do) like that’ shows how the demonstrative may refer back to what has already been stated. (The demonstrative *pi* ‘this’ is nearly always used for cataphoric reference, but an anaphoric instance occurs in clause 249 of Text 1.)

- (631) *Âbme ewe m-ale-mti mam-in ma-ind-o-p.*  
well still do-try.in.vain-MED.SS mother-3PL.POSS CONT-3PL.GOAL-hit-3PL.PRES

*Ke-gok mi-ti...*  
that-ESEMB do-MED.SS

Well, [if] they [i.e. the supervising male relatives] still try without success [to achieve the birth], then they beat up its mother. That is what they do... (399-401)

In the next example the demonstrative refers back to news given throughout the letter.

- (632) *Ke-yet mam-not-di-ne-yet ze-mane nâ-mbep.*  
 that-BEN mother-relative-2SG.POSS-PL-BEN say-MED.2SG.DS know-3PL.REMFUT  
 You [can] tell your mother and your relatives about that [impending visit] so they  
 will know. (850-851)

(c) Anaphoric Comparative Reference

Halliday and Hasan (1976:37) define comparative reference as “reference by means of identity or similarity”.

Example 633 uses the objective semblative clitic *-boŋ* to show comparison with some referential entity in the real world. The additive semblative morpheme means, in this context, ‘the same as’, so that together these two morphemes may be glossed (awkwardly) as ‘the same as like that’.

Example 634 uses *keyegak* ‘at that same time’. In this example, *keyegak* signals an identity relationship between the time of occurrence of each of the first two events. (The formative *yegak* is actually the two morphemes *-yet-gak* -BEN-ADDSEMB, see sections 2.4 and 5.8.3.) Note also how ‘go and see’ may be expressed as a verb serialisation (pronounced *meekti*) in the second clause.

- (633) *Imbi pi saŋen Lae ek-mann ke-boŋ-agak.*  
 woman this yesterday Lae see-1PL.INTPAST that-OSEMB-ADDSEMB  
 The woman we saw in Lae yesterday, she is just like that.
- (634) *Nerj nombe met ek-ti met-ma ek-aŋ ke-yegak*  
 1SG snake go see-MED.SS go-MED.1SG.DS he-FOC that-at.the.same.time  
*met-ek-ti met-ep.*  
 go-see-MED.SS go-3SG.IMPAST  
 I went and saw the snake going and at the same time he went and saw it also, and  
 then he went.

In the next example, the eventive semblative clitic is used to refer to the generic event of ‘doing’ as the sum of each of the particular events which occurred in the preceding context. This use of *kogok* ‘(do) like that’ is very common in discourse.

- (635) *...age silik mi-mti meu ma-ni-ip. ke-gok*  
 bird song do-MED.SS food CONT-eat-3PL.PRES that-ESEMB  
*mi-me...*  
 do-MED.3PL.DS  
 ...and they will hold a sing-sing and eat the food. That’s what they do... (510-512)

(d) Anaphoric Person/Event Reference

The clitic *-wan* ANAPH ‘mentioned before’ has a cohesive influence which extends beyond the clause where it is found. It appears mostly on nouns or demonstratives, but it can also appear on other word classes, including on verbs.

On nominals *-wan* indicates that the referent has been previously mentioned. On a verb it has somewhat different functions, though all but one of these functions are extensions of the notion of reference to what is past. So because it does not always have personal anaphoric reference, we discuss it here rather than in (a) above under the heading of anaphoric personal reference.

When *-wan* occurs on a verb, it is used for expressing one of three possible meanings: firstly, to question the present state of affairs with respect to what obtained in the past; secondly, to state what the present state of affairs is, with respect to a past state of affairs; and lastly, to express doubt about the factuality of a state of affairs. The latter is, of course, a dubitative function.

Let A represent a state of affairs, typically in past time, and encoded typically by a clause inflected usually for the appropriate time reference for the occurrence of the event. Let B be a question, or statement (possibly elliptical), or zero. Then the structures concerned are as follows:

A-*wan* B, where we can characterise the meaning of *-wan* as one of the following:

- 'with reference to A, B is true' (when B is a statement),
- 'with reference to A, what is the situation now?' (when B is an interrogative),
- 'with reference to A, there is doubt of its factuality' (when B is zero)

Each of these possibilities will be illustrated in examples 639 to 645.

In example 636 *-wan* is suffixed to a demonstrative and to a noun. In the first instance it refers back to a man who was described in more detail earlier in the story. Where *-wan* is suffixed to 'boy' it refers back to a previously mentioned child. By using this device the speaker informs the hearer that he is not introducing new participants, but is talking about participants referred to earlier in the discourse. Subscripts are used to disambiguate the different third person singular referents in the free translation.

- (636) *Met-me an pi-wan tat-zin zem kwat*  
 go-MED.3SG.DS man this-ANAPH remain-3SG.PRES assume be.inside  
*selik. Manggu-ŋaŋ seŋ-pe-mti nemba-wan*  
 bamboo stopper-3SG.POSS remove-3SG.BEN-MED.SS child-ANAPH  
*tat-zin zem ek-me yek be-me.*  
 stay-3SG.PRES assume look-MED.3SG.DS NEG be-MED.3SG.DS  
 He<sub>1</sub> escaped, [but] this aforementioned man<sub>2</sub> remained [there] assuming [the child]<sub>1</sub>  
 was inside [still]. He<sub>2</sub> removed the stopper of the bamboo, assuming the afore-  
 mentioned child<sub>1</sub> remained [inside the bamboo]; he<sub>2</sub> looked, but [the child]<sub>1</sub> was not  
 there. (532-540)

In the following example *-wan* is suffixed to a demonstrative and refers back to the body of water which has previously figured prominently in this narrative about fishing for eels. The word *belak* basically indicates non-volitional causation when used adverbially as in this example. In other contexts *belak* can be glossed by such English meanings as 'empty-handed', 'in vain', 'to no avail', 'inconsequentially', 'easily', 'stymied', 'unprepared', 'futile', 'fruitless' or 'purposelessly'.

Also, Nabak has an allative function, but not an allative morpheme. The allative is formed by reduplication of the locative suffix *-en*. This reduplicated locative form has very restricted distribution, being attested only on demonstrative stems.

- (637) *Tu set-naŋ igak da-en zulut-me*  
 water way-NMLSR 3SG.REFL that.over.there-LOC wash.out-MED.3SG.DS



*ot-wat-me*                      *tu*    *tlemuŋaŋ*    *temaŋ*    *penaŋ-gat-mi-ti*  
 descend-go-MED.3SG.DS    water    deep                      large    very-BEN-happen-DEF

*ba-en-en*                      *bugaŋ*                      *mâtât-me*                      *belak-eset*  
 down-LOC-LOC    a.little.bit    open.up-MED.3PL.DS    non.volition-DIR

*met-me*                      *tu*    *pi-wan*                      *yaŋbe-mti*                      *o-wien.*

go-MED.3SG.DS    water    this-ANAPH    begin-MED.SS    bail-3PL.REMPAST

The watercourse cleaned itself out over there, and [the pond] dropped in level, for the pond was very big, therefore they opened it up a little bit downwards and [the water] went away of its own accord and they began to bail out this previously mentioned water. (243-250)

Later in the same narrative the text continues as follows:

(638) *tot-ti-lak*                      *bee-wan*                      *seŋ-ti*                      *be-ke*  
 descend-MED.SS-CONS    SPEC-ANAPH    take.out-MED.SS    SPEC-that

*ni-wiaŋ-bien*

eat-sated-3PL.REMPAST

they came out; and consequently they took that specific aforementioned large [eel] out [of the cooking pot] and ate that specific one till they were full up. (372-374)

Now we come to the examples where *-wan* is on a verb. In example 639 the man is wondering where his wife is, then recalls that she might have said she would go to Kapman that day. This is an instance of *-wan* used as a dubitative.

(639) “*Kapman kaim*                      *met-ep-wan*”,                      *ze-mti*  
 Kapman    there.below    go-3SG.IMPAST-ANAPH    say-MED.SS

*tot-met-ye.*

descend-go-3SG.REMPAST

“She possibly went down there to Kapman”, he thought, and then he went down. (887-889)

The following two examples are further instances of *-wan* being used with a dubitative function. Recall that *-wan* must have no following question or statement for it to take a dubitative sense. In example 640 the speaker is expressing doubt that the seller of the betelnut actually collected it himself, and implying that the seller may in fact have stolen it. Example 641 concerns a claim made by someone else; the claim was heard by the speaker, but he is expressing doubt as to the factuality of the original claim.

(640) *Saŋgip*                      *duk-ŋaŋ-en*                      *mot-ep-wan.*  
 betel.nut.palm    top-NMLSR-LOC    ascend-3SG.IMPAST-ANAPH

With reference to him having climbed to the top of a betelnut palm, [maybe he did, maybe he didn’t].

(641) *Bo kum-bu-yo*                      *ze-me*                      *nâ-yap-wan,*  
 pig    kill-cook-3PL.IMPAST    say-MED.3PL.DS    hear-1SG.PRES-ANAPH

I heard them say they killed and cooked a pig, [but there is doubt about whether they really did].

In example 641 the verb ‘kill’ normally having the shape *ku*, here takes the shape *kum* before a following *b* phoneme.



In the next two examples, after the *-wan* clitic there is an elliptical statement which gives the state of affairs which obtains pertaining to the event marked by *-wan*.

In example 643 the banana which was eaten has not been referred to expressly.

- (642) *Met-ap-wan penan-piŋ.*  
 go-1SG.PRES-ANAPH fruit-PRIV  
 With reference to the event of my going, [it was] futile.

- (643) *Ni-wan Kurt-ŋaŋ-en.*  
 eat-ANAPH Kurt-3SG.POSS-LOC  
 With reference to the eating [of the banana], [it was] Kurt's.

The final two examples involve an interrogative following the occurrence of *-wan*. The interrogative is asking for information as to the state of affairs at the present time, with reference to the event marked by *-wan*. In example 644 the speaker explicitly fills out the two possibilities for what the current state of affairs might be.

- (644) *Mulup mi-ŋge-wan zi-gok?*  
 work do-3SG.REMPAST-ANAPH INTER-ESEMB  
 With reference to the work he [used to] do, how is it going now?

- (645) *Tu o-nak-wan zi-gok be-p ma*  
 water bail-2SG.IMPAST-ANAPH INTER-ESEMB finish-3SG.IMPAST or  
*tat-zin?*  
 stay-3SG.PRES  
 With reference to the water you bailed out, how are things now? Is it finished or does some still remain?

### 8.1.2.2 CATAPHORA

We will discuss three types of reference under cataphora: (a) personal reference, (b) demonstrative reference, and (c) comparative reference.

#### (a) Cataphoric Personal Reference

To the best of our knowledge, Nabak speakers handle cataphoric personal reference by the use of demonstratives, so we are unable to give a non-demonstrative example here.

#### (b) Cataphoric Demonstrative Reference

The first three examples introduce the main clause with a comment about its factuality or its condition. Demonstratives are used in the initial comment of each example. Note the use of the demonstrative allomorph *e* 'that'. Normally *e* 'that' and its allomorph *ke* 'that' have anaphoric reference, but in the beginning of examples 646 and 648 it is used cataphorically.

- (646) *E penan sukwep ek-aŋ meu sambe penan me-ni-n.*  
 that true very 3SG-FOC food lots very CONT-eat-3SG.PRES  
 It's true, he eats a lot of food.

- (647) *Penan sukwep nin sambe be-pi kululuŋ-en me-banup.*  
 true very IPL many SPEC-this heaven-LOC go-IPL.REMFUT  
 It's true, we all will go to Heaven. (lit. This specific [fact] is quite true, we all will go to heaven.)

- (648) *E ηep ek-aŋ mi-p e ηep.*  
 that all.right 3SG-FOC do-3SG.IMPAST that all.right  
 It's all right, he can do it okay.

The following example uses the demonstrative *ka-pi* SPEC-this 'specifically this' to refer to what is going to follow. The text goes on to state what kinds of water they do not drink. It is quite typical in Nabak to make a positive statement by first giving a negated antonym or negative, before the actual positive statement is uttered; such as:

'There were not a few, there were many'.  
 'You don't do it that way, do it this way'.

- (649) *Âbme meme-aŋ tu-ŋin sakam ka-pi-gok*  
 well goat-FOC water-3PL.POSS kind SPEC-this-ESEMB  
*ma-ni-p.*  
 CONT-eat-3PL.PRES  
 Well, goats drink their kind of water like this.

Note the use of the eventive semblative marker here. This fragment is not saying '\*Well, goats drink these specific kinds of water'. Rather, it is describing what is typical about the event of goats drinking water. This is confirmed by the Tok Pisin translation of this text fragment given by a Nabak speaker: 'Pasin bilong dring wara'.

- (650) *Ke-yet sambe maiŋ-a ke tat-sem pi-gok-etaŋ*  
 that-BEN many read-1SG.IMPAST that stay-3SG.IMFUT this-ESEMB-only  
*ek-ne.*  
 look-1PL.IMP  
 Those many (verses) I have just read, that (passage of scripture) will stay. Doing just this, let's look (at the verses). (549-551)

It is the *pi* 'this' which is cataphoric in the example above. It refers to the action of looking which follows, since the eventive semblative clitic on the demonstrative stem indicates that *pi* refers to an event rather than to a referent.

Most instances of *pi* 'this' involve cataphoric reference. The following are some typical instances of this demonstrative used in this way.

- (651) *Nin mka ka-pi-gok. Ma-walat-nup kukŋaŋ-gat*  
 1PL house SPEC-this-ESEMB CONT-build-1PL.PRES first-BEN  
*didik-ŋaŋ-en met-ti...*  
 jungle-NMLSR-LOC go-MED.SS  
 We build a house like this. First we go to the jungle... (404-405)
- (652) *Âbme mânep-gat ze-nak e pi-gok ze-ma*  
 well money-BEN say-2SG.IMPAST that this-ESEMB say-MED.1SG.DS  
*nâ-mbek.*  
 know-2SG.IRR  
 Well, about the money you just mentioned, [concerning] that I will speak like as follows and you understand [my thoughts on the matter]. (831-833)

## (c) Cataphoric Comparative Reference

The first two examples show comparison; the last two show contrast. Notice that *âbme*, which normally works at discourse level to mark a shift of theme, can also be used to indicate comparison.

- (653) *Nemba ka-pi an mulup-toŋ penaŋ âbme gwat-naŋ-gat*  
 child SPEC-this man work-OWN true but 3rd.born.male-3SG.POSS-BEN  
*yek.*  
 NEG  
 This boy is a real worker, but his third-born son is not.

- (654) *Imbi nemba isikŋaŋ pi elewat imbi temaŋ-aŋ*  
 woman child small this string.bag woman big-FOC  
*ma-ti-p-nok ti-n.*  
 CONT-carry-3PL.PRES-ESEMB carry-3SG.PRES  
 This little girl carries a string bag just like women carry it.

In example 654 note the embedded semblative clause: *imbi temaŋ-aŋ ma-ti-p-nok*.

Also notice in example 655 below how the salient continuative aspect prefix may occur when there is a continuative suffix following the verb stem. Such a combination is infrequent.

- (655) *Siu isikŋaŋ ku ti-wien omba penaŋ*  
 crayfish little NEG take-3PL.REMPAST large very  
*tat-ti-ma-wien.*  
 SCON-take-CONT-3PL.REMPAST  
 They didn't catch just a few crayfish, they were catching very many. (300-301)
- (656) *Âbme msat notnaŋ ŋen-en am isikŋaŋ ku gaki-wien,*  
 well place some INDEF-LOC people little NEG die-3PL.INTPAST  
*omba penaŋ.*  
 large very  
 Well in some other places not a few people died, [but rather] very many. (753-754)

## 8.2 REPLACEMENT

The next topic for discussion is replacement. The two forms of replacement are substitution and ellipsis.

## 8.2.1 SUBSTITUTION

Substitution is cohesive because it requires that the word or constituent undergoing substitution by another word or constituent be already known from the context; that is, that it be given information.

## 8.2.1.1 NOMINAL SUBSTITUTION

This kind of substitution involves the replacement of a nominal with some other word category. In Nabak the common process of nominal substitution is the substitution of a demonstrative for a noun. Most instances of this are anaphoric, and so involve the demonstrative *ke* ‘that’.

The following two examples show the demonstrative *ke* ‘that’ substituting for a proper noun.

- (657) *An-nemba ŋen Kolopeŋ ze-me ke ek Boana kaŋ-gwa*  
 man-child INDEF Kolopeŋ say-MED.3SG.DS that 3SG Boana SPEC-up  
*ma-mtan ma-mtan-yalak...*  
 live-3SG.PAST.CONT live-3SG.PAST-CONS  
 A boy named Kolopeng lived up there at Boana all the time... (1-2)

- (658) *An zikat inda-inda kwit-maŋ Bâfilie ke-aŋ*  
 man eye give.to.them-give.to.them name-3SG.POSS Bâfilie that-FOC  
*ze-ye.*  
 say-3SG.REMPAST  
 The teacher—his name [was] Bâfilie, that’s what he said [we were to do]. (79-80)

The following three examples show the demonstrative substituting for a noun, a noun phrase, and a temporal.

- (659) *Zawat ke-yet kwit-naŋ gatâlâŋ. Ke-yet-mi-mti melesin*  
 sickness that-BEN name-3SG.POSS pneumonia that-BEN-do-MED.SS medicine  
*penisiliŋ inda-mann.*  
 penicillin give.to.them-MED.IPL.DS  
 The name for that sickness [is] pneumonia. For that we give them the medicine penicillin.

- (660) *...nâ-mti-lak Le kamba(ka-ba) toti(tot-ti) tot*  
 hear-MED.SS-CONS Lae SPEC-that.down.there descend-MED.SS descend  
*misin-gat-en waga ŋen Totol ze-me ke-yet met-ti*  
 mission-BEN-LOC ship INDEF Totol say-MED.SS that-BEN go-MED.SS  
*kaim met-benn.*  
 below go-1PL.REMPAST  
 ...we heard them call [our names on the radio], and we consequently went down there to Lae, down to a mission’s boat, one we call Totol, we went to that one and embarked. (24-26)

- (661) *Ma-mi-mtemenn-nalak Sonda isikŋaŋ be-me*  
 CONT-do-1PL.PAST.CONT-CONS Sunday little become-MED.1SG.DS  
*tem ke-yet ku ma-mi-mtemenn.*  
 time that-BEN not CONT-do-1PL.PAST.CONT  
 We were doing so [all week], and as a result Saturday came, the time for us not to be working. (75-77)

## 8.2.1.2 VERBAL SUBSTITUTION

This kind of substitution replaces a verb with another part of speech, typically with a pro-verb.

The following example illustrates the pro-verb *mi* ‘do’ substituted for the repeat of the final verb of the preceding sentence, in a head–tail linkage construction.

- (662) ...*kambak-ŋaŋ*                      *seme-me*                      *sek*    *tu-ŋaŋ*  
                  stomach-3SG.POSS    swell-MED.3SG.DS    body    water-3SG.POSS  
*ma-kwewet-tan.*                      *mi-me.*                      *Mange-aŋ*    *nap*  
                  CONT-run.out-3SG.PAST.CONT    do-MED.3SG.DS    mother-FOC    loincloth  
*aŋgum-pe-me*                      *ma-we-mtan.*  
                  wrap-3SG.BEN-MED.3SG.DS    CONT-sleep-3SG.PAST.CONT  
                  ...his stomach swelled and his body fluids oozed out. That happened; [my] mother  
                  wrapped him in a [tapa bark] loincloth and he slept in it. (672-674)

## 8.2.1.3 CLAUSAL SUBSTITUTION

This type of substitution replaces a clause, or larger unit, with a demonstrative.

In example 663 the demonstrative form *keyet* ‘about that’ replaces the first sentence. In example 664 the form *kogok* ‘(do) like that’ replaces the entire previous sentence.

- (663) *Ma ekŋen-aŋ*    *dalaŋ*    *ma-ni-p.*                      *Ke-yet*    *mi-mti*  
                  and 3PL-FOC    salt    CONT-eat-3PL.PRES    that-BEN    do-MED.SS  
*didiman*                      *ekŋen-mak-en...*  
                  agriculturalist    3PL-COM-LOC  
                  And in addition goats customarily eat salt. Regarding that go to the agriculturalist...
- (664) “*Zit*    *zut-aŋ*    *penaŋ*    *tat-lup-gat*                      *in*    *ke*    *mi-tat-me*  
                  animal    two-FOC    really    stay-DU.PRES-BEN    2PL    that    do-stay-MED.2PL.DS  
*neŋ*    *bemanza-mti*    *bim-maŋ*                      *ata*    *ek-ti*  
                  1SG    grope-MED.SS    neck-3SG.POSS    hold    see-MED.SS  
*mutum-sât-bâp-gât.*”                      *Ke-gok*                      *ze-me...*  
                  snap-DESID-1SG.REMFUT-BEN    that-ESEMB    say-MED.3SG.DS  
                  “Because there really are two animals here, you keep on [holding down] that [towel]  
                  and I will grope for its neck, and grab hold, and have a look because I want to snap  
                  its neck.” Having spoken like that, [Kolopen] remained)... (157-163)

## 8.2.2 ELLIPSIS

Ellipsis is cohesive because for ellipsis to take place the information being elided must be recoverable from the context. Given information becomes redundant, and is therefore a candidate for ellipsis.

## 8.2.2.1 NOMINAL ELLIPSIS

This type of ellipsis involves the omission of a noun or a noun within a noun phrase.

In the following example, the word meaning ‘man’ has been elided from the subject noun phrases of the final two clauses.

- (665) *O-wien. An ŋen-aŋ tu lemuaŋ keŋ-ŋaŋ-en*  
 bail-3PL.REMPAST man INDEF-FOC water deep inside-NMLSR-LOC  
*ba-en tat-me ŋen-aŋ nanzaŋ palen sokŋaŋ-nik*  
 down-LOC stay-MED.3SG.DS INDEF-FOC stone on.top.LOC near-INTENS  
*ke tat-me ŋen-aŋ sakŋaŋ-en kaŋ-gwa*  
 that stay-MED.3SG.DS INDEF-FOC higher.up-LOC SPEC-above  
*tat-ge.*  
 stay-3SG.REMPAST  
 They bailed. One man stayed right in the deep pond, another stayed very near—right on top of a stone there, and another stayed near but higher up. (251-255)

In the following example *am* ‘people’ is omitted from the subject noun phrase of the second clause.

- (666) *Sonda tip-maŋ-en ba-en-en am isikŋaŋ bugan*  
 Sunday below-NMLSR-LOC down-LOC-LOC people little little.bit  
*âbme alak pi omba penaŋ kwawat-o.*  
 well today this many very come.up-3PL.IMPAST  
 Last week there were only a very few people, but today very many have come.

In example 667 the word for ‘shirt’ has been omitted from the final clause; and similarly, in example 668 the phrase ‘two books’ has been omitted.

- (667) *Melakanduŋ zi-boŋ ke mundum-sât nâ-nik? Ka-pi*  
 shirt INTER-OSEMB that wear-DESID feel-2SG.PRES SPEC-this  
*dolakŋaŋ penaŋ.*  
 good very  
 Which shirt do you feel you want to wear? This [is] the best.
- (668) *Papia zut pi nâlen, âbme gâlen de?*  
 paper two this 1SG.GEN well 2SG.GEN where  
 Here [are] my two books, but where [are] yours?

#### 8.2.2.2 VERBAL ELLIPSIS

This kind of ellipsis involves the omission of most or all of a clause, including the verb. In the following examples the ellipsis is indicated by the material in parentheses in the English translation.

- (669) *...an penaŋ-aŋ sam yaŋ-ŋaŋ tat-ge.*  
 man very.old-FOC pandanus base-NMLSR stay-3SG.REMPAST  
*Tat-me imbi penaŋ-aŋ ek-ti yaŋkwesi-ye,*  
 stay-MED.3SG.DS woman very.old-FOC look-MED.SS ask-3SG.REMPAST  
*“Geŋ aindonini?” Ze-me “Yek”. Ze-ye. âbme*  
 2SG cannibal say-MED.3SG.DS NEG say-3SG.REMPAST well  
*ek-aŋ tat-ti yaŋkwesi-ye “Âbme, geŋ?” Ze-me*  
 3SG-FOC stay-MED.SS ask-3SG.REMPAST well 2SG say-MED.3SG.DS



*imbi penan-ən ze-ye, "Nen yek, ke-yet ɟen*  
 woman very.old-FOC say-3SG.REMPAST 1SG NEG that-BEN 2SG

*met elewat-di ku-mti kot".*  
 go possessions-2SG.POSS pack.up-MED.SS come

...here was an old man at the base of the pandanus tree. He stayed [there], and the old woman looked [at him] and asked "Are you a cannibal?" She said that, and he said "No." ("I am not a cannibal".) Well, he stayed there and asked her "And you?" ("Are you a cannibal".) He said [that], and the old woman said, "I'm not [a cannibal], so you go pack up your possessions and come." (730-739)

- (670) *ɟen namukulem ɲep mimbek ma yek?*

2SG 1SG.GOAL-help able.to do-2SG.IRR or NEG

Are you able to help me or not? (are you not able to help me?) (796-797)

- (671) *ɟen zuk-ɲan-en gilik ze kot-banik? Seɲen-gut.*

2SG INTER-NMLSR-LOC return say come-2SG.REMFUT tomorrow-COMPL

When will you return? Not [until] tomorrow (will I return).

- (672) *ɟen meu-yet tat-mi-nik? O*

2SG food-BEN SCON-do-2SG.PRES yes

Are you hungry? Yes [I'm hungry].

Note the following example which ends with a medial verb. The normal clause order is 'Because you might be carried away in the Imbe riverbed, we are worried about you'. In this example however the clauses are reversed. Since something dreadful is being talked about, almost certain death, the speaker chooses to not express the unpleasant topic. The clause about worry is fronted and given prominence. Reversing the clauses in this manner leaves the conjunction, which is a medial verb, at the end of the sentence. This conjunction is *zemti* 'saying'. This is what Tom Webb (1980:29) has termed the Quasi-quote, which is used to "express such things as thoughts, wishes, fears, intentions". The sentence-final occurrence of a medial verb thus explicitly signals the omission of something too horrible to mention. The writer leaves it to the imagination of the letter's reader to supply the horrible details.

- (673) *...misat sambe tat-semuɲ-in ke-yet zapa-tan-ən.*

ground much SCON-landslide-3SG.PRES that-BEN story-3SG.POSS

*Mi-inda-ma ekɲen-ən ingat yayan temən penən*  
 do-3PL.GOAL-MED.1SG.DS 3PL-FOC 2PL.BEN worry big very

*tat-mi-p mi-ne-ti seɲ semuɲ-ti Nimbe*  
 SCON-do-3PL.PRES do-DUR-MED.SS landslide landslide-MED.SS Nimbe

*nelum-set met-met-mak-en ze-mti.*

river.bed-DIR go-go-COM-LOC say-MED.SS

...much ground was landsliding—I told them about that news [in the letter]. They are very worried about you all in case there is a [further] landslide and it [carries you all away down] into the Nimbe riverbed (and you die). (825-830)

### 8.3 CONJUNCTION

Nabak has a number of forms which we can group under the general heading of Conjunction. Not all are strictly conjunctive in function, but most are and so we have put

them together in this section. Most of the forms are particles, but one is a verb, another is a verb phrase, and another a clitic.

### 8.3.1 THEMATIC DEVELOPMENT PARTICLE (THEMDEV) *NAMAN*

This particle occurs either as *naman*, or as a shortened form *na*. It has a number of functions most of which are pertinent to discourse level. We have called it a Thematic Development particle because most of the functions marked by this form involve either a contrastive or a non-contrastive development of the theme. There are just twelve instances of its occurrence in the texts, as follows: clauses 59, 217, 209a, and 338 of Text 1; clauses 607 (twice), 608, 611 and 613 of Text 6; clauses 910 and 933 of Text 12; and clause 981 of Text 13.

The various functions of *naman* can be grouped in two categories: firstly, it may be used contrastively; secondly, it may be used non-contrastively. When used contrastively, it may take meanings such as: '(but) on the contrary' (see clause 217), 'however' (see clause 910).

When used non-contrastively, *naman* can be used in three different ways. The first way may be characterised as follows. The occurrence of *naman* within a clause signals a logical development from what has gone before, or a development involving an action of the same type as in the immediate previous context. When used this way *naman* can be glossed by the English word 'furthermore'. (See clauses 217, 611, 613, and 981 for instances of this function.) The second way *naman* can be used non-contrastively is closely related to the first. The clause containing *naman* involves a development of the theme by repetition of the action which immediately preceded. Used this way, *naman* can be glossed by the English phrases 'once more', 'then again', or 'as well'. Instances can be seen in clauses 59 and 338 of Text 1. The third way *naman* can be used non-contrastively is to indicate a long time delay between successive events in a narrative. The only instance of this in the texts occurs in clause 933 of Text 12.

We have displayed these functions in a table. Following the table we will give examples of each use of *naman* drawn from the texts.

TABLE 17: *NAMAN*... THEMATIC DEVELOPMENT PARTICLE

<i>naman</i> Thematic Development			
Contrastive	Non-Contrastive		
	logical, action-typical	action-repetition	long delay
	'on the contrary' 'much later' 'however' 'on other hand'	'furthermore'	'once more'  'then again' 'as well'

The following two examples illustrate contrastive uses of *naman*.

- (674) ...*menzim-en wet-pe-mti naman wa elimowe teman*  
 cooking.pot-LOC put.in-3SG.BEN-MED.SS THEMDEV OPT eel big  
*gen ku ku-wien.*  
 INDEF NEG kill-3PL.REMPAST  
 ...and put them into a cooking pot; they hoped to kill a large eel [but] on the contrary they didn't. (216-217)

- (675) *Mam-maŋ bip-maŋ eget ke naman ke-boŋ*  
 mother-3SG.POSS father-3SG.POSS 3DU that THEMDEV that-OSEMB  
*ke-boŋ ke weyeyəŋ ke ku nâ-lup.*  
 that-OSEMB that fabrication.method that NEG know-DU.PRES  
 However his mother and father did not know how to make things such as that.  
 (910)

The next two examples illustrate *naman* used to signal a logical development. The fragments come from a recorded village court case, where a defendant is arguing his case. The second of these two examples has two instances of the short form of the particle. The first instance may be glossed in English as ‘furthermore’, while the second instance may be glossed as ‘as well’ since the speaker is citing this particular denial of guilt as the second of two—that is, one denial from each of two different people and this was the second such.

It is worth noting that in only four of the thirteen texts does the thematic development particle occur, involving a total of twelve occurrences, and that five of those instances occur in this village court-case text. The defendant is, in this text, making a series of points in his defence. This is an ideal context for the use of the particle to signal non-contrastive thematic developments.

- (676) *Âe manŋe sambe sambe ekŋen tat-ip. Ka-pi naman*  
 well group many many 3PL exist-3PL.PRES SPEC-this THEMDEV  
*penaŋ-aŋ zi-gok ma-sokbe-in?*  
 fruit-FOC INTER-ESEMB CONT-happen-3SG.PRES  
 Well, there are very many groups [who could be the offenders]. Furthermore what is the result of this specific [fact of the many groups]? (612-613)
- (677) *Âe na kayak-ŋaŋ-aŋ ba-en na “Yek”*  
 well THEMDEV 5th.born.male-NMLSR-FOC down-LOC THEMDEV NEG  
*ke-gok ze-ye.*  
 that-ESEMB say-3SG.REMPAST  
 Well, and furthermore the fifth-born son down there said, ‘[The accused man is] not [guilty]’ as well. (607)

The next non-contrastive use of *naman* involves repetition of an action.

- (678) *Nda-ti-mti mot Helsba ka-inda naman.*  
 IPL.GOAL-take-MED.SS ascend Heldsbach SPEC-that.over.there THEMDEV  
*Kot notnaŋ ø-nde-mti inda-ti-mti met*  
 come some leave-IPL.BEN-MED.SS 3PL.GOAL-take-MED.SS go  
*ø-inde-mti...*  
 leave-3PL.BEN-MED.SS  
 [The driver] took us and went up far over there to Heldsbach. He came again and took some [more] and he went [to Heldsbach] and he left them [there]... (56-62)

The next example illustrates how *naman* can be used to indicate more of the type of action that occurred in the preceding context.

- (679) *...ku-ne ku-ne ku-ne ku-ne pe-me we-me*  
 hit-DUR hit-DUR hit-DUR hit-DUR leave-MED.3SG.DS lie-MED.3SG.DS

*naman. Tep pemeŋ-aŋ ŋok-ŋaŋ-en so-pe-me*  
 THEMDEV wood piece-INSTR head-3SG.POSS-LOC club-3SG.BEN-MED.3SG.DS  
*we-me tot-ti kot-ge...*  
 lie-MED.3SG.DS go.down-MED.SS come-3SG.REMPAST  
 ...and [she] hit her repeatedly, and then left her lying [on the ground]. In addition  
 she clubbed her on the head with a piece of wood... (978-981)

The final example illustrates *naman* used to indicate a long time delay between events—in this case a delay of many years as someone grows to adolescent maturity.

- (680) *Âbme nemba ke mot-bien-aŋ-gut naman nâ-nâ*  
 well child that enter-3PL.REMPAST-FOC-COMPL THEMDEV know-know  
*mka temaŋ-en mot-mot-gat kwit-in ku-wien tem*  
 house big-LOC enter-enter-BEN name-3PL.POSS call-3PL.REMPAST time  
*ke.*  
 that  
 Well those children entered [the primary school], and then [much later on] they  
 called out their names in order that they enter high school at that time. (932-933)

### 8.3.2 THEMATIC SHIFT PARTICLE *ÂBME*

The particle *âbme* also may occur as a shorter form *âe*. Both are attested in the texts. Of a total of 28 occurrences, 22 were *âbme* and 6 were *âe*. Because its function is to mark a shift of theme, it is less likely to occur in shorter texts, where thematic shifts are less likely to occur than in longer ones.

An adequate gloss for *âbme* is generally the English sentential introducer ‘well’, the latter having much the same function in English as *âbme* does in Nabak. Other possible glosses for *âbme* are ‘and’, and ‘but’. The latter gloss is apt because *âbme* can be used as a marker of weak antithesis, but it is not often used this latter way. Two instances where *âbme* could be alternatively glossed as ‘but’ occur in clauses 307 (Text 1) and 753 (Text 10). When *âbme* (or *âe*) occurs, it occurs at the beginning of a sentence. The only counter-example is when it occurs in a quote within a sentence, as in clause 735 of Text 9. Even there it is first in the actual quoted speech.

Of the thirteen texts, the particle occurred in nine. The occurrences, by clause number for each text, are as follows (each occurrence is *âbme* unless noted otherwise):

- Text 1: 35, 81, 84, 85, 307, and 310;
- Text 2: 399;
- Text 5: 548;
- Text 6: 607, 608, 611, 612, and 627—all occurrences are *âe*;
- Text 9: 721, 722, 734, and 735;
- Text 10: 753, 781, and 793;
- Text 11: 831 and 846;
- Text 12: 855, 890, and 932;
- Text 13: 944, 1009 (*âe*), and 1016.

Since the particle *naman* marks a thematic development, and the particle *âbme* marks a thematic shift, these two functions are sufficiently alike to warrant an explanation of the

difference between them. At the level of discourse, *naman* is used to develop the narrative by signalling thematic progressions, typically within an episode. There is typically a strong semantic link between the theme of the previous section, and the new theme signalled by the occurrence of *naman*. With *âbme* there is not necessarily any strong semantic link with what came before. Thus *âbme* is used where the speaker typically wishes to take off on quite a different direction. For instance: in clause 35 of Text 1 the speaker introduces the topic of the ship he once travelled in, and goes on to explain some of its characteristics; and in Text 11 the writer of the letter uses the particle to shift to the theme of the money that he had been asked in a relative's letter to send to him.

Also, when a new major participant is introduced to a narrative, it may be the case that the narrative is then about to move off in a thematically new direction. In such instances, it is quite likely that *âbme* will occur: see Text 1, clauses 81, 84, and 85 for some examples.

It is also possible to use *âbme* at the very beginning of a story to introduce the theme. One example of this occurs in clause 855 of Text 12. Another is given below, taken from a short written story about goats.

- (681) *Âbme nerj meme-yet-en zet zapat ka-pi ku-yap.*  
 well ISG goat-BEN-LOC talk story SPEC-this write-1SG.PRES  
 Well, this story I am writing is about goats.

The following example illustrates how *âbme* can be used to signal a weak antithesis. We have glossed it as 'well', but in this example we could equally as well have glossed it as 'but'.

- (682) *Ke ti-ne ti-ne menzim bee wet-me gak*  
 that take-DUR take-DUR cooking.pot SPEC put.in-MED.3PL.DS full.up  
*ze-me-lak puse-ŋaŋ mi-pe-wien. Âbme be-ke*  
 say-MED.3SG.DS-CONS lid-3SG.POSS do-leave-3PL.REMPAST well SPEC-that  
*wasan omba penarj ke-yet-mi-ti elimowe-aŋ wasan*  
 white.sand much very that-BEN-happen-DEF eel-FOC white.sand  
*keŋ-ŋaŋ-en met-me elarj ze-ye.*  
 inside-NMLSR-LOC go.MED.3SG.DS finish say-3SG.REMPAST  
 They kept on catching those [crayfish] and putting them into a certain cooking pot,  
 and it became full up to the brim, and consequently they put its lid on it. Well that  
 specific place [had] much sand, therefore the eels went into the sand and  
 disappeared. (302-309)

The final example comes from Text 13, where the writer of the letter changes theme to talk about the money he was asked to send.

- (683) *...mi-ne-ti seŋ semuŋ-ti Nimbe nelum-set*  
 do-DUR-MED.SS landslide landslide-MED.SS Nimbe riverbed-DIR  
*met-met-mak-en. Ze-mti. Âbme mânep-gat ze-nak e*  
 go-go-COM-LOC say-MED.SS well money-BEN say-2SG.IMPAST that  
*pi-gok ze-ma nâ-mbek.*  
 this-ESEMB say-MED.1SG.DS know-2SG.IRR  
 ...in case there is a [further] landslide and it [carries you all away down] into the  
 Nimbe riverbed. Well, about the money you just mentioned, [concerning] that I will  
 speak like as follows and you understand [my thoughts on the matter]. (828-833)



8.3.3 FRUSTRATED INTENTION OR EXPECTATION MARKER *YEK BE-ME*

The expression *yek be-me*, where *yek* is the negative particle meaning ‘not’, and *be-me* is the existential verb root ‘be’ with the third person different subject medial verb suffix, means ‘it did not happen’, or ‘it was not’ (in the sense of ‘did not exist’). This expression (with final rather than medial verb inflection typically) is a euphemistic way to express the English meaning ‘die’ (e.g. see Text 10: clause 749).

This expression also has a pragmatic function which is to express something like ‘frustrated intention’, or ‘frustrated occurrence’. That is, it is used to indicate that whatever the expected or intended next event might have been, it did not actually obtain. When this frustrative function obtains, we have observed that the medial verb inflection *-me* always occurs. Because the expression can function as a frustrative, it is not possible to give it an invariable English gloss—its precise meaning will depend on the context. Quite often a gloss such as ‘but to no avail’ will be satisfactory; other possibilities are ‘if not’, or ‘otherwise’. Other possibilities can be observed in the cited text references.

There are seven instances of it used in a frustrative sense in the texts. The references are as follows. In Text 1: clauses 41 and 376; in Text 4: clause 540; in Text 12: clauses 861, 870, and 882; and finally in Text 13 clause 960. In Text 12 it is used several times after head–tail linkage, to heighten the frustrative nuance. The following example comes from Text 4.

- (684) ...*nemba-wan*    *tat-zin*                      *zem*    *ek-me*                      *yek*  
                  child-ANAPH   remain-3SG.PRES   assume   look-MED.3SG.DS   NEG  
                  *be-me*                      *tip-marj*                      *kwep*    *bu-ni-ye*.  
                  be-MED.3SG.DS   excrement-3SG.POSS   one        cook-eat-3SG.REMPAST  
                  ...assuming the aforementioned child remained [inside the bamboo]; he looked, but  
                  [the child] was not there, and the one [part of the boy] he cooked and ate was his  
                  faeces. (537-541)

The next example illustrates the expression used with the sense ‘if not’.

- (685) *Met-ze-mann*    *ŋep*    *nda-wep,*                      *yek be-me*  
                  go-say-MED.1PL.DS   able.to   give.to.us-3PL.REMFUT   NEG   be-MED.3SG.DS  
                  *situa-en*    *ŋep*    *met-ti*    *kwiti-wanup*.  
                  store-LOC   able.to   go-MED.SS   buy-1PL.REMFUT  
                  We can go and ask [them and] they will give it to us, [but] if not, we can go to the  
                  store and buy it.

8.3.4 COORDINATING PARTICLE *MA* ‘AND’, ‘OR’

The particle *ma* is commonly used to coordinate noun phrases, clauses, or even units as large as sentences. (Recall that a Nabak sentence is more like an English paragraph.) The particle occurs in natural text in approximately three per cent of clauses. It is not used to coordinate sentences very often—there are only two instances of it used that way in the texts. It may occur more than once in a clause, and when this happens it typically is due to *ma* coordinating NPs in a list; this is illustrated earlier in example 615. The particle can be accurately glossed by English ‘and’ when it takes this coordinative function.

The same particle can also be used in an alternative sense, to express the meaning ‘or’. It is much less common with this sense, there being only three instances in the texts.



The examples below illustrate both senses. Example 686 shows *ma* occurring sentence-initially, and then later in the same example there is another occurrence where it coordinates successive clauses. Example 687 illustrates *ma* used with the sense ‘or’, in a list construction. Finally example 687 illustrates *ma* used with the sense ‘or’ in a question tag. Other instances can be observed in the texts. The following is a partial listing of occurrences—each with the meaning ‘and’ unless noted otherwise. Text 1: clauses 6, 83, 95, 215, and 363; Text 2: 385 (‘or’), 389, 395, and 396; Text 3: 475, 505 (‘or’), and 508; Text 5: 559, 562, and 571; Text 6: 631; Text 9: 725; Text 10: 750, 872, 797 (‘or’); Text 12: 917 and 918.

- (686) *Ma gasut kat-naŋ miti-mti ele ma met kwap*  
 and edible.cane stem-3SG.POSS break-MED.SS shoot and go rat  
*lelembe mi-mti. Ek ke mane-ti an temañ*  
 trap do-MED.SS 3SG that continue.doing-MED.SS man big  
*be-mti...*  
 become-MED.SS

And he broke the stem of the edible wild sugar cane and shot with it, and he made rat traps. He lived [that way until] he grew up... (917-921)

- (687) *...an notnaŋ zapaŋ zenze ma damuŋ ma diindondo an ekŋen*  
 man some story sayer or leader or preacher man 3PL  
*ke-boŋ ke-aŋ dundu-me meu ma-ni-ip.*  
 that-OSEMB that-FOC pray-MED.3PL.DS food CONT-eat-3PL.PRES  
 ...a man—a story teller, or leader, or preacher—a man like that, that one will pray  
 and then they will eat the food. (505-506)

- (688) *Geŋ na-mukulem ɲep mi-mbek ma yek?*  
 2SG 1SG.GOAL-help able.to do-2SG.IRR or NEG  
 Are you able to help me or not? (796-797)

### 8.3.5 AVERSIVE PARTICLE *MINETI* ‘LEST’, ‘IN CASE’, OR ‘CONTINUE DOING’

The form *mineti* has the morphology *mi-ne-ti*, where *mi* is the verb stem ‘do’, *-ne* is the durative marker, and *-ti* we assume to be the medial verb marker for same subject. Note that the allomorph *-mti* does not occur here, as would otherwise be expected after a vowel. We assume this to be a case of lexical conditioning.

*Mineti* can act as a normal main verb, with the meaning ‘continue doing’ an action, and with this meaning it is likely to also take the salient continuative prefix. An example occurs in clause 648 of Text 8. Our concern in this section is not, however, with this use of *mineti*. It has another function which we will now consider.

*Mineti* can be used as a clause-initial linking particle. It is particle-like because it occurs invariably as *mineti*, taking no other suffixation, and the durative and medial morphemes which contribute to its form occur independently of the inherent duration of the action and also independently of whether the subject remains the same or changes. When used this way it takes an adversative sense, and may be glossed by English ‘lest’ or ‘in case’. Other possible glosses would be ‘for fear that’, or ‘so that...not’. It is thus typically used to warn of undesirable consequences if something were to take place. A typical construction is for

*mineti* to begin the clause, and the clause to end with a verb inflected for future tense and also for benefactive case, in that order. Examples can be seen below.

In the texts, there is one clear instance of *mineti* used as an adversative particle, in Text 11, clause 828, and we cite that here as example 688. A further possible instance of *mineti* used this way occurs in Text 1, clause 107. However in the latter instance it is not clear if it is acting as a main verb, or as an adversative particle. The other examples that we cite below have been elicited.

- (689) *Ekŋen-aŋ ingat yayaŋ temaŋ penaŋ tat-mi-p*  
 3PL-FOC 2PL.BEN worry big very SCON-do-3PL.PRES  
*mi-ne-ti seŋ semuŋ-ti Nimbe nelum-set*  
 do-DUR-MED.SS landslide landslide-MED.SS Nimbe riverbed-DIR  
*met-met-mak-en ze-mti.*  
 go-go-COM-LOC say-MED.SS  
 They are very worried about you all in case there is a [further] landslide and it  
 [carries you all away down] into the Nimbe riverbed. (827-830)

The next two examples show how *mineti* can occur without any antecedent clause. The hearer is being warned to 'be careful', which is the connotative meaning associated with such expressions.

- (690) *Mi-ne-ti tot-go-sem-gat.*  
 do-DUR-MED.SS descend-hit.you-3SG.IMFUT-BEN  
 [Be careful] lest you fall.
- (691) *Mi-ne-ti tu-yaŋ geŋ met-sem-gat.*  
 do-DUR-MED.SS water-FOC 2SG go-3SG.IMFUT-BEN  
 [Be careful] lest you will drown.

The next two examples are commands to do something which will avoid an undesirable consequence which has been made explicit.

- (692) *Mi-ne-ti gaki-wanik-gat ku met-banik.*  
 do-DUR-MED.SS die-2SG.REMFUT-BEN NEG go-2SG.REMFUT  
 Don't go, lest you die.
- (693) *Mi-ne-ti meu gem-seip-gat met.*  
 do-DUR-MED.SS food leave.you-3PL.IMFUT-BEN go  
 You go, lest they eat up the food without you.

The following examples illustrate some of the other possibilities for English glosses.

- (694) *Ekŋen-aŋ kot-sât mi-mti ingat zet be-wien*  
 3PL-FOC come-DESID do-MED.SS 2PL.BEN talk put-3PL.REMPAST  
*mi-ne-ti in met-bap-mak-en ze-mti.*  
 do-DUR-MED.SS 2SG go-2SG.REMFUT-COM-LOC say-MED.SS  
 They wanted to come and sent word to you in case you go somewhere.
- (695) *In ŋaŋ ka-pi muŋpet mi-ne-ti msambe-yaŋ*  
 2PL banana SPEC-this wrap do-DUR-MED.SS flying.fox-FOC

*so-we me-gat.*

break-3SG.REMFUT worry-BEN

You have to cover these bananas so the flying fox cannot break into them.

- (696) *Bo kimbata-naj bugan be-it mi-ne-ti am-gat-en*  
 pig fence-NMLSR little put-2DU.IMP do-DUR-MED.SS people-BEN-LOC  
*mâ-mulup ni-mbe me-gat.*  
 many-garden eat-3SG.REMFUT worry-BEN  
 You [two] work a little bit on the pig's fence so that they cannot eat from the  
 people's many gardens.

In the following two examples, *mineti* takes the sense 'however'. That is, it is used to express a frustrative sense with contraexpectation. This use of *mineti* can be characterised as follows:

...someone was going to, wanted to, would have done something but was prevented from doing so because some condition or requirement, essential to the successful achievement of this, was not met. (Lowe 1981:21)

- (697) *Tot-met-bi zem mi-ne-ti tot-no-p.*  
 descend-go-1SG.IMP think do-DUR-MED.SS descend-hit.me-3SG.IMPAST  
 I planned to go down, however I fell down [instead].
- (698) *Wa da-en pe-ma met-zin zem mi-ne-ti*  
 OPT over.there-LOC leave-MED.1SG.DS go-3SG.PRES think do-DUR-MED.SS  
*go-yap.*  
 hit.you-1SG.PRES  
 I had hoped to throw it over there, however I hit you [instead].

### 8.3.6 DELIMITING OR CONSEQUENTIAL CLITIC -LAK

This morpheme occurs as a clitic, usually in the form *-lak* after vowels, but *-nalak* and *-walak* after alveolar and labial or velar consonants, respectively. Other allomorphs of similar shape also occur.

Older, more mature speakers tend to make more use of this clitic than younger speakers. It is used most extensively in Text 1; in several texts it is not used at all. The morpheme has three broad functions: one involves one of several possible types of consequential relationship of the current event to the previous event(s); another function is a discourse function which involves delimiting successive episodes of a narrative; and the third function is to partition the real world in some conceptual area into contrasting parts. This third function may obtain only when the morpheme occurs on the deictic stem *e* 'that'.

Consider the discourse function first. It is used to indicate to the hearer that the speaker is about to take the narrative forward to the next episode. It is instructive to examine its occurrences in Text 1: it **never** occurs within an episode—where an episode may be defined loosely as a set of salient and integrated events having a single theme, and when it occurs, it occurs **only** between episodes. More precisely, it occurs either at the end of an episode (marking the onset of the next), or if there is summary or connective material between episodes, it occurs in that connective material—sometimes a number of times within one or two clauses.

Numerous instances of both the first and second functions discussed above may be observed in Text 1. For the interested reader the following is a list of occurrences in that text. Firstly, instances where it delimits episodes: 4, 65, 95 and 96, 109, 178, 195, 212, 216a, 272 to 274 (three instances), 313, 325, 335, and 342. The remaining occurrences involve consequentiality, and can be found in clauses: 2, 6, 7, 10, 13, 14, 20, 22, 24, 29, 69, 75, 78, 143, 144, 208a, 228, 240, 289, 293, 305, 365 and 372. Of these most can be glossed by English 'consequently', and the instances where it was glossed differently are as follows: 'in regard to' (2, 14), 'as a result' (20, 22, 29, 75, 78, and 143), 'regarding that' (69), and 'in addition to' (208a).

In clause 835 of Text 11 there is a good example of this use of *elak*. It occurs in the phrase: *Sonda pi e-lak* Sunday this that-CONS 'this payweek'. The word *Sonda* is used here to refer to the period of one week; so that the first two words mean 'this week'. The *elak* which follows indicates that one particular partition of the real world concept of a 'week' is being referred to. Now in modern Nabak society, there are two kinds of week. One is the week in which salaries are paid; the other is the week in which no salaries are paid, since salaries are paid fortnightly. So *elak* is indicating a particular kind of weeks in this bipartite division of types of weeks. The words which follow *elak* in clause 835 read 'I will receive money'; so that to the hearer it is clear that the speaker is referring to the payweek, rather than to the non-payweek; hence the free translation: 'this payweek'.

- (699) *Tat-o-ne-pe-me* *ilak* *misat-aŋ* *ilak* *tambumbu*  
 SCON-bail-DUR-pour-MED.3PL.DS ready.to ground-FOC ready.to darkness  
*kwit-aŋ* *tat-ku-met-lak* *nemba* *ekŋen* *pi-wan-lak*  
 noise-FOC SCON-hit-go-CONS child 3PL this-ANAPH-CONS

*o-wien. tat-o-ne-pe-met-lak misat ilak*  
 bail-3PL.REMPAST SCON-bail-DUR-pour-go-CONS ground ready.to  
*be-p pe-me an inda-inda-aŋ*  
 become-3SG.IMPAST pour-MED.3PL.DS man give.to.them-give.to.them  
*ze-ye...*  
 say-3SG.REMPAST

They kept bailing and pouring [the water] away, until the place was ready to [be covered by] darkness, and noises [of the night] were being heard. The young people thus bailed this aforementioned [water]. They went on bailing and pouring, and the place was ready to become [dark], they poured and the teacher said... (271-277)

- (700) *“Temaj penaŋ ka-pi tat-o-ne-pe-mann*  
 large very SPEC-this SCON-bail-DUR-throw.away-MED.1PL.DS  
*tambu-me mene ku-mti met-senup.” Ze-mti-lak*  
 night.time-MED.3SG.DS probably hit-MED.SS go-1PL.IMFUT say-MED.SS-CONS  
*yanbe-mti o-wien.*  
 begin-MED.SS bail-3PL.REMPAST  
 “This [pond] is very large, we will keep on bailing it and throwing [the water] away [until it becomes] night time; probably we will do [that] and then we will go.” They said that, and consequently they began to bail out [the water]. (236-242)

## 8.4 LEXICAL COHESION

Here we will consider the type of cohesion called Lexical. This type of cohesion involves the selection of vocabulary in such a way that it has a cohesive effect on the discourse. We will discuss three types of lexical cohesion: Reiteration, Collocation, and Cycling.

### 8.4.1 REITERATION

Reiteration is the repetition of lexical forms. We will discuss the various kinds of reiteration in the following order:

1. Reiteration by repetition of the same word.
2. Reiteration by using a synonym.
3. Reiteration using a generic word.

Recapitulation, which could be considered a type of reiteration, will be discussed in the next part, which deals with the medial verb system, rather than here.

#### 8.4.1.1 REITERATION BY REPETITION OF THE SAME WORD

In example 701 the word for ‘grave’ is repeated: the grave is topicalised at the start, and then is used explicitly as the subject in subsequent clauses, and it may also occur with the deictic *ke* ‘that’ which makes the anaphoric reference clear to the hearer.

- (701) *Adam ek-gat-en sum itnaŋaŋ ke sum we-mti*  
 Adam 3SG-BEN-LOC grave old that grave sleep-MED.SS

*wat-wat-piŋ mi-mi-yet-en belak asasim-ti met-met-gat-en*  
 rise-rise-PRIV do-do-BEN-LOC non.volition wither-MED.SS go-go-BEN-LOC  
*ma sum ke we-mti we-we katik-ŋaŋ ke*  
 and grave that sleep-MED.SS sleep-sleep strong-NMLSR that  
*we-we-yet-en sum kwit-naŋ kwi?*  
 sleep-sleep-BEN-LOC grave name-3SG.POSS who  
 [Suppose] someone sleeps [in] Adam's grave, that old grave; he can't rise from that  
 [grave], he just rots, and goes on doing so, and [in] that grave he sleeps. What is  
 the name of the grave for which the sleep is an eternal sleep? (560-564)

The following example illustrates repetition with change of grammatical category from subject to object. The word is *bien* 'my father'.

- (702) *Bie-n igak tat-me nemba isisikŋaŋ zut-aŋ*  
 father-1PL.POSS 3SG.REFL stay-MED.3SG.DS child some.little two-FOC  
*mot-ti bie-n manda-malu sinaŋ pe-mti*  
 ascend-MED.SS father-1PL.POSS pull-MED.3DU.DS leaves leave-MED.SS  
*bap-en tot-pe-me we-ye.*  
 floor-LOC fall-3SG.BEN-MED.3PL.DS lie-3SG.REMPAST  
 He lay there, and at another time we went to the garden and came back, and my  
 father was there [in the house] alone, and two small children went in and pulled my  
 father, and he was moved from his bed down on to the floor, and he [just] lay there.  
 (680-685)

The following example is similar, except that the first instance of 'the base of the pandanus tree' occurs as object of the verb, while in the second instance a few clauses later it is in locative relation to the verb of that clause.

- (703) *Mi-me sam yaŋ-ŋaŋ bute-me imbi*  
 happen-MED.3SG.DS pandanus base-NMLSR shake-MED.3SG.DS woman  
*penaŋ-aŋ kuleki ŋen-aŋ tat-mi zem ek-me an*  
 very.old-FOC what INDEF-FOC stay-do think look-MED.3SG.DS man  
*penaŋ-aŋ sam yaŋ-ŋaŋ tat-ge.*  
 very.old-FOC pandanus base-NMLSR stay-3SG.REMPAST  
 [After that] happened, he shook the base of the pandanus tree. The old woman  
 wondered "what thing is doing it [down] there?" and she looked [and saw] there  
 was an old man at the base of the pandanus tree. (726-729)

The following example illustrates the verb *mi* 'do', inflected for continuous aspect, repeated three times.

- (704) *Ma-mi-mtemenn-nalak Sonda isikŋaŋ be-me tem*  
 CONT-do-1PL.PAST.CONT-CONS Sunday little become-MED.1SG.DS time  
*ke-yet ku ma-mi-mtemenn ke-yet-mi-ti ke*  
 that-BEN not CONT-do-1PL.PAST.CONT that-BEN-happen-DEF that  
*ma-mi-mtemenn-nalak Bepmam-gat.*  
 CONT-do-1PL.PAST.CONT-CONS Friday-BEN  
 We were doing so [all week], and as a result Saturday came, the time for us not to



be working. Because of that we consequently worked there until [the end of] Friday. (75-78)

In the following example, the verb *sâ* ‘whittle’ is repeated three times.

- (705) *Ke-yet-mi-ti sâ-sâ-yet kandat kandat timbi*  
 that-BEN-happen-DEF whittle-whittle-BEN forget forget arrow  
*sâ-sâ-yet kandat kandat mi-mti am ŋen-gat*  
 whittle-whittle-BEN forget forget do-MED.SS people INDEF-BEN  
*ze-malu sâ-mti...*  
 ask-MED.DU.DS whittle-MED.SS  
 Because they had not learned carving and how to whittle arrows, [the parents] asked other people to whittle [them]... (911-913)

The following example shows repetition of verbs as well as of nouns. The second sentence expands the meaning of the first, adding extra detail.

- (706) *Âbme meme-yaŋ tu-ŋin sakam ka-pi-gok*  
 well goat-FOC water-3PL.POSS different.kind SPEC-this-ESEMB  
*ma-ni-p. Tu bumbulu-mak ma tu-gwam mee*  
 CON-drink-3PL.PRES water dirt-INSTR or water-flood et.cetera  
*ke-boŋ ku ma-ni-p.*  
 that-OSEMB NEG CONT-drink-3PL.PRES  
 Well this is the way goats drink their kind of water. Water with dirt or [brown] flood water and so forth, they don’t drink that kind of water.

The following is similar to the last: a verb may be repeated in referring to the same event when the speaker has inserted some additional information.

- (707) *Mane mane mane mane Siki tu-en ke tot-ti*  
 continue continue continue continue Siki river-LOC that descend-MED.SS  
*an-nemba eweŋaŋ met-ge ke-yet-en mulup-en*  
 man-child long ago go-3SG.REMPAST that-BEN-LOC garden-LOC  
*tot-ti.*  
 descend-MED.SS  
 They [went] on and on and on and on to the Siki river, and there they descended—a long time ago a boy went [there], and to that one’s garden they descended. (98-100)

The following example shows a verb, inflected as a final verb, reiterated a number of times. The speaker was indicating that the action of bailing was seemingly interminable.

- (708) *Tat-me ilak yaŋbe-mti o-wien.*  
 stay-MED.3PL.DS ready.to begin-MED.SS bail-3PL.REMPAST  
*O-wien o-wien o-wien o-wien*  
 bail-3PL.REMPAST bail-3PL.REMPAST bail-3PL.REMPAST bail-3PL.REMPAST  
*o-wien-nalak.*  
 bail-3PL.REMPAST-CONS  
 They stayed [there] and were ready to begin bailing [the pond water]. They bailed and bailed and bailed and bailed. (206-212)

Verb reiteration is not always cohesive. The following example shows a verb repeated, but in this case it does not mean that the action was repeated. Repetition of this kind forms a noun, and is a way of talking about actions as background information.

- (709) *Ke-yet-mi-ti*            *sâ-sâ-yet*            *kandat kandat timbi*  
 that-BEN-happen-DEF whittle-whittle-BEN forget forget arrow  
*sâ-sâ-yet*            *kandat kandat mi-mti...*  
 whittle-whittle-BEN forget forget do-MED.SS  
 Because they had not learned carving and how to whittle arrows... (911-912)

#### 8.4.1.2 REITERATION BY USING A SYNONYM

In this section we will give examples where, instead of a word being repeated, the repetition is instead by means of a synonym.

In the following example the first verb used is *tot* 'descend', while the reiterated form is *met* 'go'.

- (710) *Imbi ekŋen-aŋ nemba wat-sât didik-ŋaŋ-en*  
 woman 3PL-FOC child give.birth-DESID bush-NMLSR-LOC  
*ma-tot-ip-en yaŋ-ŋaŋ ka-pi-gok mene...*  
 CONT-descend-3PL.PRES-LOC reason-NMLSR SPEC-this-ESEMB probably  
 Women wishing to give birth, they go into the bush probably for this [following]  
 reason... (383-384)

A common way of delimiting background information is, after the background information, to repeat the verb which precedes the flashback. This repeat may involve the same verb (see example 699), or the repeat may be by means of a synonymous verb. In the following example, verb *mi* 'take hold' is used before the background information—in this case a statement of the man's intentions, and afterwards the synonymous verb *wat* 'lift up' is used in order to signal the return to the main story line.

- (711) *An ŋen-aŋ tat-ti nâ-me nemba isikŋaŋ-aŋ*  
 man INDEF-FOC stay-MED.SS hear-MED.3SG.DS child little-FOC  
*zet-zet. Tat-mi-me mot mi-tot-ti.*  
 talk-talk SCON-do-MED.3SG.DS climb.up take.hold-climb.down-MED.SS  
*Mka-ŋaŋ-en wat-met-ti kum-bu-in ni-sât-gât*  
 house-3SG.POSS-LOC lift.up-go-MED.SS kill-cook-3SG.PRES eat-DESID-BEN  
*wat-met-ge.*  
 lift.up-go-3SG.REMPAST

A man was there and he heard the little child talking. He climbed up [the tree], took hold [of the child] and then climbed down. Picking him up he carried [the boy] to his house, for he wanted to kill him, cook him, and then eat him; (so) he picked him up and went. (516-522)

## 8.4.1.3 REITERATION BY USING A GENERIC WORD

In the following example the generic word ‘people’ used in the last two sentences refers back to the specific people mentioned in the preceding sentence. Likewise, the words *an* ‘man’ and *imbi* ‘woman’ refer forward to the same list of specific people.

- (712) *Mka-en gwa-en an imbi penaŋ ka-pi-gok-aŋ*  
 village-LOC that.up.there-LOC man woman very.old SPEC-this-ESEMB-FOC  
*yek be-wien. Tâ Sembeka-yet ap-maŋ*  
 NEG exist-3PL.INTPAST 3rd.born.female Sembeka-BEN husband-3SG.POSS  
*ma tâ Mionŋ-gat ap-maŋ ma Ampetek-gat*  
 and 3rd.born.female Mionŋ-BEN husband-3SG.POSS and Ampetek-BEN  
*nemba-ŋaŋ ma Antaŋgan-gat nemu-ŋaŋ muŋ*  
 child-3SG.POSS and Antaŋgan-BEN son-3SG.POSS 2nd.born.male  
*ke-gok-aŋ gaki-wien. Kalaŋan am ke-gok-etaŋ-aŋ*  
 that-ESEMB-FOC die-3PL.REMPAST Kalaŋan people that-ESEMB-only-FOC  
*gaki-wien.*  
 die-3PL.REMPAST

At that village up there the following old men and women died. Third-born Sembeka’s husband, and third-born Mionŋ’s husband, and Ampetek’s child, and Antaŋgan’s second-born son; thus they have died. Those were the only Kalaŋan people who died. (749-752)

## 8.4.2 COLLOCATION

Cohesion may be achieved when pairs of words or groups of words collocate. Halliday and Hasan (1976:287) state that collocation is “a cover term for the cohesion that results from the co-occurrence of lexical items that are in some way or other typically associated with one another, because they tend to occur in similar environments”.

In the following example, *sam manŋe tek* ‘a grove of pandanus trees’ and the later group *sam kwep penaŋ ŋengat* ‘a certain pandanus tree in particular’ illustrate this kind of cohesive relationship.

- (713) *Met-ti sam manŋe tek temaŋ ek-ti. Met-ti*  
 go-MED.SS pandanus clump grove large see-MED.SS go-MED.SS  
*sam kwep penaŋ ŋen-gat ek-ge-en tep*  
 pandanus one in.particular INDEF-BEN see-3SG.REMPAST-LOC fire  
*butnaŋ ma isaisak sambe penaŋ tat-ge.*  
 remains and garbage much very remain-3SG.REMPAST  
 He went, and he saw the large grove of pandanus trees. He went [closer] and when he noticed a certain pandanus tree in particular, the remains of a fire and a lot of garbage were there. (723-725)

In the following example, the generic word *imbi* ‘women’ is cohesive by way of collocation with the more specific term ‘new young women’ in the clause which follows later on.

- (714) *Imbi ekŋen-aŋ nemba wat-sât didik-ŋaŋ-en*  
 woman 3PL-FOC child give.birth-DESID bush-NMLSR-LOC

*ma-tot-ip-en*                      *yaŋ-ŋaŋ*                      *ka-pi-gok*                      *mene*  
 CONT-descend-3PL.PRES-LOC    reason-NMLSR    SPEC-this-ESEMB    probably  
 ... *Imbi*    *Nembip-maŋ*    *alak-ŋaŋ*                      *nemba-ŋaŋ*  
 ... woman young-NMLSR    new-NMLSR    child-3SG.POSS  
*wat-wat-gat-en*                      *sinden*    *temaŋ*    *penaŋ*    *nâ-mti*.  
 give.birth-give.birth-BEN-LOC    pain    big    very    feel-MED.SS  
 Women wishing to give birth, they go into the bush probably for this [following]  
 reason...In giving birth to a child, new young wives feel very great pain and so they  
 always say bad things to their husbands. (383-384, 393)

When a speaker uses words from one semantic domain over and over in his discourse, then the discourse is cohesively bound together by the lexical choices that have been made from the one semantic domain. The procedural text (Text 3) exhibits cohesion by the use of words, both nouns and verbs, drawn from the semantic domain of building terminology. The following table illustrates the collocations which obtain throughout the first forty clauses of the text, and the numbers are clause numbers.

TABLE 18: LEXICAL COHESION IN TEXT 3 BY HOUSEBUILDING TERMINOLOGY

Clause	Noun	Verb
404	house	build
406	tree	chop
413	house site	
415	house timber	
416		hoe
417	site	straighten
420	foundation post	dig
421		go down
423	floor bearer	put
424	floor joist	put
427		nail
431	frame post	set up
432	hewn board	nail
436	ceiling	put
438	roof bearer	set up
		nail
440	ridge pole	put
442	rafter	put

### 8.4.3 CYCLING

Lowe (1981:1) states: "Formal features for fiction narratives in narrating events and episodes are often cyclical (see Goldilocks, Three Little Pigs, etc.)" Cycling, or recycling as it is sometimes called, is the term to describe the almost identical repetition of events. "The lexical items referring to events and participants are generally of the same kind in each cycle but with one or more events or participant changes in each cycle" (Litteral 1980:302).

In Nabak cycling has so far only been found in traditional narratives. Up to six cycles have been observed in the one traditional story. The following summary (in English for the reader's convenience) of a Nabak folktale illustrates this kind of behaviour. There are four

sets of cycling in this story. The internal structure of each one is slightly different. The first cycle in each set is slightly different from the other cycles in that set.

The translated story with the cycles indicated by the repeated portions being underlined is given below.

A group of women were down below at the Tuwinziq river. Many times they found frogs and killed them and ate them for food. Well, one time they planned to go and get another frog, and a man was hiding there and heard their talk. "I will change into a bird's egg and these women will take and eat me", he said. So at dawn very early this man got up and went to the river. The women were still at home. He went and took a bush knife and a hatchet and hewed a tree. Chop, chop. He was chopping when the women came and saw [him] and said,

Cycle 1: "You came very early to get here."

They said it and the old man mentioned before said,

"While you were still sleeping I came first and here I am."

He said it and stayed there and the women began to turn over stones that the frogs climbed up on. They overturned them and killed frogs and slowly went up the hill. And this man mentioned before raced up on the other side of the water and he was chopping a tree with his hatchet. Chop, chop, and the women came up and found him and said,

Cycle 2: "Grandfather, hey, we looked at you down below, you came up here really fast."

They said that and that man said,

"You saw the first-born grandfather, but I am the second-born."

He said that and stayed there and the women left and went to work looking for frogs, and this man mentioned before next went very quickly at the edge of the water and ascended another way and with his hatchet went chop, chop, and the women went on looking for frogs. And when they saw that this man mentioned before was there they asked him.

Cycle 3: "Grandfather, you are like the one we saw down there and here you are."

They said it and the old man said,

"Our grandfather second-born you saw down there, but I am the third-born here."

(The fourth, fifth, and sixth cycles are a repeat of the third one, except for the changes for the kinship terms 'third-born', 'fourth-born', and so forth. We now skip ahead to the part of the narrative preceding the next set of cycles.)

Like that it kept going until he came to the spring and he became an egg. He was there and the women mentioned before went up and they saw the bird's nest on top of the tree, and they asked the first-born and she went up and she saw one big bird's egg was there. She saw it and took it and wrapped it up and put it inside her bag and they went back to their house. They came and quickly made a fire, and the frogs and so forth were still there and the first-born took it out of her net bag and put it in the fire with its leaves. It was inside the fire ten minutes or so. It was cooked and she took it out and unwrapped it and

Cycle 1: the first-born tried to break it with her teeth but to no avail and she gave it to the second-born.



(This repeats five more times with only a change in the birth-rank terms until the sixth-born gets the egg, and then the sixth-born gives it back to the first-born. We skip the repeats and move on now to the next set of cycles.)

The first-born planned to bite it but this egg mentioned before slipped down inside her. Time passed, four to six months or something like that, and this first-born mentioned before became pregnant and bore a baby boy. She stayed home and took care of him. One day she went to the garden and left him at home. He cried continuously. The sisters all came back and they gave him to his mother.

Cycle 1: His mother was going to breast feed him but he did a bowel movement on her.

Cycle 2: And his mother said, "You second-born, hold this child while I wash myself." And the second-born held him and he did a bowel movement on her.

(This last cycle is repeated with appropriate changes to the birth rank terms until it reaches the sixth-born. We omit these repeats here.)

He did this to all of them, and he did it every day.

Now all these women had pigs and they had disappeared. Then one day the shaman found out that the little boy had eaten them all. The women were very angry about this and planned to kill him.

Cycle 1: The first-born herself took him and put him into a net and went with him past the white salt water, then [past] the black salt water, and at the red salt water she threw off the net into the water but the boy held tightly to her neck, so she had to carry him back home.

(Each of the next five cycles is an exact repeat of this first one, except for the rank of the sister who made the drowning attempt. The final cycle is the same as the previous six except instead of one of the sisters it is the shaman who takes the child to the red water and succeeds in drowning him. These repeats have been omitted from this summary.)

Hence we see that this cycling of the story theme occurs in sets, with each cycle of a set only slightly different from the preceding. The differences in each cycle, being the birth-rank terms, also give a cohesive effect because the terms come from the semantic domain of kinship terminology. Since this type of cycling occurs only in some traditional stories, it should probably be viewed as a device for helping children learn cultural stories, cultural values (in this story by means of negative reinforcement—for example, 'beware if you defecate on your mother!', or, 'the shaman is a powerful person, don't trifle with him!'), and important cultural terminology such as the birth-ranking terms.

## 8.5 MEDIAL VERB SYSTEM

The medial verb system is a well-known and well-documented feature of many languages in Papua New Guinea. It is also a highly cohesive feature within each language having such a system.

The Nabak medial verb system may be characterised briefly as follows. Each verb may occur in either a medial form, or a final form. The final form comprises a stem followed by a suffix drawn from a paradigm of unique suffix forms. These suffixes each mark person and



number categories, together with tense/aspect/mood categories. Thus, for example, a single suffix will indicate third person, plural number, and remote past tense. Final verbs take their name from the fact that they almost invariably occur in final position in a sentence, typically after a chain of one or more medial verbs.

A medial verb form differs from a final one in several ways. Firstly, while the medial verb is formally a stem followed by a suffix, the suffix belongs to a different paradigm of suffixes than final-verb suffixes. (We use the word 'stem' rather than 'root' as a convenience. While it is true of the majority of medial verbs that they are unanalysable morphemes, there are a few exceptions. We therefore will use the term 'stem'. In Nabak many commonly used verbs are monomorphemic, and so for these the stem is coextensive with the root.)

Secondly, the medial suffixes do not carry as much information as the final ones: medial suffixes carry no tense/aspect/mood information, and make fewer person and number category distinctions.

Thirdly, aspectual prefixes such as the salient continuative aspect prefix *tat-* and the continuative aspect prefix *ma-* infrequently occur on medial verbs (for some examples where it does occur, see clauses 194, 196, 463, and 631). Likewise cross-referencing pronominal goal prefixes—see clause 92, and cross-referencing pronominal benefactive suffixes—see clause 167, may also infrequently occur on medial verbs. These kinds of prefixes and suffixes usually tend to occur most often on final verbs. However the durative suffix—see clauses 47, 54, 105, and 107 for some examples, occurs as readily on medial verbs as it does on final ones.

Finally, medial suffixes enable the hearer to know what real world referents the speaker regards as topical (or salient) in each clause. This kind of information is conveyed by the medial suffix according as whether it marks an anticipatory change of subject in the next clause, or instead marks the fact that there will be no change of subject in the next clause. This characteristic of 'switching reference' is probably the most visible of the various properties of medial verb suffixes.

Medial verbs tend to occur in chains, the length of the chain depending on how many thematically cohesive actions the speaker wishes to mention in a single sentence.

In many descriptions of medial verb systems in Papua New Guinea, authors refer to the medial suffixes as marking 'change of subject' versus 'same subject'. We shall do likewise, but we mention here that an anomaly in the system indicates that what really is important is a pragmatic choice by the speaker about what is the salient participant in each stretch of speech represented by a clause, rather than subjecthood per se. We shall deal with this in the next section.

Briefly the anomaly is as follows: a speaker may use a 'same subject' suffix when the subject of the clause has a different referent from the subject of the next clause. The speaker does this when he regards the subject of the next clause as unimportant, and intends to revert to the salient participant in the clause following the next one. So what is really involved is not so much 'change of subject', but rather 'change of salient participant'. The medial suffixes track the latter category, rather than the former. It just happens that, in the vast majority of clauses, the salient participant is also the subject of the clause, and it is this which gives the impression that it is changes in the subject which are being tracked by the medial suffixes.

There is yet more complexity in the medial verb system than our account has so far dealt with. A medial verb may occur without any medial suffix at all. Quite often when this occurs there is more than just one medial verb involved, and they form a chain—each verb a separate word. When this happens the subject (usually) stays the same for each such verb. Such verbs we still treat as medial since verb stems without medial suffixes do not occur in final position in a sentence.

Very often the chain of such medial verbs lacking medial suffixes is so internally cohesive that the speaker will utter them with phonetic cohesiveness as well—that is, the stems (or roots) are uttered without word junctures and so become a single grammatical word—with each coalesced verb stem subject to normal word-internal morphophonemic changes. (Foley 1986 calls these ‘serial verbs’.) Nabak narrative is rich in this behaviour. Quite often the final stem of such a word takes the medial suffix appropriate for that final medial stem. It is also possible for one or more medial stems to coalesce with a final verb—see Text 1, clause 85 for an example.

It must be remembered that this coalescence of stems is not compounding. Each coalesced stem retains its semantic integrity, and the order of utterance of each stem follows the sequential order of the real-world actions that the stems refer to. Moreover, the hearer knows precisely what the subject and object referents are for each stem.

Several factors influence when medial suffixes may be omitted from medial verbs. One factor is semantic cohesiveness in the form of ‘expectancy’. If a series of actions normally tend to occur together (e.g. kill take cook eat), given the first action the hearer has a high expectancy that other actions of the set will follow. In such a circumstance the communicative load placed on the speaker is minimal, and it suffices for him merely to indicate which actions took place and their temporal sequence by uttering the appropriate verb stems. Hence semantic cohesiveness of this type predisposes the speaker to omit the medial suffixes, provided there is no change of subject.

Another factor is the relative degree of excitement that the speaker wants to communicate. When the action is really moving along fast the speaker can heighten the effect by omitting the medial suffixes. These factors are pragmatic, and so depend heavily on the dynamics of the speaker–hearer interaction rather than on syntactic constraints.

Before proceeding we will illustrate some of the latter claims made about medial verbs, including how they may occur in chains of (root or) stem forms, and may even coalesce into a single grammatical word. The following example comes from Text 1, and the actual unanalysed words are retained as well so that the reader can see the results of morphophonemic changes; and the clause numbers are retained for ease of reference.

- (715)      *Mane*      *mane*      *mane*      *mane*      *Siki tuyen*      *ke*  
 98.      *Mane*      *mane*      *mane*      *mane*      *Siki tu-en*      *ke*  
          continue    continue    continue    continue    Siki    river-LOC    that  
          *toti*  
          *tot-ti*  
          descend-MED.SS  
          *annemba eweŋaŋ mege*  
 99.      *an-nemba eweŋaŋ met-ge*  
          man-child    long.ago    go-3SG.REMPAST

- keyelen muluwen toti.*  
 100. *ke-yet-en mulup-en tot-ti.*  
 that-BEN-LOC garden-LOC descend-MED.SS
- Singapon ma butuk nodnaŋ ke walatimti.*  
 101. *Singapon ma butuk notnaŋ ke walat-ti-mti.*  
 Chinese.taro and sweet.potato some that dig-take-MED.SS
- Menzim ee timti*  
 102. *Menzim ee ti-mti*  
 cooking.pot et.cetera take-MED.SS
- mane mane mot*  
 103. *mane mane mot*  
 continue continue ascend
- kalajen moti*  
 104. *kalaj-en mot-ti*  
 mountain-LOC ascend-MED.SS
- tobmedne*  
 105. *tot-met-n*  
 descend-go-DUR
- ze*  
 106. *ze*  
 say
- mineti.*  
 107. *mi-ne-ti.*  
 do-DUR-MED.SS
- egbienan*  
 108. *ek-bien-aŋ*  
 look-3PL.REMPAST-FOC
- Misat pilak*  
 109. *Misat pi-lak*  
 ground this-CONS
- kwip kumti*  
 110. *kwip ku-mti*  
 animal.path hit-MED.SS
- tatadnaŋ egti*  
 111. *tat-tat-naŋ ek-ti*  
 stay-stay-NMLSR see-MED.SS
- an zikat indada. Kean zeye...*  
 112. *an zikat inda-inda ke-aŋ ze-ye*  
 man eye give.to.them-give.to.them that-FOC say-3SG.REMPAST

They [went] on and on and on and on to the Siki river, and there they descended—a long time ago a boy went [there], and to that one's garden they descended. There they dug up Chinese taro and some sweet potatoes and took them. Taking a cooking pot and so forth they went up and up and climbed the mountain, and were intending

to descend when suddenly their plans changed. They were looking and there [on] the ground they came across an animal's path, they could see its lair. That teacher said...

Firstly, in this fragment there are a number medial verbs lacking medial suffixes (see clauses 98, 103, 105 and 106). Secondly, instances of medial verb coalescence occur in clauses 101 and 105. Thirdly, the rest of the verbs are medial verbs of canonical pattern—stem plus medial suffix. Final verbs occur in clauses 99, 108 and 112.

Strings of medial verbs are quite obviously cohesive structures, since typically quite a lot of information (such as the time reference, aspect, mood, and sometimes person and/or number) may not be known until the final verb is uttered. The person, number, tense, mood, and aspect information of the final verb applies to each of the preceding medial verbs until a preceding final verb is encountered.

Having given this overview of the system, we will now go on to explain the system in more detail.

#### 8.5.1 SAME SUBJECT VERSUS DIFFERENT SUBJECT

Firstly we shall consider the commonly used medial suffix marking 'same subject' (or to be a little more accurate 'unchanged topical participant'). There are two allomorphs: *-ti* occurs following a consonant, while *-mti* occurs following a vowel. Since the person and number of the subject in the next clause does not change, the one morpheme covers all possible person and number combinations. The following example illustrates its use. The subject of both clauses is third person plural—a group of boys out on a hunting trip. In the first clause the boys take hold of the crayfish and eels in a pond, while in the second clause the same boys put the catch into a cooking pot.

- (716) *Ke-yet-en siu ma elimowe be-pi ti-mti*  
 that-BEN-LOC crayfish and eel SPEC-this take-MED.SS  
*menzim-en wet-pe-mti...*  
 cooking.pot-LOC put.in-3SG.BEN-MED.SS  
 That [pond's] crayfish and eels, these specifically they took out and put them into a cooking pot... (215-216)

In the preceding example the fact that the subject did not change from one clause to the next was explicitly marked by the medial suffix *-mti*. In the following example we show that the medial suffix can be absent on one or more medial verbs, but still the subject is unchanged for each clause. Notice that although there are eight medial verbs in this fragment, the fact that the subject is third person plural is not indicated explicitly until the final verb. Five of the medial verbs lack 'same subject' marking, but still the hearer understands that the same referents are involved as actors for these medial verbs. (The function of the verb *ze* 'say' in this passage is to indicate the sudden intrusion of an unforeseen factor which interrupts the planned sequence of actions.)

- (717) *Taŋam koŋ-ti mane mane mane kwat kalaŋ-en*  
 torch light-MED.SS continue continue continue climb mountain-LOC  
*ke kwat-ti ke-yet-naŋ-en tot-ti Siki tu*  
 that come.up-MED.SS that-BEN-NMLSR-LOC descend-MED.SS Siki river

*ke kekutum-ti mane mane mane kwat kalaŋ-en.*  
 that that.cross-MED.SS continue continue continue climb mountain-LOC  
*Ke kwat-ne ze-mti kwat-ne-mti ek-bien-aŋ...*  
 that come.up-DUR say-MED.SS climb-DUR-MED.SS look-3pl.REMPAST-FOC  
 They lit a torch and kept climbing on and on up the mountain, they reached the top  
 and from there they descended to the Siki river, crossed it, and climbed on and on  
 up [the other] mountain, climbing up there. They intended to keep on climbing [but]  
 they saw... (315-324)

There is another 'same subject' suffix besides the one mentioned above. Formally its shape is *-mambe*. It is used only infrequently because it can be used only when the speaker wishes to explicitly signal the fact that the two events referred to by two clauses are contemporaneous. In the same way as for *-ti* and *-mti*, *-mambe* is used for all person and number combinations, and the subjects of the two clauses must be coreferential. This contemporaneous same-subject marker may occur on each of the verbs which are contemporaneous, or may occur on just the first. An example from the texts follows.

- (718) ...*kwat-me geŋ giti mim tat-ti nâ-nâ*  
 come.up-MED.3SG.DS 2SG 2SG.EMPH take.hold stay-MED.SS know-know  
*mka tosa-ŋaŋ be-mambe milawat-di*  
 house price-3SG.POSS put-MED.SS.CONTEMP possessions-2SG.POSS  
*kwiti-mambe mi-mbanik.*  
 buy-MED.SS.CONTEMP do-2SG.REMFUT  
 [the letter] will come up [to you] and you yourself [can] take it and keep it: you [can]  
 use it [to] pay the school fees and at the same time buy the things [you need]. (841-  
 845)

The following examples were elicited.

- (719) *Nin talak-en met-di silik ku-mambe met-benn.*  
 IPL truck-LOC go-1DU.IMP song hit-MED.SS.CONTEMP go-1PL.REMPAST  
 While we were on a truck, we sang as we went.
- (720) *Palawa bu-mbe-mambe notnaŋ ɲep ni-senik.*  
 flour cook-put-MED.SS.CONTEMP some enough eat-2SG.IMFUT  
 While you are baking the flour you can eat some.
- (721) *Tu bempe-mambe siu-lak yaŋbe-mti ku-wenn.*  
 water empty-MED.SS.CONTEMP crayfish-CONS start-MED.SS kill-1PL.REMPAST  
 While we were emptying the pool we began to kill crayfish.

The following are the allomorphs for 'same subject' marking.

same subject	same subject plus contemporaneous events
<i>-ti, -mti</i>	<i>-mambe</i>

One further thing needs to be stated to complete the picture concerning 'same subject' marking. When the subject referent of one medial verb is included within the subject referent of the next verb, the speaker will usually use 'same subject' marking even though the two subjects are not strictly coreferential. An example follows. In this fragment a young man has killed two animals, and he takes them out from under the towel which trapped them, and then he (or perhaps the whole group) pick them up, and they all move off with the animals. The



previous context names the boy who killed the animals, so there is no possibility of the agent of the medial verbs *ti-me* and *ti-mti* being anything other than third person singular. However, the final verb is inflected for third person plural. So either in the covering over, or in the picking up prior to moving off, the singular agent has become included within the referential group who do the moving off.

- (722) *Ti-me*                      *kwat-me*                      *ti-mti*                      *sumuŋ-ti-mti*.  
 take-MED.3SG.DS    come.up-MED.3SG.DS    take-MED.SS    cover-take-MED.SS

*Mot-met-bien*.

ascend-go-3PL.REMPAST

He took one out and brought it up, and then the other, and covered them over. Then they took them and going up they went on. (172-176)

The converse may also happen, where a plural subject referent switches to, say, a singular subject referent who was one of the original referential group. This switch too is unlikely to be marked. Whether the speaker indicates such category changes by using 'different subject' marking is a matter of choice as to whether or not he wants to draw the hearer's attention explicitly to the fact of the change, normally he will not want to do so. An instance of this behaviour occurs in Text 1, clauses 53 to 67. The subject referent of the medial verb in clause 53 is third person plural (a group of teachers); while in clause 67 the final verb inflection is third person singular (the particular teacher of the group who did the ferrying). Somewhere in the intervening clauses the number switches from plural to singular, but nowhere is it explicitly marked.

To summarise, the normal pattern of marking which is characteristic of 'same subject' is shown diagrammatically below, where X represents a subject referent of some particular person and number, and extraneous details such as adverbial modifications have been removed.

X    stem<sub>1</sub>-MED.SS    X    stem<sub>2</sub>-...

Now we consider medial verbs in which there is anticipatory 'change of subject' marked by the medial suffixes. Diagrammatically, if X and Y are subject referents with different persons and/or numbers (and provided X is not a member of Y, or vice versa), then the pattern of marking is as follows, where 'p' represents the person (either 1, 2 or 3), and 'n' represents the number (either SG, DU or PL) of the referent X.

X    stem<sub>1</sub>-MED.pn.DS    Y    stem<sub>2</sub>-...

Notice that in this system, the person and number inherent in the particular medial suffix used must agree with the person and number of the subject the verb in the same clause. However, because the medial suffix contrasts with the suffixes which indicate 'same subject', the hearer knows that the subject of the next clause is going to be different from the subject of the verb having the 'different subject' marking. Thus the signalling of a switch in reference is anticipatory.

The following example illustrates this pattern. The dying father is the subject of the first clause, and the subject of the next clause is the speaker's maternal uncle. The particular medial suffix used is the one for a third person singular subject, which in this case is the dying father. (Note also that when a new participant is introduced, in this instance the maternal uncle, the new participant will characteristically take the focus clitic.)



- (723) *Tambu-yet bie-n                      gaki-me                      ei-ŋ-naŋ*  
 night-BEN    father-1PL.POSS    die-MED.3SG.DS    mother's.brother-1SG.POSS-FOC  
*belo met-ku-ye.*  
 bell    go-hit-3SG.REMPAST  
 In the night my father died, and then my maternal uncle went and rang the bell.  
 (688-689)

The following table shows the full paradigm of morphemes which mark 'different subject', for each person and number category. Notice that dual number does not make any distinction for person, and similarly plural number distinguishes only first person from non-first person. Also third person distinguishes only dual from non-dual.

TABLE 19: PARADIGM OF MORPHEMES WHICH MARK DIFFERENT SUBJECT

	singular	dual	plural
1	- <i>ma</i>	- <i>malu</i>	- <i>mann</i>
2	- <i>mane</i>	- <i>malu</i>	- <i>me</i>
3	- <i>me</i>	- <i>malu</i>	- <i>me</i>

In natural text, long chains of medial verbs in which the subject stays the same, or in which the subject changes every successive clause, are comparatively rare. Usually there is a mixture of same-subject and different-subject markings, according to what the speaker wishes to talk about. Since the markings which actually occur in a stretch of speech are governed by pragmatic constraints such as the speaker's choices of subject matter, the amount of detail with which he describes events, and what he regards is salient at any given moment, it follows that there are no grammatical generalisations of any significance in how many consecutive clauses have 'same subject' marking, or 'different subject' marking. The only relevant factors are (a) whether or not the subject changes from one clause to the next, and (b) whether or not the new subject is regarded as salient (when there has been a change of subject).

We will now illustrate points (a) and (b) of the last paragraph. Firstly, we illustrate point (a). The next example shows a stretch of speech in which there is a mixture of same and different subject markings. Notice how the changes of salient participant are realised as changes of subject, and these changes are tracked by the medial suffixes. The situation involves three young men wanting to bucket out the water in a pond. One is down near the water, the second is part way up the bank, the third is at the top of the bank.

- (724) *Yaŋ ba-en-en                      ke-aŋ    tu    paket-en    o-mti                      gwa*  
 PURP down-LOC-LOC    that-FOC    water    bucket-LOC    bail-MED.SS    up  
*sa-me                                      ŋen    ke-aŋ                      mi-mti                      gwa-mti*  
 give.to.him-MED.3SG.DS    INDEF that-FOC    do-MED.SS    up-MED.SS  
*sa-me                                      ke-aŋ                      mi-tat-ti*  
 give.to.him-MED.3SG.DS    that-FOC    CAUS-stay-MED.SS  
*mulat-me.                      Met-me                      ke-gok                      ke-aŋ                      ke-gok*  
 pour.out-MED.3SG.DS    go-MED.3PL.DS    that-ESEMB    that-FOC    that-ESEMB  
*ke-aŋ                      tat-mi-ma-wien-aŋ.*  
 that-FOC    SCON-do-CONT-3PL.REMPAST-FOC

So that one below bailed water in a bucket, and gave it to the one above, and that other one took it and raised it further up and gave it to the one [at the top], and that

one took it and poured it out. They went on and on like that, they kept on doing it like that. (256-265)

Earlier we saw that the medial suffix for ‘same subject’ can sometimes be omitted and yet the hearer still knows that the subject has not changed. This omission of the marker for same subject is quite common in narrative. It is much rarer for the speaker to omit the ‘different subject’ medial suffix when the subject of the next clause is different, but it does occasionally happen. The example below illustrates this. Because the cooking pot is important in the story, when it becomes the new subject the previous verb takes the appropriate ‘different subject’ suffix, but the hearer simply omits the ‘different subject’ suffix on the verb *gak* ‘fill up’ since it cannot be an agent and the following verb requires an agent. Hence the hearer can infer the change of subject even though the verb *gak* lacked the appropriate marker for the switch in reference.

- (725) ...*menzim-en*      *ŋen*      *wet-me*      *gak*      *ŋen*  
           cooking.pot-LOC    INDEF    put.in-MED.3PL.DS    full.up    INDEF  
*wet-me*      *gak*      *ze-me...*  
           put.in-MED.3PL.DS    full.up    say-MED.3PL.DS  
 ...and put it into another cooking pot; and [it] filled up, and then they put [their catch] into another one, and [it] filled up - that’s [what] they did... (219-223)

We now must deal with point (b) above, namely that when the subject changes from one clause to another, whether or not the medial suffix will be ‘same subject’ or ‘different subject’ depends on the relative salience of the subject in the speaker’s estimation.

- (726) *Sonda*    *pi*    *e-lak*      *mānep*    *ti-mti*      *an*    *ŋen*  
           Sunday    this    that-CONS    money    receive-MED.SS    man    INDEF  
*sa-wap.*      *Yaŋ*    *ŋen*    *e*    *tat-ti*      *ŋen*    *ke-yet*  
           give.to.him-1SG.REMFUT    ANT    INDEF    that    stay-MED.SS    INDEF    that-BEN  
*mānep*    *ti-mti*      *be-ma*      *kwat-be-yet*      *geŋ*  
           money    take-MED.SS    put-MED.1SG.DS    come.up-put-BEN    2SG  
*tat-ek-ma-mbanik.*  
           SCON-watch-CONT-2SG.REMFUT  
 This payweek I will receive money and I will give it to another man. But another [week] will pass by, and on the next [week] I will take the money and mail it for it to be sent up [to you], [so] you keep watching [for it]. (835-839)

Throughout example 726 the person writing the letter is salient. He is the one doing the giving in the first sentence. Following the final verb of the first sentence, the speaker says *yaŋ ŋen e tat-ti* which means ‘but another [week] will pass by’, and on the medial verb occurs the ‘same subject’ medial suffix. In the next clause, the agent is the letter writer (first person singular) once again. We would have expected the clause beginning with *yaŋ* ‘but’ to have the medial verb *tat-me* stay-MED.3SG.DS, since the subject of this verb is ‘another week’. (Nabak speakers confirmed that ‘another week’ truly is the subject of *tat-ti*, rather than the letter writer.) What is happening here is that the speaker regards the subject of *tat-ti* as less salient than himself, and so uses the ‘same subject’ marker—tracking himself as the salient participant rather than the grammatical subject.

This completes our discussion of medial verb marking.

## 8.5.2 HEAD-TAIL LINKAGE

Another aspect of the medial verb system is known as Head-Tail linkage, or Tail-Head Linkage (Thurman, 1975). It is a well known feature of many non-Austronesian languages of Papua New Guinea. (It may also occur in Austronesian languages.)

Head-tail linkage involves the recapitulation of the whole or part of the final clause of the previous sentence as the beginning of the current new sentence. Typically just the previous final verb is repeated, but a longer portion of the preceding context may sometimes be repeated. The recapitulation will, in order to conform to the structure of a Nabak sentence, use a medial verb form rather than repeat the final verb's inflection from the previous sentence.

This recapitulation of the final content of the previous sentence at the onset of a new sentence is the normal way of indicating thematic breaks in a chronological sequence of actions or episodes. Each such recapitulation signals to the hearer that a thematic segment has ended and that a new one is to begin. In this way the speaker impresses upon the hearer a structuring of the narrative thematically so that the hearer receives cues to enable him to tune in to what the speaker's overall communicative intent is. If this syntactic device were not used, the hearer would very soon become confused because important cues for helping him to be aware of the thematic progression of the communication would be absent.

Recapitulation is most common in a procedural discourse, such as Text 3. It is slightly less common in narrative discourse. Normally the recapitulation may be translated into English by 'Having done that...' or 'Given that...', or similar meaning; or one can try to translate the recapitulation so that the English sounds reasonably natural. Usually we do the latter.

We now give an account of syntactic variations noted for what constitutes the recapitulation.

## 8.5.2.1 FINAL VERB

The recapitulation repeats the final verb of the preceding sentence. This is the most common type of recapitulation. Two examples follow.

- (727) ...*nin-gat-en mka-en su-sât-gât kwat-bien.*  
 1PL-BEN-LOC house-LOC mourn-DESID-BEN come.up-3PL.REMPAST  
*Kwat-ti zemsu zemsu igagen mi-mbien.*  
 come.up-MED.SS wail wail much do-3PL.REMPAST  
 ...they came up to our house intending to mourn. They entered and they wailed and wailed [for him]. (693-695)

- (728) ...*nâgât kayak-ŋ nemba bukuwak*  
 1SG.BEN fifth.born.male-1SG.POSS child person.born.after.father.died  
*sokbe-ye. Sokbe-me mane-ti*  
 be.born-3SG.REMPAST be.born-MED.3SG.DS continue.doing-MED.SS  
*neŋ nâ-nâ mka met-ban.*  
 1SG know-know house go-1SG.REMPAST  
 ...my fifth-born brother, the fatherless one, was born. After he was born, I was there [until] I went to school. (708-711)

## 8.5.2.2 PART OF FINAL VERB

The recapitulation repeats only the generic verb *mi* 'do' of the final verb phrase of the preceding sentence. Two examples follow.

- (729) *Kwat-ti zemsu zemsu igagen mi-mbien. Mi-me*  
 come.up-MED.SS wail wail much do-3PL.REMPAST do-MED.3PL.DS  
*nin mka nnaḡgalen pe-mti.*  
 1PL house 1PL.EMPH.GEN leave-MED.SS  
 They entered and they wailed and wailed [for him]. They wailed, and we left our  
 very own house. (694-697)

- (730) *...ma-pum-kot-nup. mka-en kot-ti...*  
 CONT-carry.on.shoulder-come-1PL.PRES house-LOC come-MED.SS  
 ...and then we carry it on our shoulders [to the village]. We come to the village...  
 (411-412)

## 8.5.2.3 TWO CLAUSES

The recapitulation repeats the last two clauses of the preceding sentence.

- (731) *...met-me ku-mann ma-katik-ḡaḡ be-in.*  
 go-MED.3SG.DS nail-MED.1PL.DS CONT-strong-NMLSR become-3SG.PRES  
*Ku-mann katik-ḡaḡ be-me.*  
 nail-MED.1PL.DS strong-NMLSR become-MED.3SG.DS  
 ...and it goes [in its proper place] and we nail it and [the floor] becomes strong. We  
 nail it and it becomes strong. (427-430)

## 8.5.2.4 SYNONYM

The recapitulation is a synonym rather than a repeat of the final verb of the previous sentence.

- (732) *...mam-be-mti za-nup. Eli-mann...*  
 CONT-put-MED.SS tie.with.a.knot-1PL.PRES bind-MED.1PL.DS  
 ...[we] put it [in place on the house] and tie it [down]. After we bind it on... (463-465)

## 8.5.2.5 MEANING CHANGE

The recapitulation has a slightly different meaning than the final part of the previous sentence. The first example omits the repetition of the previous verb and instead just indicates that the previous event has now finished. The other two examples involve repetition in which the continuous form of the verb is used in the previous sentence, but not in the repetition.

- (733) *...tep bum-tat-ti set kek-kek ma-ku-nup. Set*  
 fire burn-remain-MED.SS path shut-shut CONT-nail-1PL.PRES path  
*kek-kek delaḡ ze-me sepalon ma-o-nup.*  
 shut-shut COMPL say-MED.3SG.DS steps CONT-erect-1PL.PRES

...we remain [there] and construct a door. After the door is finished, we erect steps.  
(495-497)

- (734) ...*tek man-za-nup.* *Ke za-mann...*  
vine CONT-tie.with.a.knot-1PL.PRES that tie.with.a.knot-MED.1PL.DS  
...and [we] tie it [there] by lashing with vines [and tying the ends of each vine].  
[After] we tie that [flashing to the eaves]... (446-447)

#### 8.5.2.6 CONTINUATIVE ASPECT

The recapitulation repeats the continuative aspect marking of the final verb of the preceding sentence. Such repetition is very rare, there being only one example in the texts. Normally the repetition omits the continuative, as was discussed in the preceding section.

- (735) ...*ma-we-mtan.* *Ma-we-ne-ti...*  
CONT-sleep-3SG.PAST.CONT CONT-sleep-DUR-MED.SS  
...and he lay down. He lay there... (677-678)

#### 8.5.2.7 FULL CLAUSE

The recapitulation may repeat more of the previous clause than the final verb only. In the following example the grammatical object is repeated as well, and this results in the whole of the previous clause being repeated.

- (736) ...*katapa ma-ku-nup.* *Katapa ku-mann delan*  
hewn.board CONT-nail-1PL.PRES hewn.board nail-MED.1PL.DS COMPL  
*ze-me...*  
say-MED.3SG.DS  
...and then nail the hewn boards [to the frame]. After we nail the hewn boards [to form the walls]... (433-435)

#### 8.5.2.8 QUOTE

When the previous sentence ends with quoted speech, the recapitulation begins with an appropriate form of the verb *ze* 'say', and may be glossed as 'Having said that' or similar meaning. The following example is taken from Text 9; further examples in the same text are to be found in clauses 735-736 and 739-740.

- (737) *Tat-me imbi penan-an ek-ti yankwesi-ye,*  
stay-MED.3SG.DS woman very.old-FOC look-MED.SS ask-3SG.REMPAST  
"*geŋ aindonini?*" *Ze-me "Yek" ze-ye.*  
2SG cannibal say-MED.3SG.DS NEG say-3SG.REMPAST  
He stayed [there], and the old woman looked [at him] and asked "Are you a cannibal?" She said that, and he said "No." (730-733)

#### 8.5.3 FUNCTIONS OF THE VERB *MI* 'DO', 'TAKE', 'HAPPEN'

A few verbs have a number of special functions. For example, the verb *ze* 'say' is used mostly as a lexical verb, but it also can be used with a special discourse meaning in which it

signals an unanticipated intrusive event has occurred and alerts the hearer that the narrative is about to take off in a new direction as a consequence of that unforeseen event (see Text 1 clause 106 and the comments there). It can also be used as a generic verb with a meaning similar to English 'do'. Similarly, the verb *ku* 'hit' has a number of special functions; and the verb *pe* 'leave' likewise has a special function in addition to its normal use as a lexical verb. But the verb which has the greatest variety of functions is the verb *mi* 'do', 'take', 'happen'. These verbs belong to the class of verbs which are 'semantically bleached' in at least some of their occurrences.

In this section we shall consider all the different functions in Nabak for the verb *mi* 'do'. Most of the functions are cohesive in the sense that the precise meaning of the verb is context dependent. A few functions are not cohesive, but are included for the purposes of completeness.

#### 8.5.3.1 *MI* AS A LEXICAL VERB MEANING 'TAKE', 'TAKE HOLD' OR 'TAKE POSSESSION OF'

- (738) *An-nemba ŋen-aŋ taot-naŋ mi-mti ma-ma-ŋge.*  
 man-child INDEF-FOC towel-3SG.POSS take-MED.SS CONT-live-3SG.REMPAST  
 One of the boys took his towel with him wherever he happened to be. (126-127)

For some additional examples see Text 3 clause 480, and Text 11 clause 842. There are approximately twelve instances of this verb used with one of these meanings in the texts.

#### 8.5.3.2 *MI* AS A GENERIC VERB FOLLOWING ANOTHER PART OF SPEECH WHICH IS SEMANTICALLY AN EVENT OR ACTION, OR REFERS TO AN EVENT OR ACTION

- (739) "*Mka-en nemba isik-isik notnaŋ ma am penaŋ notnaŋ-aŋ*  
 house-LOC child little-little some or people very.old some-FOC  
*nda-ek-me sakambuk mi-senup, ze-mti*  
 1PL.GOAL-see-MED.3PL.DS embarrassed do-1PL.IMFUT say-MED.SS  
*ma-met-ip.*  
 CONT-go-3PL.PRES  
 "In the village some little children or some old people will see us and we will be embarrassed", they say, and so always go [into the bush]. (385-388)
- (740) *...mam-in ma-ind-o-p. Ke-gok mi-mti*  
 mother-3PL.POSS CONT-3PL.GOAL-hit-3PL.PRES that-ESEMB do-MED.SS  
*mam-in sindem temaŋ ma-ind-a-p.*  
 mother-3PL.POSS pain much CONT-3PL.GOAL-give-3PL.PRES  
 ...they beat up its mother. That is what they do, and they give its mother much pain.  
 (400-402)

When used this way, *mi* has been observed following a noun, an adjective, an adverb, a deictic (as above), and an interrogative.



8.5.3.3 *MI* AS A GENERIC VERB FOLLOWING ANOTHER VERB

In this function there is no meaning change, and this use is stylistic. The *mi* verb acts merely as a carrier for medial or final verb inflections; the action being denoted by the semantics of the preceding verb.

- (741) *Zit zut beke-pi-aŋ tat-ma-mbun-aŋ. Kwet-ti*  
 animal two big-this-FOC SCON-live-3DU.REMPAST-FOC wake-MED.SS  
*met-sât pindiŋ pindiŋ mi-malu.*  
 go-DESID squirm squirm do-MED.3DU.DS  
 Two big animals were living there. They woke up and wanted to get away, and were squirming about [under the towel]. (131-133)
- (742) *...nemba ke-yet bip-maŋ-aŋ kaŋ-gwa tat-ti timat*  
 child that-BEN father-3SG.POSS-FOC SPEC-up stay-MED.SS search  
*mi-ye.*  
 do-3SG.REMPAST  
 ...the child's father stayed up [in the village area] searching [for her]. (880-881)

8.5.3.4 *MI* AS A GENERIC 'DO' AT THE END OF A SENTENCE

In this function *mi* summarises a number of earlier events within the sentence.

- (743) *Yaŋ ba-en-en ke-aŋ tu paket-en o-mti gwa*  
 PURP down-LOC-LOC that-FOC water bucket-LOC bail-MED.SS up  
*sa-me ŋen ke-aŋ mi-mti gwa-mti*  
 give.to.him-MED.3SG.DS INDEF that-FOC do-MED.SS up-MED.SS  
*sa-me ke-aŋ mi-tat-ti mulat-me.*  
 give.to.him-MED.3SG.DS that-FOC CAUS-stay-MED.SS pour.out-MED.3SG.DS  
*Met-me ke-gok ke-aŋ ke-gok ke-aŋ*  
 go-MED.3PL.DS that-ESEMB that-FOC that-ESEMB that-FOC  
*tat-mi-ma-wien-aŋ.*  
 SCON-do-CONT-3PL.REMPAST-FOC  
 So that that one below bailed water in a bucket, and gave it to the one above, and that other one took it and raised it further up and gave it to the one [at the top], and that one took it and poured it out. They went on and on like that, they kept on doing it like that. (256-265)

8.5.3.5 *MI* IN COMBINATION WITH *SÂT*

When a verb occurs with the suffix *-sât* (desiderative, or inceptive), then the following verb must be *mi* 'do'.

- (744) *...meu-ŋaŋ bu-sât-gât tat-mi-me.*  
 food-3SG.POSS cook-DESID-BEN SCON-do-MED.3SG.DS  
 ...for he [i.e. the man] wanted to cook [some additional] food. (528)

8.5.3.6 Used suppletively for another lexical verb. In the texts it most often is suppletive for *ze* ‘say’ ‘tell’, but other verbs which it has been observed to replace are: live, give, build, put, make, and soften. This list is certainly not exhaustive.

- (745) *Zapat bam mim-inda-ma.*  
 story later do-3PL.GOAL-MED.1SG.DS  
 Later I told them the story. (819)

#### 8.5.3.7 MI PRECEDING AN INTRANSITIVE STEM AND FUNCTIONING AS A CAUSATIVE

- (746) ...*kot nembet nembet da-en ti-mi-tot...*  
 come half half that.over.there-LOC take-CAUS-descend  
 ...come and get on either side [of the towel] and hold each side down... (135-136)

See also Text 1 clauses 137, 146, 147, 149, 158, 261, 330; Text 6 clause 633; and Text 7 clause 639. However, not every instance of *mi* before an intransitive stem is a causative construction; some such constructions are just coalesced verbs forming a single grammatical word—see Text 11 clause 818, and Text 12 clause 916.

#### 8.5.3.8 MI AS A GENERIC CATAPHORIC ‘DO’, THE MEANING OF WHICH IS FILLED OUT BY THE FOLLOWING EVENTS

- (747) ...*mi ek-ek papia-lak Helsba kaim-gat-naŋ-en*  
 do look-look paper-CONS Heldsbach below-BEN-NMLSR-LOC  
*be-me kwat-ge.*  
 put-MED.3PL.DS come.up-3SG.REMPAST  
 ...people sent a test paper from down there at Heldsbach and it arrived. (5)

For further examples, see clauses 138 and 148 of Text 1, the semantics of each is made explicit by the following context.

#### 8.5.3.9 MI AS THE RECAPITULATION IN A TAIL-HEAD LINKAGE CONSTRUCTION

This function has been dealt with previously so nothing will be added here except to say that when the final verb of a sentence is *mi*, then the recapitulation verb will always be *mi*.

- (748) *Mka penaŋ walat-mann delaŋ ze-me nemuŋ*  
 house completely build-MED.1PL.DS COMPL say-MED.3SG.DS front  
*tiselep-maŋ ma-mi-nup. Mi-mann delaŋ ze-me*  
 gable-3SG.POSS CONT-do-1PL.PRES do-MED.1PL.DS COMPL say-MED.3SG.DS  
*didik-ŋaŋ-en met-ti...*  
 jungle-NMLSR-LOC go-MED.SS  
 After we have built the [main part of the] house completely, we then do the gable on the front. After we do [the gable], we go to the jungle... (455-460)

8.5.3.10 *MI* AS A LEXICAL VERB WITH THE MEANING 'HAPPEN' IN THE CLAUSE-LINKING ADVERBIAL *KEYEPMTI* 'BECAUSE THAT HAPPENED', 'THEREFORE', AND IN RELATED FORMS

- (749) *Âbme be-ke wasan omba penan ke-yet-mi-mti*  
 white.sand much very that-BEN-happen-DEF well that-BEN-do-MED.SS  
*elimowe-an wasan keŋ-ŋan-en met-me elan*  
 eel-FOC white.sand inside-NMLSR-LOC go-MED.3SG.DS finish  
*ze-ye.*  
 say-3SG.REMPAST  
 Well that specific place [had] much sand, therefore the eels went into the sand and disappeared. (307-309)

8.5.3.11 *MI* AS A SEMANTICALLY BLEACHED VERB STEM IN THE INVARIANT VERB FORM *MINETI* WHICH MEANS 'LEST'

- (750) *Ekŋen-an ingat yayan teman penan tat-mi-p*  
 3PL-FOC 2PL.BEN worry big very SCON-do-3PL.PRES  
*mi-ne-ti seq semuŋ-ti Nimbe nelum-set*  
 do-DUR-MED.SS landslide landslide-MED.SS Nimbe riverbed-DIR  
*met-met-mak-en ze-mti.*  
 go-go-COM-LOC say-MED.SS  
 They are very worried about you all in case there is a [further] landslide and it [carries you all away down] into the Nimbe riverbed. (827-830)

8.5.3.12 *MI* AS A SEMANTICALLY BLEACHED VERB STEM IN CERTAIN IDIOMS

- (751) *...meu-yet mi-mti.*  
 food-BEN do-MED.SS  
 ...[she] was hungry. (859)

This completes our discussion of cohesion in Nabak discourse.

# APPENDIX 1

## NABAK LEXICON

### A a

#### a

*singaut long karim pik o kago bilong ol man*

a shout when carrying a pig or when needing help

#### a!

*nogat!, lusim em!, ino olsem!*

stop it!

leave it!

#### aaŋ min

*a-aŋ*

*em i opim maus taim ai i laik slip*

he yawns

#### a e kwi

*em i husat?*

who is he?

#### aem kwaem mi

*senisim samting*

to exchange

#### aem kwaem mka

*(haus bilong) senisim samting*

trading, exchange (house)

exchange (food)

#### age

*pisin*

bird

#### agebet

*age-bet*

*bikpela retpela kalangar*

a big red parrot

#### age kasetnaŋ (silikgalen)

*kangal*

framework for making headdress (for singsing)

#### age kwitnaŋ

*age kwit-naŋ*

*krai bilong pisin*

the cry of a bird

*nem bilong pisin*

the name of a bird

#### age seonŋ

*pisin bilong nait*

the boobook or winking owl

#### age silik

*singsing wantaim kangal*

dancing with headdress

#### age suksuk

*haus bilong pulim pisin*

house used for hunting birds

#### age tip

*pekpek bilong pisin*

faeces of a bird

#### ageyu

*age-yu*

*liklik grin na retpela kalangar*

the crimson rosella (bird)

#### agulam

*mekim kaikai i kamap gut*

incantation to make the garden grow

white magic

#### agulam mpen

*agulam m-pe-n*

*em i mekim (kaikai) i kamap gut*

he performs white magic (garden magic,

love magic)

#### aiaikŋaŋ

*aik-aik-ŋaŋ*

*inap long lukim samting autsait (plastik)*

be able to see through something (like plastic or cloth)

**aiaik tapm***aik-aik tat-mi**pilim bilong liklik binatang i go raun long skin*

he has a ticklish feeling (as when an ant or louse crawls on one's skin)

**aibubuk***moskito, natnat*

mosquito

**aibubuk tapm***pilim bilong liklik binatang i go raun long skin*

he has a ticklish feeling (as when an ant or louse crawls on one's skin)

**aiigak nini***ai-i-gak ni-ni**man bilong gridi tumas*

greedy man

**aiilip***an-ilip**lapun man*

very old man

**aiilip bein***an-ilip be-in**em i kamap lapun*

he is very old

**aikzin***aik-zin**em i painim samting*

he finds something

*em i bungim em*

he meets him

**aimbombosi***tait tru*

very tight

**aimboŋaŋ gikŋaŋ***aimboŋ-ŋaŋ gik-ŋaŋ**liklik hul tru*

a small hole

**aimboŋaŋmak***aimboŋ-ŋaŋ-mak**wantaim hul*

having holes

**aimboŋaŋ min***aimboŋ-ŋaŋ mi-n**em i mekim hul long em (diwai, gras)*

he is making a hole (through something)

**aimboŋaŋ palakŋaŋ***aimboŋ-ŋaŋ palak-ŋaŋ**bikpela hul*

a big hole

**aimboŋ (highland)***hul*

hole

**aimboŋ mip***aimboŋ mi-p**em i boaim hul*

he drills a hole

**aimboŋ sasat***aimboŋ sat-sat**planti liklik hul*

many small holes (in something)

**aimboŋ tin***aimboŋ ti-n**em i digim hul*

he is digging a hole

**aimboŋ weyaŋzin***aimboŋ weyaŋ-zin**em i mekim hul (diwai)*

he makes a hole (wood)

**ain***ai-n**em i putim rop antap long bunara*

he fastens (the rope to the bow)

**aindakâkâ***a-inda-kâ-kâ**binating i kaikaiim skin bilong man na i**swol ap*

bite (by insects)

**aindindi***an-indi-indi**man bilong mekim poisin*

sorcerer

cannibal

**aindondo***an-indo-ndo**kilman*

killer

murderer

**ainzuj**

*hul*  
hole

**ainzujaj min**

*ainzuj-ŋaj mi-n*  
*em i mekim hul long em (diwai, gras)*  
he is making a hole through something

**aiweluj**

*an-weluj*  
*man meri bilong em i dai pinis na em i no*  
*marit gen*  
widower

**akŋala**

*tupela i raun wantaim*  
companion  
two who do things together  
*tupela i kamap long wanpela yia*  
two who were born at the same time

**akŋaj**

*ak-ŋaj*  
*igat pait*  
bitter  
hot  
biting taste (from salt, pepper, ginger)

**akŋaj bein**

*ak-ŋaj be-in*  
*em i kamap pait*  
it has become bitter

**akwiliŋ**

*bikpela retpela bin*  
red bean

**alagalak!**

*olaman!*  
exclamation expressing surprise,  
incredulity, etc.

**alak**

*nau*  
today  
now

**alakgat**

*alak-gat*  
it's for now/today

**alakŋaj**

*alak-ŋaj*  
*nupela*  
new

**alakŋati**

*nau tasol*  
just now

**alak wemtisâpmnik**

*alak we-mi-ti-sât-mi-nik*  
*lukaut bai yu kisim pain*  
watch out or you will bear the pain

**alalaŋaj**

*ala-la-ŋaj*  
*klostu yelo, klostu mau*  
yellowish  
almost ripe

**alaŋaj**

*ala-ŋaj*  
*yelo*  
yellow  
orange

**alaŋaj bein**

*ala-ŋaj be-in*  
*klostu i laik mau*  
ripe

**alazin**

*ala-zin*  
*em i putim aninit*  
he puts it into  
he puts it underneath

**alen**

*ale-n*  
*em i traim hat*  
he is trying hard (to do something)

**alik**

*i stap laip*  
alive

**alik alik**

a shoot or sprout  
seedling

**alik bein**

*alik be-in*  
*em i kamap orait*  
(a wound) is healed

**alik (saŋgo alik)**

*pikinini (bilong korn)*  
seed (of corn)

**alikŋaj**

*alik-ŋaj*



- pikinini*  
seedling
- alikzin**  
*alik-zin*  
*em i skirapim*  
he scratches
- alom**  
*hankais*  
left hand
- alomset**  
*alom-set*  
*sait long hankais*  
left side
- aluwamban**  
*aluwam-ban*  
*nem bilong longpela retpela diwai*  
a kind of long red tree
- aluwasat**  
*aluwa-sat*  
*nem bilong longpela waitpela diwai*  
a kind of long white tree
- am**  
*pipel*  
people
- amala kwalat**  
*rot i go long aninit long graun*  
tunnel
- ambe<sup>1</sup>**  
*plaua bilong mekim bilum*  
century plant
- ambe<sup>2</sup>**  
*lait bilong klaut (lowland)*  
lightning
- ambe egit**  
*ambe ek-it*  
*lukim em*  
look at that one/person
- am belaknan**  
*am belak-nan*  
*em i no memba bilong ol*  
he is not a member of this group  
*arapela man*  
another man  
the others
- ambelili**  
*singsing bilong ol i winim pait*  
a dance after they have won a fight
- ambembesi**  
*ambem-be-si*  
*man i sori na krai*  
wailing
- ambep mkun**  
*ambe-p mi-ku-n*  
*holim em na laikim em*  
he embraces in love
- ambepumezin**  
*ambe-pu-met-zin*  
*em i karim em i go*  
he carries it away
- ambese**  
*snek bilong dringim blut*  
forest leech
- Ambesemien**  
*Ambese-mien*  
*ples bilong planti snek bilong dringim blut*  
the place of leeches (old Kasanombe)
- ambeson**  
*ambeso-n*  
*em i karim planti tumas (olsem pik/kakalok)*  
multiply  
she has many children  
a chicken has many chicks/pig has many piglets
- ambet**  
*yu karim*  
you carry
- ambeti mukuin**  
*ambet-ti muku-in*  
*holim pas*  
he embraces  
hugs  
holds in arms
- ambet pelemezin**  
*am-bet pelet met-zin*  
*em i karim planti samting i go*  
he carries much in his arms and goes

**ambet puluŋ**

*karim em wantaim tupela han*  
carrying it with two hands

**ambet puluŋ mkozin**

*ambet puluŋ mi-kot-zin*  
*em i karim em long tupela han na i kam*  
he carries (the baby) in his arms and  
comes

**ambet pumkoczyn**

*ambet pu-kot-zin*  
*em i karim em long solda bilong em na i kam*  
he carries (the baby) on his shoulders and  
comes

**ambet pumtazin**

*ambet pu-tat-zin*  
*em i karim em na i stap*  
he carries (the baby) in his arms and it  
stays

**ambet zein**

*ambet ze-in*  
*long sutim tok giaman*  
accuse falsely

**ambeyak**

*lait bilong klaut (highland)*  
lightning

**ambeyayak**

*strong tru*  
he hit me very much

**ambezin**

*ambet-zin*  
*em i karim em long han, em i karim em nupela tru*  
she carries (in her hands)  
she carried (the baby)  
she gave birth

**ambin**

*plaua bilong mekim bilum*  
century plant

**ambululut**

*ambulut-lut*  
*samting long karamapim*  
something for covering  
a piece of plastic for shielding from rain

**ambulut mi**

*yu kisim samting bilong karamap*

you get something to cover  
*yu karamapim yu yet*  
you cover yourself

**ambulut pen**

*ambulut pe-n*  
*em i karamapim em*  
he covers him

**ambuluzin**

*ambulut-zin*  
*em i karamapim (wantaim lip/ambrela)*  
he covers (with leaves/umbrella)

**ameamaŋ**

*ameam-maŋ*  
*bun bilong maus bilong em*  
his jaw

**ameamin**

*ameam-in*  
*bun bilong maus bilong ol*  
their jaws

**amemem**

*nupela sut bilong diwai*  
a new shoot of a plant

**amemem kumak kumak**

*amemem ku-mak ku-mak*  
*nem bilong wanpela pilai ol i tromoi ston*  
*long nupela sut*  
a game played with stones to throw at a  
new shoot of a plant

**ametitip**

*ametiti-p*  
*i go i kam bilong bun bilong maus*  
chewing movement  
movement of the jaw

**ametitip min**

*em i bihainim em (long sem toktok)*  
imitate somebody  
mimic  
copy

**am gakikiŋaŋ weŋinaŋgalen****mundumin**

*ples bilong ol tewel bilong ol daiman*  
abode of the dead, Hades

**amgat kalem min**

*am-gat kalem mi-n*  
*em i was long pipal*  
he is watching the people

**am imbi keŋan***an imbi keŋ-an**planti manmeri i bung*

a meeting of people

**am indondo***am indo-ndo**kilman*

murderer

**am kasetnaŋ***am kaset-naŋ**bun bilong man*

skeleton

bone of a person

**am mange***ol lain pipal*

group

**am mange ŋen***wanpela lain, arapela lain*

a party of men

another group

another congregation

**am mitipmaŋ***am mitip-maŋ**planti pipal tru*

many people, crowd

**amondakŋen***liklik sikau*

a small kind of wallaby

**amondee***sikau*

wallaby

**ampalak***wanpela kain bin*

a kind of bean

*wanpela kain spia*

a kind of spear

**ampambet***strongpela grinpela graun*

green clay

**am penaŋ***am pe-naŋ**planti lapun*

many old people

**ampuin***ampu-in**em i kaikaim (han)*

he bites

**amut***wanpela kain rop*

a kind of vine

**am weŋaŋ***am we-ŋaŋ**piksa bilong man*

movie

picture

**an***man*

man

**anaŋ***diwai sak sak*

the sago palm

*kru bilong sak sak*

shoot of the sago palm

*man bilong em*

her man

**an aŋelip***bikpela man tru*

a very big man

**anaŋ sinaŋ***anaŋ sin-naŋ**lip saksak*

leaf of a sago palm

**an bekobsat***an bekop-sat**rabisman, lesman (long wok)*

poor man

lazy man

**an damuŋ***man bilong lukautim (long wok)*

caretaker

overseer

*bosman*

boss

**ande***opim (maus)*

open (mouth)

**andem tazin***andem tat-zin**op i stap*

gape

stare

**anden**

*ande-n*

*em i opim (dua, bokis)*

he opens (door, box)

**anden tazin**

*i op i stap (dua)*

it is open (door)

**andi**

*an-di*

*femili bilong yu (mama i autim long*

*pikinini)*

your family (mother says to her child)

*man bilong yu*

your man

**an diindondo**

*an diindo-ndo*

*tisa*

teacher

**ando**

*kandere*

cousin

**andon**

*ando-n*

*kandere bilong mi*

my cousin

*em i raunim (bis, rop long nek)*

put around (the neck a necklace, rope)

**ando nembet**

*bekim samting*

return something

**ando nembetnaŋ**

*ando nembet-naŋ*

*tupela i senisim samting (olsem pik)*

exchange (two people exchange the same

kind of thing, such as a pig)

**ando nembet nembet**

(see *ando nembet*)

**anduk**

*yu karim (pikinini long solda)*

you carry (a child on your shoulder)

*namba sikis boi*

the sixth son

**andukzin**

*anduk-zin*

*em i karim (pikinini long solder)*

he carries (a child on his shoulder)

**an e kwi?**

*an ke kwi?*

*husat em i dispela man?*

who is this man?

**anemba**

*an-nemba*

*boi*

boy

**anemba tasum metneti kati pesem**

*pikinini i krai igo bai em lusim*

the child will cry until it wants to stop

**an gwasim nambalam**

*man i gat tupela toktok*

deceitful man

**an imbi**

*manmeri*

men and women

**an imbi ilip**

*lapun manmeri*

old men and women

**an imbi kambuk**

*man na meri i gat tupela ai*

witch doctor (male and female)

**an imbi keŋan**

*an imbi keŋ-an*

*wanpela boi i kamap namel long planti*

*meri*

one boy born only among many girls

**an imbi set kilom**

*man meri i save raun nabaut, pamuk*

*man meri*

lewdness

indecentcy

fornication

**an kambuk**

*man i gat tupela ai*

witchdoctor

**an kambutoŋ**

*an kambu-toŋ*

*stilman tru*

thief

robber

**an kasetnaŋetanŋ**

*an kaset-naŋ-etaŋ*

*bun nating man*

a very thin man

**ankawe***an-kawe**haus bilong ol boi tasol*

men's clubhouse

**an kayak***nem bilong namba paip pikinini boi*

kinship term for the fifth-born son

**an keŋ katik***man i gat stronpela tingting*

miser

**an kileŋ kileŋ***man i no usim ting ting bilong em gut*

stupid person

clumsy person

**an kilikbeŋ***an kilik-beŋ**(meri) bilong laikim man tumas*

(a woman) who likes men

**an kopa***longlong man, em i lusim tingting, i no**save toktok*

deaf

dumb

a man who forgets

a man who doesn't know much

a man who is ignorant about a certain

subject

**an kukŋaŋbeŋ***an kuk-ŋaŋ-beŋ**man bilong pait*

fighter

**an kuktoŋ***an kuk-toŋ**man bilong pait, man i gat like long pait*

fighter

trouble maker

**an memuŋ kukuŋaŋ***liklik man/meri/pikinini*

dwarf

**an minzim baŋbaŋaŋbeŋ***an minzim baŋ-baŋ-ŋaŋ-beŋ**man bilong mekim hambak*

fool

**an mkambuk***an m-kambuk**poisen man*

sorcerer

**an nambalamaŋ sambe***an nambalam-man sambe*(see *an nambalamaŋ zut*)**an nambalamaŋ zut***man bilong mauswara, giaman*

garrulous

a man who talks nonsense

**an nânâŋaŋ***an nâ-nâ-ŋaŋ**saveman*

a man with knowledge

intelligent man

**an nânâŋaŋ igagen***an nâ-nâ-ŋaŋ igak-en**man i gat planti save tru*

a very capable man

a man with a lot of knowledge

**an nembon***i luk olsem man*

like a man

**an nembuk nembuk***rabisman, man bilong askim askim long**kisim samting*

beggar

**an ŋen ŋen ewanalak eki***dispela man em i mekim ol dispela*

this man did these things

**an ŋeŋaŋ bembe***an ŋeŋ-ŋaŋ be-be**bosman*

leader

**an ŋokŋaŋ***an ŋok-ŋaŋ**kandere man bilong lain bilong mama*

kinship term for mother's male cousins

**an ŋoktikŋaŋ temaŋ***an ŋoktik-ŋaŋ temaŋ**man i gat planti save tru*

a very capable man

a man with a lot of knowledge

**Anola***nem bilong wanpela ples (klostu long**Sambuen)*

place name (near Sambuen)

**an omba**
*planti man*

many men

**anombog**

(see *anembog*)

**Anopman**
*nem bilong wanpela ples (klostu long*
*Kwambelen)*

place name of a village (near Kwambelen)

**anpemsat**
*nem bilong wanpela kain diwai skin i*
*wait*

a kind of tree with white bark

**an penaŋ**
*man tru, lapun man*

a man in his prime

an older man

middle-aged man

*man i gat planti gaden o kago*

a man who has many gardens or cargo

**an penaŋ bein**
*an penaŋ be-in*
*em i kamap lapun*

be old

become an old man

**ansama**
*palmen*

a kind of palm tree

**an satnaŋ**
*an sat-naŋ*
*waitman*

white man

European

**an seksat**
*an sek-sat*
*waitman, man i gat wait skin*

white man

white skin

**anselein**
*ansele-in*
*brukim*

cut

**anselen**
*brukim*

break

split

**an semuk**
*sanguma man*

secret ritual murderer (often on hire by sorcerers)

**an seon**

(see *an seun*)

**an seun**
*longlong man*

dumb

a man who doesn't know much

a person who does wrong

(see *kopa*)

**an sewakŋaŋ penaŋ**
*an sewak-ŋaŋ penaŋ*
*isipela man tru (i no pait)*

a very good man

**an siŋaŋ bakŋaŋ**
*an si-ŋaŋ bak-ŋaŋ*
*man i krai kwiktai tumas*

a man who cries easily

**an siŋaŋbeŋ**
*an si-ŋaŋ-beŋ*
*man bilong krai planti*

a person who cries often

**ansokŋan**
*kapul*

opossum

**an sopmaŋ**
*an sop-maŋ*
*blakman, Bukaman, Nu Guini man*

black man

Buka man

person indigenous to Papua New Guinea

**an tembe bein**
*em i kamap bikpela man*

become big

**anteriŋiŋ**
*wanpela kain flai, helikopta,*

dragonfly

helicopter

**antin**
*anti-n*
*em i katim em*

he cuts it



**an titikŋaŋ penaŋ***an ti-tik-ŋaŋ penaŋ**planti man tru i stap*

very many men are there

*man i was gut long tok bilong em*

he chooses his words carefully

circumspect

**antitiŋaŋ***anti-ti-ŋaŋ**ol i bin katim*

it has been cut

**antume tozin***antu-me tot-zin**em i katim em na i pundaun*

cut it down

**antum isisik***antu isik-sik**katim (bin) liklik*

cut in pieces (beans)

**antum pamkwep mi***antu pam-kwep mi**katim sotpela*

cut it into short logs

**antun***antu-n**em i katim (diwai)*

he cuts

he chops

**an windenapiŋ***an winde-ŋaŋ-piŋ**man i nogat strong*

a man without strength

*man i nogat paua*

powerless

**an yaŋpepe***man bilong sit*

cheater

**anza***hangamap*

hang oneself

**anzain***anza-in**em i hangamap*

he/it is hanging (on the rope)

**anzam tazin***anza tat-zin**em i hangamap i stap*

he is hanging and stays (that way)

**an zegalen***an ze-gat-en**man bilong mekim toktok tasol*

hypocritical man

**an zelak zelak***an ze-lak ze-lak**man bilong mekim planti toktok tasol*

garrulous man

*man bilong grisim ol, man bilong tupela**maus*

hypocrite

a person who is overdoing everything

**anzemindondo an***anze-indo-ndo an**man bilong kotim arapela man*

a man who betrays another man

a man who reports another

**an zeuktoŋ***an zeuk-toŋ**man bilong tok baksait*

a bearer of secrets

**an zikatnaŋ beŋaŋ***an zikat-naŋ beŋ-ŋaŋ**ai pas man*

blind man

**an ziŋbeŋ***an ziŋ-beŋ**ai pas man*

blind man

**aŋ***yu digim*

you dig

*yu katim (pik, banana)*

you cut (pig, banana)

**aŋelip***bikpela tru*

very big

**aŋgalaŋ gogot***marimari, em i sevim yu na laikim yu*

mercy

he saves you and likes you

**aŋgalaŋ pen***aŋgalaŋ pe-n**em i sevim em, haitim em*

save  
protect somebody  
spare somebody

**anggalazin**

*angala-zin*  
*em i haitim em*  
he hides him  
*man i les long givim samting*  
a person who prefers to withhold  
something

**anggasim tazin**

*em i nogat strong na i stap*  
he has no strength  
weak  
*klostu i laik drai (plaua)*  
it is almost dry (lower)

**anggasin**

*anggasi-n*  
*em i drai*  
it is dry  
he is weak (person)  
appear withered (taro)  
perish  
wither

**anggasisinaj**

*anggasi-si-ŋaj*  
*malumalu, i no strong, (lip) i drai pinis*  
tender  
soft

**angginaj min**

*angginaj mi-n*  
*em i no laik givim*  
he doesn't want to give  
seize  
claim

**anggoson**

*angoso-n*  
*em kalapim*  
he steps over

**anggoson kozin**

*anggoson kot-zin*  
*em i kalapim na i kam*  
he steps over and comes

**angum pep**

*angum pe-p*

*em i raunim nepi o skin diwai/maro long*  
*em*  
she puts diapers or loincloth around her

**anggun**

*angu-n*  
*em i raunim em yet*  
he puts it around himself

**Angkandanj**

*nem bilong wanpela ples*  
the name of a place

**angkandele**

*meri i mekim marara long man*  
a woman makes magic on a man

**angkandenombe**

*angkande-nombe*  
*plantihan*  
centipede

**angkawe**

*an-ka-we*  
*haus bilong ol boi*  
a house for boys

**angkayak**

*an-kayak*  
*namba paip boi*  
fifth son

**ankeŋoo zet**

*ankeŋ-o-o zet*  
*stretim tok*  
to settle (a complaint)

**angkumemuk**

*ples long sutim ol diwai na arapela*  
*samting*  
game in which children shoot at trees and  
other things

**ankweto**

*maleo*  
eel

**anj mene mene tapm**

*anj menemene tat-mi*  
*em opim maus planti taim ai i laik slip*  
yawning many times

**anj min**

*anj mi-n*  
*em i opim maus*  
he opens his mouth

*em i opim maus taim ai i laik slip*  
he yawns

**anjoksat**  
*an-ŋok-sat*  
*man i gat wait gras*  
man with white hair

**anus**  
*wanpela bikpela binatang bilong bik bus*  
click beetle (*Cleridae*)

**anzin**  
*an-zin*  
*em i katim*  
he is cutting (with axe)

**a okak**  
*an okak*  
*bebi boi*  
baby boy

**aondi**  
*mitupela pait*  
we two fight

**apalak**  
*kompani*  
company  
*kooperatip*  
cooperative  
*sosaiti*  
society  
*pablik*  
public  
*wok bung*  
summary  
*olgeta*  
common  
doing things together

**apalak zet**  
*pablik tok*  
public talk

**apate**  
*tebel (long putim kaikai)*  
table (standing outside) to put vegetables on

**apawe**  
*pikinini boi o meri bai i tok long tumbuna meri*  
grandmother

**apnaniŋane**  
*ap-nani-ŋan-ne*  
*nem meri i kolim long man bilong em na long papa na mama bilong man bilong em*  
kinship term used by a woman for her husband and his parents

**apun**  
*apu-n*  
*em i holim (long tit)*  
he holds it (with his teeth or in its beak)

**asak**  
*yam*  
a kind of yam

**asek pen**  
*asek pe-n*  
*em i rausim em*  
divorce  
excommunicate

**asekzin**  
*asek-zin*  
*rausim samting (haus)*  
tear down something  
take off something  
erase

**aselein**  
*asele-in*  
*em i brukim (longpela we)*  
split lengthwise (firewood, watermelon, papaya fruit)

**asimbe kun**  
*asimbe ku-n*  
*em i kus*  
sneeze

**ason, aso**  
*galip*  
nut tree

**atain**  
*ata-in*  
*holim, tasim, karamapim em*  
hold  
touch  
cover

**atam kitik**  
*ata kitik*  
*holim pas*

clasp (hands)  
grasp firmly

**atam kitik mi-tat-zin**

*ata kitik mtazin*  
*em i holim strong tru na i stap*  
he holds it very tight and it stays (like that)

**atam kwazin**

*em i holim i kam antap*  
he brings it up

**atampeyo**

*ata-pe-yo*  
*ol i karamapim*  
they have covered it

**ati mâti mâti**

*ati mât-ti mât-ti*  
*bihainim em*  
walking in single file

**atînsop**

*atîñ-sop*  
*wanpela diwai*  
a kind of tree

**atoñ kuku**

*atoñ ku-ku*  
*em i sik na mekim nois*  
whine

**atopenj**

*ato-peñ*  
*bikpela like long samting*  
yearn

**atopenj tapm**

*em i sik na krai planti*  
whine a lot

**atumsop**

*atu-sop*  
*em i katim na brukim (diwai)*  
he cuts it and he breaks it

**aumezin**

*au-met-zin*  
*em i pait i go*  
he is fighting continuously

**aumti mezin**

*au-ti met-zin*  
*em i pait na lusim ol*  
he hit them and left them

**auñauñ**

*auñ-auñ*  
*kapsaitim kapsaitim*  
fill up many (cups, plates)  
overflowing

**ausat tapmilup**

*au-sât tat-mi-lup*  
*tupela i laik pait*  
they (dual) want to fight

**awakñañ**

*awak-ñañ*  
*kan*  
female genitals

**aweimbiñ kalalañ**

*a-wembiñ kalalañ*  
*brukim ring, rausim meri marit o man marit*  
divorce

**awembiñ bembenañangut**

*a-wembiñ be-be-ñañ-añ-gut*  
*tupela i marit pinis tasol (em i mekim pasin pamuk)*  
they are married but (he is unfaithful)

**awembiñ zutmak**

*a-wembiñ zut-mak*  
*em i marit long tupela meri*  
have two wives

**awesinj**

*an-wesinj*  
*kripel, man i gat han nogut o lek nogut*  
crippled person  
hunchback

**aweyañ nini**

*an-weyañ ni-ni*  
*man i save kaikai gut*  
he concentrates on eating

**aweyañ weyañ**

*an-weyañ weyañ*  
*man is stap isi isi*  
a man who is slow to anger  
a man who is careful, easy-going

**aweyañ weyañtonj**

*an-weyañ weyañ-tonj*  
*man bilong i stap isi isi ol taim*  
a man who is always an easy-going man

**awindekawalik**

*a-winde-kawalik*  
spirit long bus  
a bush spirit

**ayeŋŋ**

*an-yeŋ-ŋ*  
*tumbuna man bilong mi*  
grandfather

**ayoŋaŋ**

*ayoŋ-ŋaŋ*  
*ples we man i go hait long taim bilong*  
*ren na bikpela san*  
shade  
cool place under the tree  
under the umbrella

**ayoŋ bein**

*ayoŋ be-in*  
*em i kamap kol*  
it is shady

**Â â****â**

*susa bilong papa*  
father's sister

**âgân**

*hap asde*  
day before yesterday  
*hap tumoro*  
day after tomorrow

**âgânen**

*âgân-en*  
*long hap asde*  
on the day before yesterday  
*long hap tumora*  
on the day after tomorrow

**âkŋaŋ**

*âk-ŋaŋ*  
*plaua bilong banana*  
seeds which are at the end of a bunch of  
bananas

**âlâk**

*kamaut isi*  
it comes out easily (not blocked up)

**âlâk âlâk**

*i lus*  
loosely

**âlâgâlâk bein**

*âlâk-gâlâk be-in*  
*em i kamap lus (skru)*  
it is loose (screw)

**âŋ**

*taim bilong hangri*  
famine

**âŋ tazin**

*âŋ tat-zin*  
*taim bilong hangri i stap*  
there is a famine

**âŋ zet**

*toktok samting long em i sot long kaikai*  
asking for food indirectly  
hinting there is not much food in his  
garden

**âpme**

*na*  
and  
introduces a new thought

**âtâkwazin**

*âtât-kwat-zin*  
*em i kamap lus (skin bilong kundu)*  
it came off (skin of a drum)

**âtâpe**

*âtât-pe*  
*pusim em*  
push him over

**âtâpeme mezin**

*âtât-peme met-zin*  
*em i pusim em i go*  
he pushes it away

**âtâpen**

*âtât-pe-n*  
*pusim em na lusim i stap*  
he pushes him/it and leaves him  
*rausim skin bilong diwai na lusim i stap*  
peel the skin off and leave it (to get dry)

**âtât**

*em i rausim (skin bilong diwai)*  
he removes (the bark from a tree)

**âtâtazin**

*âtât-tat-zin*

*em i hangamap liklik (long rop)*

it is hanging (ready to fall down)

*em i opim maus i stap*

he is staring

**âtâtozin**

*âtât-tot-zin*

*em i lus na pundaun*

it became loose and falls down

**âtâzin**

*âtât-zin*

*em i rausim (skin bilong diwai)*

he removes (the skin of tree)

*i kamap lus*

it becomes loose

*sotwin*

be breathless

have asthma

pant

**â zigok?**

*na olsem wanem?*

of course

and what?

*em tru*

what's up?

**B b**

**baeset**

*ba-eset*

*daunbilo sait*

down that way

**Baindap**

*nem bilong wanpela ples*

name of a village (near Kalanjan)

**Baindowaŋ**

*nem bilong wanpela ples*

name of a village

**bak**

*bol bilong pilai*

ball

**bake**

*blanket*

blanket

**bakŋaŋ**

*bak-ŋaŋ*

*i no gat strong, malu malu*

weak

soft

**bakŋaŋ bein**

*bak-ŋaŋ be-in*

*em i kamap malumalu*

become soft

**bak peme kozin**

*bak pe-me kot-zin*

*em i lusim bal i kam*

he throws the ball and it comes

**balalaŋ pen**

*balalaŋ pe-in*

(see *balalaŋ pein*)

**balalaŋ zein**

*balalaŋ ze-in*

(see *balalaŋ pein*)

**balam**

(see *balalaŋ*)

**balalaŋ**

*ples long holim pik*

pen for pigs

*lait bilong paia*

flame of the fire

*ples bilong smokim pik na draim kon*

*samting*

smoking rack

**balalaŋ pein**

*balalaŋ pe-in*

*tulait i kamap*

daybreak appeared

*em i bruk*

it breaks

**balalaŋ zein**

*balalaŋ ze-in*

(see *balalaŋ pein*)

**balalaŋ zenzegaŋ**

*balalaŋ ze-ze-ŋaŋ*

*i bin bruk pinis*

it is broken

**balus**

*balus*

airplane

pigeon

**bam**

*bihain, las*



later  
last

**baman**

*bam-en*  
*long baksait long en*  
from behind

**bamandoan**

*susap*  
jew's harp

**Bambok**

*wanpela ples klostu long Kalajan*  
name of a village near Kalajan

**bamdim min**

*bandim mi-n*  
*em i helpim em, em i sapotim em*  
he helps him  
he supports him

**bamgat**

*bam-gat*  
*long bihain*  
later

**bamgegut**

*bam-ge-gut*  
*bihain orait*  
later then

**bam kumpe**

*bam ku-pe*  
*yu givim baksait long em*  
he turns his back towards him

**bamseset**

*bam-set-set*  
*wokabaut long baksait, go stan*  
walk backwards

**bamset bamset meti melep**

*em i go baksait liklik taim na em i go*  
he went backwards for a while and then  
he left

**bandim**

*helpim, sapotim*  
help  
support  
*stik long sapotim (banana)*  
forked stick (for support of string of  
bananas)

**banzange**

*wanpela kain diwai*  
a kind of tree

**banjan**

*ban-ŋan*  
*retpela*  
red

**banğa**

*wanpela kain yam*  
a kind of yam

**bangalem**

*i no gat tit*  
toothless  
*ples bilong tit*  
gum

**bap**

*plua*  
floor

**bap pen**

*bap pe-n*  
*mekim plua (long mambu)*  
make a floor (from bamboo)  
weave (bamboo floor)

**bap son**

*bap so-n*  
*rausim buk bilong mambu*  
*brukim mambu*  
flatten bamboo (for floor)

**batikondo**

*bati-kondo*  
*gramut*  
slit gong drum (specifically)  
*bikpela dis (long diwai)*  
a big dish (from wood)

**batikondo min**

*em i mekim gramut*  
hollow by hewing

**bato**

*daun bilo*  
*tambolo ya*  
down

**bâgâpman**

*bângâp-man*  
*solda bilong em*  
his shoulder  
leaf stem

**bâkbâk***bâk-bâk**nois bilong lam taim em i gat tumas**kerosin**noise of a lamp when it has too much**kerosine***bâlânj bâlânj pen***slek, lus, i no tait**be slack**be loose**not tight***bângâp gapkaŋ***apim solda taim em i kirap nogut**pulling one's shoulder when he is surprised***bângâpkaŋŋ***bângâpkaŋ-ŋ**bun bilong solda bilong mi**my shoulder bone***bâp***nem bilong wanpela diwai**name of a tree***be***i stap, i kamap, i putim, i planim**put**become**be**be there**exist**bury***bebep***malumalu**become soft**tender (taro, sweet potatoes)***beduk delaŋ***bet-duk delaŋ**ten, tenpela**ten**both hands are finished***Begwat***bet-gwat**Tunde**Tuesday***beip***be-ip**ol i putim em**they put it**ol i planim em**they bury him***bek***bek**bag***bekanaŋ***bekan-naŋ**nogut**bad**evil***bekanaŋ bein***bekan-naŋ be-in**i kamap nogut**become bad***bekanaŋ ku mimiyeleŋ***i nogut long mekim nogut pasin**he cannot do wrong***bekanaŋ min***em i mekim rong**he does wrong**sin**do something bad***bekek***be-kek**pasim em**close it**shut it***bekekzin***be-kek-zin**em i pasim**close up**block up**shut up something***bekok***bet-kok**liklik grinpela frok**green frog (Litoria infrafrenata)***bekopsat***bekop-sat**rabisman**lesman**poor**lazy*

**bekum**

*tais*  
swamp

**belak**

*nating*  
nothing  
in vain  
purposeless  
empty-handed

**belak alik**

*yu skrapim tasol*  
you scratch only  
*nupela kru long samting*  
seedling

**belak kozin**

*belak kot-zin*  
*em i kam nating*  
he comes to visit only  
he comes empty-handed

**belakŋaŋ**

*belak-ŋaŋ*  
*arapela*  
another  
not one of us  
unimportant

**belak penaŋ**

*nating tru*  
really nothing

**belak sandi peme weme mege**

*em i bin kisim namba 4 boi tasol em i*  
*lusim em na em i go*  
he got your fourth-born son but he left  
him and went

**belak zein**

*belak ze-in*  
*em i tok nating*  
he says it in vain  
his talk is of no importance  
*mekim em i kirap long slip o dai*  
revive

**belalik katnaŋ**

*belalik kat-naŋ*  
*plaua, kru*  
blossom  
seedling

**belalik, tep belak, tep belalik, tep belak belak**

*plaua*  
flower

**belem bele**

*bataflai*  
butterfly

**belep belep**

*em i no strongpela*  
weak  
light  
not strong  
*ren i kamdaun isi isi*  
a light rain

**belimbij**

*bet-imbij*  
*bikpela loklok*  
a big frog

**beluk zein**

*beluk ze-in*  
*as bilong diwai i kamaut na i stap*  
the roots of a tree are out

**bema kozin**

*be-ma kot-zin*  
*mi salim em i kam*  
I send it to you

**bemakzin**

*bemak-zin*  
*skelim em, makim em*  
measure

**bemanzat**

*pilim em na kisim*  
search for  
grope (in dark or in the water)

**bembelaŋ tekŋ**

*rop bilong blut*  
vein

**bembululuŋ**

*miting, bung*  
meeting  
gathering place

**bembululuŋ mezin**

*bembululuŋ met-zin*  
*em i go long bung*  
he is going to a meeting

**bembuluŋ mezin**

*em i raunim em*

he gathers them (pigs)

he surrounds them

**bembuluŋ talip**

*ol raunim em i stap*

they surround him

**bembuluŋzin**

*bembuluŋ-zin*

*em i raunim*

he encircles

make a fence around

**beme**

*be-me*

*sapos, em i putim na*

if

suppose

he puts it and then

**bemzein**

*bemze-in*

*em i sutim tok*

he blames

*em i makim em na i tok*

he marks it and talks

**bemzenze zet**

*bem-ze-ze zet*

*tok piksa*

parable

fictional story

**bemzet**

*bem-zet*

*tumbuna stori*

folktales

traditional stories

**bemzin**

*bem-zin*

*i dai*

numb

**ben, bein**

*be-n, be-in*

*em i putim em*

put it

bury

**benziŋ**

*be-ziŋ*

*papa i bin dai na mi kisim samting bilong*

*em*

something to remember

*na mi tingting long em na i lukim dispela*

a mark

**beŋ**

*planti, moa*

much

more

a lot

very

**beŋan**

*beŋ-en*

*longwe, daun*

far

deep

far away

**beŋan penaŋ towewetnaŋ**

*em i go daun tru*

it goes down very far

*daunbilo tru*

very deep down

**bepalak pâp pâp takup**

*ol i paitim han*

they are clapping

**bepbep mezin**

*bep-bep met-zin*

*i go isi isi (mesin)*

operate slowly (machine, car)

**bepbep tapm**

*bep-bep tat-mi*

*em i malumalu olsem popo*

soft

overripe

**bepein**

*be-pe-in*

*em i putim em*

put it

**bepelukaŋaŋ dumaŋ**

*bet-peluk-ŋaŋ dumaŋ*

*kapa bilong pinga i no sap*

a short fingernail

**bepepeŋaŋ**

*be-pe-pe-ŋaŋ*

*ol i bin putim pinis*

they have saved it  
they have put it away for later

**Bepmam<sup>1</sup>**

*bet-mam*  
*Fraide*  
Friday

**bepmam<sup>2</sup>**

*mama bilong pinga*  
thumb

**Bepmuŋ<sup>1</sup>**

*bet-muŋ*  
*Trinde*  
Wednesday

**bepmuŋ<sup>2</sup>**

*namel pinga*  
middle finger

**bep pen**

*bep pe-n*  
(see *bep zein*)

**bep zein**

*bep ze-in*  
*em i putim em*  
he puts it  
*em i dai pinis (paia)*  
it is extinguished (fire)  
it died  
*i drai pinis (wara)*  
it has dried up (water)

**besaŋ**

*bet-saŋ*  
*paspas bilong han*  
armband

**besein**

*bese-in*  
*klinim long tang, dringim*  
lick  
suck

**besop**

*bet-sop*  
*blakpela han*  
black hand  
*blakpela loklok (bilong kaikai)*  
a black frog (edible)

**bet<sup>1</sup>**

*rokrok*  
frog

**bet<sup>2</sup>**

*han*  
hand

**bet dukŋaŋ**

*bet duk-ŋaŋ*  
*pinga*  
finger

**bet dukŋaŋ satnaŋ**

*pinga bilong em i klin*  
his fingers are clean  
*em i les long wok*  
he is a lazy man

**bet duksat**

*bet buk-sat*  
*meri o man i wok long opis*  
office worker

**bet dumaŋ**

*i no gat han*  
finger tips cut off  
no hand

**bet gugak**

*nem bilong wanpela kain rokrok*  
a kind of frog

**bet gwenzeŋaŋ**

*skru bilong pinga*  
knuckles

**bet kaŋaŋ**

*bet kaŋ-ŋaŋ*  
*skru bilong han*  
elbow

**bet melowaŋ tapm**

*em i raitim, em i mekim samting wantaim han*  
write  
carving  
curve  
*em i mekim trap*  
make a trap

**betn ampuyap**

*bet-n ampu-yap*  
*holim han long tit (taim mi lukim samting i no stret)*  
I hold my hand between my teeth

**betnanen**

*bet-naŋ-en*

*long han bilong em*  
in his hands

**betnaŋ**

*bet-naŋ*  
*han bilong em*  
his hand  
*han diwai*  
branch  
*liklik han bilong diwai*  
twig

**betnaŋ sililik min**

(see *betnaŋ sililik pen*)

**betnaŋ sililik pen**

*narapela kain pen bilong han taim yu*  
*paitim em*  
to hit one's funny bone

**betnaŋ sindem bein**

*bet-naŋ sindem be-in*  
*han bilong em i pen*  
he has a pain in the arm

**betnembet delaŋ**

*bet-nembet delaŋ*  
*faiv, faipela*  
five

**betnnan pein**

*bet-n-en pe-n*  
*em i putim samting long han bilong mi*  
*long lukautim*  
he gives it into my care

**bet palakŋaŋ**

*bet palak-ŋaŋ*  
*flat han*  
the palm of hand

**bet pâmpâm kun**

*bet pâm-pâm ku-n*  
*paitim han*  
clap hands

**bet pelep pelep min**

*bet pelep pelep mi-n*  
*singautim man wantaim han*  
wave

**bepelukŋaŋ**

*bet-peluk-ŋaŋ*  
*bepelukŋaŋ*  
*kapa bilong pinga bilong em*  
his fingernail

**bet penaŋ**

*han sut, han tru*  
right hand  
the hand he uses to work with

**bet pep**

*bet pe-p*  
*tromoim han*  
punch

**betsat**

*bet-sat*  
*liklik frok*  
frog (nyctimystes pulchra)

**bet seleume talap**

*bet seleu-me tat-ap*  
*han bilong mi i no gat strong*  
weak hand

**betsop**

*bet-sop*  
*blakpela frok bilong kaikai*  
edible frog (*Litoria micromembrana*)

**bet talalaŋ min**

*bet talalaŋ mi-n*  
*em i laik kisim wantaim han*  
he holds out his hand (to get something)

**bet talalaŋ min**

*bet talalaŋ mi-n*  
*em i tromoi han long yu givim em*  
*samting*  
stretch out his hands to receive from you  
to beg

**bet tatekŋaŋ**

*bet tek-tek-ŋaŋ*  
*rop bilong skru (han)*  
his tendon

**beyak**

*liklik hap paia (long ston)*  
sparks (from stones)

**beyak bein**

*beyak be-in*  
*em i krungutim na skin i kamap lus,*  
*skrapim*  
take away (skin)  
scrape

**beyak beyak**

*lait*  
blinking



**beyak beyak tapm**

*em i lait i stap*  
 he/it is blinking  
 it is twinkling (star)  
 it is flashing (lightning)

**beyak zein**

*beyak ze-in*  
 (see *beyak be-in*)

**beyak zin**

*beyak zi-n*  
*klaut i lait*  
 lightning flash

**beyeen**

*be-ye-en*  
*em bin planim (samting)*  
 he planted (something)

**Beyu<sup>1</sup>**

*bet-yu*  
*Fonde*  
 Thursday

**beyu<sup>2</sup>**

index finger

**be zesapm**

*bep ze-sât-mi*  
 (see *delan zesâpm*)

**biapmaŋ**

*biap-maŋ*  
*pei bilong meri*  
 bride price

**biat**

*pikinini bilong susa (man speaking)*  
 nephew  
 niece

**bien**

*papa bilong me*  
 papa  
 daddy (vocative)

**bikalaŋaŋ kwazin**

*bikala-ŋaŋ kwat-zin*  
*em i kamap bun nating*  
 he has become very thin

**bikbik tapm**

*bik-bik tat-m*  
*em i lus liklik (ston, tit)*  
 loose

not strong  
 has some movement (stone, tooth)

**biman**

*bim-maŋ-en*  
*long nek bilong em*  
 on his neck  
 on stem (of bananas)

**biman kwazin**

*bim-maŋ-en kwat-zin*  
*samting i raunim long nek bilong em*  
 something comes and wraps around his neck

**bimaŋ**

*bim-maŋ*  
*nek bilong em*  
 his neck  
*nek bilong (banana)*  
 its stem (banana)

**bimaŋmak**

*bim-maŋ-mak*  
*igat boil long nek*  
 goiter  
*igat nek*  
 it has a neck

**bimbim**

*musmus*  
 bedbugs

**bimbi zet**

*tok pret, tok lukaut*  
 frightening talk  
*las tok*  
 a dying person's last words

**bim isikŋaŋ bein**

*bim isik-ŋaŋ be-in*  
*nek bilong mi i pas na mi no ken tok*  
*bikpela inap*  
 he is hoarse

**bim katnaŋ**

*i gat boil long nek*  
 goiter

**bim lalatnaŋ**

*patpela wasket*  
 double chin

**bim zelomaŋ (teŋteŋ) kwazin**

*bim zelomaŋ (teŋ-teŋ) kwat-zin*

*gras bilong (pik/dok) i sanap i stap (taim e i laik pait)*  
the bristles of a dog/pig are standing up  
(when fighting)

**bipman**

*bip-man*  
*papa bilong em*  
his father

**bipmne**

*bip-m-ne*  
*ol papa lain bilong mi*  
my uncles

**biset**

*baksait*  
back of a person

**biset kasetnaŋ**

*biset kaset-naŋ*  
*bun bilong baksait*  
backbone  
spine

**biset katnaŋ**

*biset kat-naŋ*  
*kitni*  
kidney

**bisewak bisewak met**

*yu igo isi isi*  
slowly

**bisik**

*nois ol man i mekim long maus taim ol i kis o i filim swit long kaikai o i les long mekim wok*  
sucking in or kissing sound when you are grouching about doing something or when something is sweet

**bitim natak**

*renbo*  
rainbow

**bitim za-in**

*em i pasim belt*  
he fastens his belt

**biyak**

*wanpela kain tapiok*  
a kind of manioc

**biyuŋaŋ**

*bi-yu-ŋaŋ*

*namba wan papa*  
his first-born uncle (father's side)

**bo**

*pik*  
pig

**bo igak nini**

*bo igak ni-ni*  
*em i no laik givim hap pik*  
unsharing when eating his pig  
he doesn't want to share

**bokbok**

*bok-bok*  
*bikpela waitpela kapul*  
a large white opossum (in lowland)

**bo mamaŋ**

*pik mama*  
sow (pig)

**bo minzam tazin**

*bo minzam tat-zin*  
*pik i pas long rop*  
the pig got caught in the rope

**bo mtawenaŋ**

*pik bilong ples*  
domestic pig

**bo mtoŋ**

*bo m-toŋ*  
*pik bilong ples*  
domesticated pig

**bon zegalipmaŋ**

*bo zegalip-man*  
*kom bilong pik, makau*  
horn of a cow, pig's tusk

**bon zup**

*bo zup*  
*wail pik, pik bilong bus*  
a wild pig

**bonjepiŋ**

*bo-ŋaŋ-piŋ*  
*i no gat pik*  
without pig

**bo ŋelip**

*bikpela pik*  
a big fat pig

**botn**

*bot-n*

*wanmarit*

my wife's sister's husband

my husband's brother's wife

**bozombai**

*man i gat bikpela lek*

long-legged

**buda**

*blupela buwai*

blue betelnut (inside blue)

**bugap bugap tazein**

*bugap bugap tat-ze-in*

*tok i no klia tumas*

speak imperfectly

mumbles

he talks not clearly enough

not understandable

**bukon**

*bu-kod-n*

(see *bumkon*)

**buluk beluk tapein**

*buluk beluk tat-pe-in*

*as bilong diwai i kamaut*

uprooted

**bumbembegaŋ**

*bum-be-be-ŋaŋ*

*ol i bin kukim na putim i stap*

they cooked it and put it

they prepared it (food)

**bumbulupmaŋ**

*bumbulup-maŋ*

*doti bilong em, pipia bilong em*

his dirt

**bume punduŋ pein**

*bu-me punduŋ pe-in*

*em i statim paia na paia i kamap bikpela*

to set fire

**bumkon**

*bu-ko-n*

*em i hatim em*

he is drying it (at the fire, in the sun)

**bun, buin**

*bu-n, bu-in*

*em i kukim*

he is cooking it

he is boiling it

he is frying it

he is burning it (wood)

**busaŋ**

*retpela prut bilong diwai (yusim long*

*singsing)*

red fruit from a tree (used for painting

faces red for a singsing)

**busasat bein**

*busat-sat be-in*

*tulait i bruk*

daybreak

**busatnaŋ**

*busat-naŋ*

*lait*

it is light (as day)

**busatnaŋ bein**

*em i kamap lait*

it becomes light

it shines

**busatnaŋ zin**

*paia i lait*

it glows

burns

**busup zet, buŋam zet**

*toksav*

message

information

**butbut, butnaŋ butnaŋ**

*but-but*

*haphap*

two halves

in many pieces

**buten**

*bute-n*

*seksek*

he shakes it

moves it

he wakes him up

he makes noise

**butnaŋ**

*but-naŋ*

*hap*

half, part

*hap bilong em*

its half

its remainder

*pinis bilong em*

the end

part

**butuk**

*kaukau*

sweet potato

**buzak**

*no gat nois, i stap isi*

quietly

**buzak buzak**

*isi isi, no ken mekim nois*

quiet

**buzak tazin**

*buzak tat-zin*

*em i stap isi tru*

he is silent

it is quiet

**buzak zem tâwien**

*buzak ze-m tâ-wien*

*ol i pasim tok long hait*

they planned secretly

## D d

**dabaŋ**

*katapel*

sling

catapult

**daen**

*da-en*

*long hap*

over there

**daenen tazin**

*da-en-en tat-zin*

*em i stap long hap*

it's over there

**daeset**

*da-eset*

*hap sait*

that way

**dak kanziŋaŋ**

*as bilong em*

end of spine

tail (coccyx)

**dak, dakŋaŋ**

*dak, dak-ŋaŋ*

*tel, tel bilong em*

tail, his tail

**dak kindiŋ**

(see *dak kanziŋaŋ*)

**dakop, dakopmaŋ** (highland)

*dakop, dakop-maŋ*

*wasket, wasket bilong em*

chin, his chin

**dak yaŋaŋ**

*dak yaŋ-ŋaŋ*

(see *dak kanziŋaŋ*)

**dalaŋ**

*sol*

salt

**dalaŋ pe**

*putim sol*

put salt (into something)

**dalaŋ zep**

*dalaŋ ze-p*

*em i pundaun*

he (baby) tipped over

**dambi**

*namba foa meri*

fourth-born girl

**damkenaŋ**

*wanpela kain diwai*

species of tree

**damuŋ mim ekzin**

*em i wet na lukim*

he lies in wait

he waits for him

**damuŋ min**

*damuŋ mi-n*

*em i bosim em, em wet long em*

he is bossing her/him

he is waiting for her/him

**danaŋ**

*sotpela*

short

**datnaŋ**

*dat-naŋ*

*bikpela brata bilong em*

his elder brother (of a man)

*bikpela susa bilong em*

his elder sister (of a woman)

**dau**

*tabak, brus, smok*  
tobacco  
cigarette

**dau eleŋaŋ**

*dau ele-ŋaŋ*  
*smok bilum*  
tobacco bag

**daumpaip**

*wanpela kain pisin*  
kookbaburra  
sacred kingfisher

**dau nin**

*dau ni-n*  
*em i smok*  
he smokes (tobacco)

**dau paip**

*paip (bilong smoke)*  
pipe (for smoking)

**dawenasat**

*dawena-sat*  
*wanpela kain longpela gras*  
tall weeds

**dawit**

*wanpela kain pisin*  
ground dove (bird)

**dâlân pein**

*dâlân pe-in*  
(see *dâlân zein*)

**dâlân zein**

*dâlân ze-in*  
*em i lus na i pundaun*  
it breaks off and falls down  
(*solda*) *i lus*  
dislocates (shoulder)

**dâsiki**

*giaman, maus wara*  
nonsense  
falsehood

**dâsikitoŋ**

*dâsiki-toŋ*  
*man bilong giaman*  
liar

**dâsikitoŋ**

*dâsiki-toŋ*

*man bilong giaman*

liar

**dâsiki zein**

*dâsiki ze-in*  
*em i mekim tok giaman*  
tell a lie

**dâsiki zem kakim titi**

*em i giaman na i kisim (samting)*  
deceit

**de?**

*we?*  
where?

**dee, monen-dee**

*sikau*  
wallaby

**dek**

*anis*  
ant

**deka**

*sut (malasin)*  
injection  
*nidel*  
long bones in bat's wings used as needles

**dekbaŋ**

*dek-baŋ*  
*retpela anis*  
*karakum*  
red ants

**dekdak**

*dek-dak*  
(*buai*) *redi long kaikai*  
ripe (betelnut), ready to eat

**dek dek**

*pilai (ol i holim han)*  
game in which they hold hands

**dek mitipmaŋ**

*dek mitip-maŋ*  
*ples bilong planti anis*  
place where many ants are

**dek mkaŋaŋ**

*dek mka-ŋaŋ*  
*haus bilong ol anis*  
anthill

**dek setnaŋ**

*nem bilong wanpela diwai (blakpela  
planti anis i stap long em)*  
a kind of tree (black ants nest on it)

**dek sulup sulup**

*blakpela anis*  
black ants

**delangum**

*wanpela kain binatang i givim pen long  
man*  
wasp

**delan pein**

*delan pe-in*  
*em i pinis*  
it is finished

**delan zein**

*delan ze-in*  
(see *delan pein*)

**delan zenzenan**

*delan ze-ze-nan*  
*pinis bilong en, sap*  
end  
point

**delan zesâpm**

*delan ze-sât-mi*  
*em i laik dai (paia, ensin)*  
it wants to stop  
cease  
end  
expire  
vanish

**delelet**

*airaun*  
seizure  
a fit  
faint

**delezin**

*delet-zin*  
*em i airaun*  
be unconscious

**delumanj**

*delum-manj*  
*i no gat sap*  
not sharp  
dull

**dem**

*banis (long pitpit)*  
fence (made of pitpit, wild sugar cane)

**dembusaknan**

*dembusak-nan*  
*maus bilong em*  
his beak  
his lip  
his snout  
opening (of a bottle, bamboo, gun)

**dembusaknan bekanan**

*em i no gutpela toktok*  
unkind  
unfriendly  
harsh  
*em i angri kwik*  
has a volatile temper

**dembusaknan dolaknan bein**

*maus i kamap gutpela gutpela*  
his mouth is healed up

**dembusaknan imbelanan**

*maus bilong em i isi long toktok*  
he is a talkative person

**dembusaknan katiknan bein**

*maus bilong em i kamap strong*  
his teeth are clenched

**dembusaknan katiknan**

(see *dembusaknan kuknan bein*)

**dembusaknan kuknan bein**

*tok kros*  
use harsh words  
scold

**demin<sup>1</sup>**

*em i mekim banis (long pitpit)*  
he made a fence from a type of wild sugar  
cane (as for onion garden)

**de min<sup>2</sup>?**

*de mi-n?*  
*em i mekim we?*  
where does he do it?  
*em i kisim we?*  
where does he get it from?

**demsek**

*maus*  
mouth  
beak



lips  
 snout  
 opening (of a bottle/bamboo/gun)  
**demsekŋaŋ nukŋaŋ bein**  
*maus bilong em i hevi*  
 he is not a talkative person  
**Den**  
*nem bilong wanpela ples klostu long*  
*Kemen*  
 name of a place near Kemen  
**dendaŋ**  
*den-daŋ*  
*em i bin sanapim em*  
 he is standing up  
**dendaŋ mbepe**  
*dendaŋ mi-be-pe*  
*yu kisim na sanapim em*  
 you get him and stand him up  
**dendaŋ moti tazin**  
*em i go antap na i sanap*  
 he goes up and stands up  
**dendaŋ mowezin**  
*i go antap (rot)*  
 it goes up (road)  
 shoots up (water)  
**dendaŋ onzempein**  
*em i sanapim em*  
 he stands it up  
**dendaŋ tazin**  
*em i sanap i stap*  
 he stands up and stays  
**dendem, demdem**  
*blakpela samting smok i mekim i kamap*  
 soot  
**denenaŋ miyo?**  
*de-ne-naŋ mi-yo?*  
*wanem (kain lain) ol i mekim?*  
 which made it?  
 who made it?  
**denen benak?**  
*de-en be-nak?*  
*yu putim em we?*  
 where have you put it?  
**deŋdeŋ kun**  
*deŋdeŋ ku-n*

*nois bilong belo*  
 bell peal  
*em i paitim belo*  
 ring the bell  
**deŋ kukuŋaŋ**  
*deŋ ku-ku-ŋaŋ*  
*insait i bagarap pinis*  
 rotten  
 spoiled (taro, eggs)  
**deŋ kun**  
*em i no kamap gut (kiauw), i sting pinis*  
 it doesn't grow well (taro)  
 (unfertilised eggs) have become rotten  
**depeŋaŋ**  
*depe-ŋaŋ*  
*arere*  
 edge  
**depomaŋ**  
 (see *depumaŋ*)  
**depumaŋ**  
*maus bilong pisin*  
 beak  
**deset?**  
*de-set?*  
*long we?*  
 where?  
 which way?  
 which place?  
**desetgatnaŋ?**  
*de-set-gat-naŋ?*  
*bilong wanem hap?*  
 from where?  
**desetgat zenik**  
*de-set-gat ze-nik?*  
*yu tok long wanem hap?*  
 you say it's from where?  
**desikŋaŋ niyap**  
*desik-ŋaŋ ni-yap*  
*hap kaikai bilong em mi kaikai*  
 I eat half of his food  
**dewaŋ zein**  
*dewaŋ ze-in*  
*em i bruk*  
 break (bone, stick)  
**didik**  
*bus*

- thicket  
jungle
- didik katikŋaŋ**  
*didik katik-ŋaŋ*  
*strongpela bus*  
heavy undergrowth  
thick jungle
- didik kiŋkiŋaŋ**  
*didik kiŋki-ŋaŋ*  
*bus tru*  
impenetrable jungle  
thicket
- diindoye**  
*di-indo-ye*  
*em i tokim ol*  
he told them  
*em i krosim ol*  
he told them off
- diliŋ dalaŋ**  
*opim lek*  
legs extended  
legs apart  
spread-eagled
- diŋdiŋ min**  
*diŋdiŋ mi-n*  
*em i guria*  
tremble  
shake  
have chills
- dip**  
*kawawar*  
ginger
- dip sindem**  
*kaikai kawawar na i pen*  
hot taste
- dipum**  
*wanpela kain diwai igat waitpela susu*  
species of tree which has white sap
- dit**  
*wanpela waitpela pisin*  
mudlark bird
- doi**  
*wanpela kain yam*  
species of yam
- dolakaset**  
*dolak-ŋaset*
- gutpela sait*  
good side
- dolakŋaŋ**  
*dolak-ŋaŋ*  
*gutpela*  
good
- dolakŋaŋ bein**  
*em i kamap gutpela*  
be good  
has become good/well
- dombein**  
*dombe-in*  
*em i was na i stap*  
he watches (birds)  
*em i pasim rot bilong em na paitim em*  
be tripped up
- domben tazin**  
*em i wet long em long kisim em*  
ambush him
- donan**  
*don-naŋ*  
*kandere bilong em*  
his father's sister's children  
his mother's brother's children
- dopman**  
*dop-man*  
*peibek bilong em*  
retaliation  
his pay  
*pe bilong em*  
answer to a letter  
reimbursement  
reward  
payment
- dop min**  
*dop mi-n*  
*em i bekim pe bilong mi*  
he is paying back  
getting even  
compensating  
restoring
- dukŋan**  
*duk-ŋaŋ-en*  
*antap long em*  
on top of

above  
going over

**dukŋan be**

*duk-ŋaŋ-en be*  
*putim antap long arapela samting*  
put on top

**dukŋaŋ**

*duk-ŋaŋ*  
*het bilong diwai*  
tip  
top (of the mountain)  
*nupela kru bilong bin*  
new sprouts or shoots

**dukŋaset**

*duk-ŋaset*  
*em i kamapim em na i go*  
the way over  
up  
over

**dumaŋ**

*i no gat sap*  
blunt  
not sharp  
not pointed

**dumen**

*pikinini papa mama i dai pinis*  
orphan

**dundun, dunduin**

*dundu-n, dundu-in*  
*em i tokim em, em i beten*  
tell  
pray

**dunduyaŋ bandim**

*dundu-yaŋ bandim*  
*mi beten long em i ken i stap gut*  
help through prayer  
support him in prayer

**E e****eeŋpiŋ**

*ek-ek-piŋ*  
*yu no ken lukim*  
don't look

**eeŋaŋ, teeŋaŋ, yeeŋaŋ**

*ee-ŋaŋ, tee-ŋaŋ, yee-ŋaŋ*  
*em i kol (dai)*

cold  
dead person

**egalak galak min**

*ek-galak galak mi-n*  
*em i no lukim gut*  
he cannot see well  
to follow with one's eyes

**egaŋ**

*ek-aŋ*  
*em*  
he/she/it (with focus marker)

**egaŋ indaombem indeye**

*em i bin makim ol*  
he had chosen them

**egaŋ mimnain**

*em i kisim na givim mi*  
he gets it and gives it to me  
he brings it to me

**egaŋ neŋ naombem naŋge**

*ek-aŋ neŋ na-ombe na-ŋge*  
*em i bin makim mi*  
he had chosen me

**egaŋ ombemgeye**

*ek-aŋ ombem-ge-ye*  
*em i bin makim yu*  
he had chosen you

**egat**

*bilang em*  
his  
hers

**egat zapat**

*em bilang em*  
it's his

**eget**

*tupela*  
they two

**ego ego min**

*ego ego mi-n*  
*em i laikim olsem olgeta samting i*  
*gutpela tru*  
he admires many things

**egoin**

*ego-in*  
*em i laikim em*  
he likes it/her/him

**egok egok, kegok kegok**  
*e-gok e-gok, ke-gok ke-gok*  
*olsem olsem*  
 so and so

**egom ze**  
*em i laikim na i toktok*  
 he likes it and talks  
 he admires

**ei!**  
*olaman!*  
 oh!  
 oh dear!

**ei bekan**  
*olaman, sori tru!*  
 oh, sorry!

**eiŋaŋ**  
*ei-ŋaŋ*  
*brata bilong mama bilong em*  
 mother's brother, uncle

**ek**  
*em*  
 he  
 she  
 it

**ek kwep**  
*em wanpela*  
 he alone

**ek kwewetaŋ zelen peyo**  
*ek kwep-etaŋ zet-en pe-yo*  
*em i wanpela tasol ol i bin kotim em*  
 they put him alone to judge him

**ekmâtâzin**  
*ek-mât-tot-zin*  
*em i luk save pinis*  
 see through

**ek nâmtalat mesapm**  
*ek nâm-talat met-sât-mi*  
*em bai i no pret em bai i go*  
 he is courageous and wants to go

**ekŋen**  
*ol*  
 they

**ekŋengalen**  
*ekŋen-gat-en*

*bilang ol*  
 theirs

**ekŋengat zapat**  
*ekŋen-gat zapat*  
*em i bilang ol*  
 it's for them

**eksâgât**  
*ek-sât-gat mi-n*  
*em i laik lukim*  
 he wants to see it

**ek segat min**  
*ek sek-gat mi-n*  
*em i bagarap long meri*  
 the man is worrying about (the woman)  
*em i laikim (dispela meri) tumas*  
 he likes the (good-looking woman)

**ekseye**  
*ekse-ye*  
*em i bin pret long tasim*  
 he is afraid of touching her/him  
 (namesake)

**ek takalim pep**  
*em i rausim meri bilong em long wanem*  
*em i gat narapela*  
 he dismisses his wife because he has  
 another one

**ek takalin**  
*lukim em olsem nogut*  
 he is disrespectful of others

**ek talazin**  
*ek talat-zin*  
*lukim em olsem nogut*  
 he is disrespectful of others

**ek tikŋaŋ min**  
*ek tik-ŋaŋ mi-n*  
*em i laikim em*  
 he is pleased

**ekti kwat**  
*ek-ti kwat*  
*yu lukim na kam antap*  
 you look and come up

**ekti tapm**  
*ek-ti tat-mi*  
*em i lukim na mekim*  
 he looks and does it

**ekti tiwep***ek-ti ti-wep**lukluk long wanpela samting taim em i muv*he follows it with his eyes as it moves  
(plane, bird)**ekzin***ek-zin**em i lukim*

he looks

he sees

**ele<sup>1</sup>***gutbai, orait*

good-bye

okay

all right

**ele<sup>2</sup>***bilum*

string bag

**ele ando***hangamapim bilum long nek*

the net is hanging down from the neck

**elein***ele-in**em i sutim em*

he shoots him

**elembelan bein***em i kamap gutpela*

he has become all right

he has become well

*em i laikim em na mekim*

he likes it and does it

*em i harim gut pinis*

he listens with great eagerness

*i kamap isi (long em i mekim)*

it has become easy (for him to do it)

**ele mim ambuluzin***ele mi ambulut-zin**em i kisim bilum na karamapim em yet*

he covers himself with the net

*karamapim het wantaim bilum (long taim long sori)*

she covers her head with a net (as a sign of sorrow)

**elengein***elenge-in**em i katim (wantaim naip/sisas)*

he cuts it (with a knife/sissors)

**elermak***wanpela trap (long liklik abus antap diwai)*

a trap (built in trees to catch small animals)

**ele sembe min***em i hangamapim bilum long solda*

she hangs the net bag from her shoulder

**ele tin***ele ti-n**bilum i hangamap long het*

the net bag is hanging down from her head

**elewilinaŋ**(see *elewinan*)**elewinan***gras i stap antap long korn*

corn silk

*longpela teil bilong kumul*

the long tail feathers

**elimiak min***elimiak mi-n**em i bilasim em*

he adorns him

**elimiyak***bilas*

ornament

**elimowa***maleo*

eel

**elin***eli-n**em i pasim rop long diwai*

he ties (with string/vine)

**elingompen***eli-gom-pe-n**em i mekim sain bilong tambu*

he makes a sign indicating taboo

*em i no inap givim spes long yu*

he bars the way (by standing in it) so you cannot get through

**Elomen***nem bilong wanpela liklik ples*

name of a small place

**elun**

*elu-n*

*em i brukim (wantaim tit)*

he breaks it (with his teeth)

**elungwasuwawe**

*hangamap long rop na i go i kam*

swing to and fro

**embesi imbiŋaŋ**

*embesi imbi-ŋaŋ*

*wanpela kain binatang*

click beetle (Elateridae)

**emetak**

*win*

breath

**emetak igagen**

*emetak igak-en*

*arapela kain win*

a separate/different breath

**emetak tatin**

*emetak tat-in*

*pulim win, sotwin*

he breathes

he is short of breath

**emetak tapm**

*emetak tat-mi*

*sotwin*

he is short of breath

he pants

he has asthma

**Emetak Tej**

*Holi Spirit*

Holy Spirit

**em, emiŋ, emin**

*laus*

louse, lice

**em tawen**

*laus (bilang dok)*

flea

place where there are lots of fleas

**endelezin**

*endelet-zin*

*em i bruk (siot)*

it's broken (shirt)

it's torn (his shirt)

**eneyet**

*ene-yet?*

*bilang wanem?*

why?

what for?

**ene?**

*wanem?*

what?

**enzangga**

*kokomo (pisin)*

hornbill (bird)

**enzaŋzin**

*enzaŋ-zin*

*em i rapim em*

he rubs (as beans to remove pods/hulls)

he rubs (off dust)

*em i rolim*

he rolls (tobacco)

*klinim han bilang diwai*

cut the branches of a tree

**enzein**

*enze-in*

*rausim pik*

he chases (a pig) out

*em i kamap lus (prut)*

it becomes loose (fruit)

*em i seksek*

he shakes

he is nervous (when in love with someone)

*em i lus (diwai)*

it is loose (a tree with roots)

**enzili!**

*yu hait!*

hide!

**enzililiŋaŋ**

*enzili-li-ŋaŋ*

*ples hait*

a secret place

hiding place

**enzilin**

*enzili-n*

*em i hait*

he hides



**enzuŋ** (lowland)

*hul*  
hole

**epeeŋaŋ**

*epe-e-ŋaŋ*  
*pairap bilong em*  
explosion  
*plaua i op*  
the petals open

**epein**

*epe-in*  
*em i bruk*  
it bursts, breaks (glass, dry wood)  
it explodes (of bamboo)

**epuin**

*epu-in*  
*tingting i go stret (long wok bilong em)*  
concentrate on one thing

**eseleleŋaŋ**

*esele-le-ŋaŋ*  
*brukim liklik*  
a crack  
a split  
a tear

**eselen**

*esele-n*  
*em i brukim longpela*  
he splits it lengthwise

**esemtaŋ**

*stret (pasin)*  
well-mannered  
correct

**esemtaŋ min**

*esemtaŋ mi-n*  
*em i mekim stret (pasin)*  
he does it right

**esepule**

*wanpela kain yam*  
a kind of tasty, white yam

**esimbe**

*nem bilong pisin*  
name of a bird

**esin**

*esi-n*  
*em i putim (kunai long rup)*  
he thatches the roof

*em i raunim rop na wokim banis*  
tie together a fence

**esu esut, pepesut**

*e-su e-sut, pepe-sut*  
*sindaun bilong man i no gutpela*  
poor life

**etim bein**

*i kamap sting*  
it has become rotten

**etin**

*eti-n*  
*em i bruk (rop)*  
it breaks

**etum**

*etu-m*  
*em i bruk (diwai)*  
it breaks  
tears

**etun**

*etu-n*  
(see *etum*)

**etun tozin**

*em i bruk na kam daun*  
it falls off  
it breaks off and comes down

**ewaŋan**

*bipo*  
before

**ewaŋan baen**

*ewaŋan ba-en*  
*bipo tru*  
a long time ago

**ewe**

*gen, wantaim moa*  
again  
more  
not finished

**ewe zein**

*em i tok gen*  
he repeats it  
*em i tok moa*  
he says more

**eyak**

*mangal*  
covetousness  
to long for

**eyo**

*em tu*  
this too

**eyongga**

*mun*  
moon  
month

**eyongga busatnaŋ**

*eyongga busat-naŋ*  
*lait bilong mun i sain*  
the moon is shining

**eyongga kwazin**

*eyongga kwat-zin*  
*mun i kamap*  
the moon is rising

**eyongga zesuluk-ŋaŋ**

*eyongga zesuluk-ŋaŋ*  
*liklik ren i save kam daun long nait*  
mist (moon's dribble)

**eyuŋaŋ**

*eyu-ŋaŋ*  
*kandere*  
his first-born uncle (mother's side)

**G g**

**gabem mezin**

*gabem met-zin*  
*em i karim long solder na i go*  
he carries on his shoulder

**gadi gadik**

(see *gandi gandi*)

**gagakŋaŋ**

*gagak-ŋaŋ*  
*kaikai i sting na waitpela samting i*  
*kamap*  
mold  
mildew

**gain**

*ga-in*  
*em i rausim (skin)*  
*em i tekewe skin bilong diwai*  
he strips off the bark  
he strips it off  
he takes it away  
he skins it (animal)  
*em i givim yu*  
he gives you

**gakiki**

*gaki-ki*  
*dai*  
death

**gakiki aikzin**

*gaki-ki aik-zin*  
*em i painim dai*  
he has died

**gakikiŋaŋ**

*gaki-ki-ŋaŋ*  
*em i bin dai pinis*  
dead (person)

**gakimwat gakimwat tapm**

*gaki-wat gaki-wat tat-m*  
*em i dai na kirap na dai na kirap*  
he has become unconscious many times  
he goes in and out of consciousness

**gakin**

*gaki-n*  
*em i dai*  
he dies

**gak zein**

*gak ze-in*  
*pulap*  
full

**gala**

*girere*  
grille skin fungus

**gala galak min**

*gala galak mi-n*  
*pilim, holim isi*  
he touches lightly  
he holds something (with his fingers)

**galamaset ekzin**

*galam-aset ek-zin*  
*lukluk long sait*  
cast a sidelong glance  
he is cross-eyed

**galaŋ galaŋ tapm**

*galaŋ galaŋ tat-mi*  
*nois bilong nil o mani o arapela samting*  
the noise of metal (such as nails or  
money)

**galaŋ zein**

*galaŋ ze-in*  
*em i lus*

he/it disappears  
 vanishes  
 subsides (water)  
 get lost

**galep**

*wantaim*  
 together

**galep mseip**

*ol i wokim wantaim*  
 they do it together

**gambebetnaŋ**

*ga-be-bet-naŋ*  
*em i bin karim yu*  
 she carried/birthed you

**gambibik**

*waitsan*  
 sand  
 gravel

**gandi gandi**

*wanpela kain bus olsem pitpit*  
 a kind of wild sugarcane

**ganzenan**

*ganzen-naŋ-en*  
*long sait*  
 at its side

**ganzenaŋ**

*ganze-naŋ*  
*sait bilong em*  
 its side

**ganzu ganzu**

(see *gazu gazu*)

**ganggaŋ mi-n**

*sakim as (singsing)*  
 to move the buttocks towards the back  
 (in singsing)

**ganggayet tazin**

*ga-ga-yet tat-zin*  
*i bilong givim yu*  
 it's yours to get

**gapiyam**

*glas bilong lukluk*  
 mirror

**gapu mozin**

*em i karim samting (long solder) na i go antap*  
 he carries something up (on his shoulder)

**gapun**

*gapu-n*  
*em i karim (long solder)*  
 he carries (on his shoulder)

**gasiŋ bein**

*gasiŋ be-in*  
*apinun i kamap*  
 be evening

**gasiyet**

*gasi-yet*  
*apinun! long apinun*  
 good afternoon  
 in the afternoon

**gat**

*narapela kain sotpela pitpit*  
 the shoots of the wild sugarcane (pitpit)  
*banis bilong bodi*  
 ribs

**gatik**

*bun bilong muruk ol i usim long rausim morota*  
 tool made from the leg bone of a cassowary which is used to take the seeds out of the pandanus fruit

**gati kalaŋaŋ**

*gati kala-ŋaŋ*  
*fran bun bilong lek*  
 shin

**gatnaŋ apmaŋ**

*gat-naŋ ap-maŋ*  
*longpela banis*  
 the upper ribs

**gatnaŋ imbiŋaŋ**

*gat-naŋ imbi-ŋaŋ*  
*sotpela banis*  
 the lower ribs

**gatnaŋ kasetnaŋ**

*sotpela banis bilong bodi*  
 the short ribs of the body

**Gawam**

*wanpela ples (klostu long Lae)*  
name of a Nabak village (near Lae)

**gawaŋ gawaŋ min**

*gawaŋ gawaŋ mi-n*  
*raunwara i go i kam*  
bob up and down

**gawepu met**

*yu harim tok na i go*  
you hear/obey the talk and go

**gazalaŋ**

*numonia*  
pneumonia

**gazu gazu**

*pukpuk*  
crocodile

**gâgât nâgât miyo**

*geŋ-gat nen-gat mi-yo*  
*ol i tok bilong mi bilong yu*  
they quarrel

**gâlâlâk takun**

*gâlâ-lâk tat-ku-n*  
*nois inside long bel*  
it rumbles (stomach)

**gelokat**

*nem bilong wanpela pisin*  
name of bird (black and red, lowland)

**geŋ**

*yu*  
you

**geŋ keboŋ**

*geŋ ke-boŋ*  
*olsem yu*  
like you

**gesisiŋaŋ**

*gesi-si-ŋaŋ*  
*i kamap blak*  
it has become black

**geteŋ geteŋ**

*em i kranki*  
awkward  
walk unsteadily  
walk feebly  
totter

**geteŋ geteŋ min**

*em i muv i go i kam*  
it moves up and down or sideways

**gigipiŋ goyap**

*g-ek-g-ek-piŋ g-ku-yap*  
*mi no lukim yu na mi paitim yu*  
I did not see you and I hit you

**gigo gagom**

(see *gigom*)

**gigo gagom mkaŋaŋ**

*gigo gagom mka-ŋaŋ*  
*haus bilong spaida*  
cobweb

**gigom<sup>1</sup>**

*hau bilong spaida*  
spider web

**gigom<sup>2</sup>**

*spaida*  
spider

**gikŋaŋ**

*gik-ŋaŋ*  
*liklik spes*  
narrow

**gikŋaŋaŋgut**

*gik-ŋa-ŋaŋ-gut*  
*liklik tru*  
very thin  
narrow (as eye of needle)

**gilik zein**

*em i tanim bek*  
turn around

**gilik ze kozin**

*em i tanim i kam bek*  
he returns

**gilik zeme tozin**

*gilik ze-me tot-zin*  
*em i tanim i go daun*  
he turns it upside down

**gilik zem gayap**

*mi givim bek long yu*  
I return it to you

**gilik ze nembeset mezin**

*em i tanim i go arapela sait*  
he turns away

**gilik ze sain***gilik ze sa-in**em i bekim*

he returns it

**gilili***baut, mekim krungut*

curve

**gililik pemtatokwazin***em i go raun planti taim*

he turns (it) around many times

**gililik zein***gilik-lik ze-in**em i go raun (wanpela taim)*

he turns it around (one time)

**giling giling tapm***giling giling tat-mi**muv i go i kam (long karim pik)*

he sways from one side to the other

(carrying a pig, or on a chair)

**ginging mezin***em i gat wanpela strongpela tingting long**wokim samting*

determined

**ginging min***strong yet*

he persists

*hariapim, suwim em long mekim samting*

he urges

**gingwanan***gingwan-nan**skru bilong bodi na lek*

the pelvic joint

**gogot mpen***gogot m-pe-n**em i laikim em, em i lukautim em gut*

he likes him

he takes care of him

**golan tin***kisim tok save bilong wanpela hevi**strongpela tok*

caution

a warning

an announcement

**gon***binatang*

insect

maggot, insects which do not fly

**guak***yu laikim tumas samting, gridi*

greedy

**gugulak**(see *gwigwilak*)**gulu galak***guluk galak**tumbuna bilong tumbuna*

kinship term for the fourth ascending or

descending generation

great grandfather

**gulu gilik***buluk gilik**tanim wantaim, abrusim*

turn around

mix

**gulu guluk***guluk guluk**nois bilong kaikaim bun bilong pik i no**strong*

the sound when eating cartilage of

animals and birds

chomping, munching sounds

**guluk gilik***tainim*

turn around

**gululug tozin***gulug-lug tot-zin**kapsait i go daun*

he slides down

**gulun***gulu-n**em i rausim samting*

he removes (a dress, shoes)

**gumkatnan***gum-kat-nan**hat bilong em*

his heart

**guna biknan***wanpela kain binatang (long kaikai, em i**fat na maro maro)*

larva (edible)

edible beetle (*Promechus pittospor*)

**gundun**

*daunim het*  
head bent down

**gundun tozin**

*gundun tot-zin*  
*em i daunim het i go daun*  
he bows his head

**gundunzin**

*gundun-zin*  
*em i daunim het*  
he bows his head

**gutuk gutuk nin**

*gutuk gutuk ni-n*  
*kaikai gut gris*  
eat fatty meat

**gwabike**

*wanpela kain binatang*  
a kind of insect

**gwabilelan**

*palai*  
a green lizard

**gwabowam, gwabuwam**

*nem bilong wanpela pisin*  
name of a red cuckoo (*Cacomantis*  
*variolosus*)

**gwadi gwadik**

*solap*  
swollen

**gwadi gwadik omtazin**

*em i solap na i stap*  
it is swollen

**gwadipum**

(see *gwayokŋaŋ*)

**gwaen**

*gwa-en*  
*antap*  
up there  
high  
above

**gwaeset**

*gwa-eset*  
*antap sait*  
up that way

**gwagimbuk**

*wail mambu*  
wild bamboo

**gwagimbuk mitipman**

*ples i pulap long liklik wail mambu*  
the place is filled with small wild bamboo

**gwakaikaik**

*gwa-kai-kaik*  
*nem bilong wanpela pisin (em i blak na*  
*ret)*  
name of bird (black and red)

**gwakambuk**

*gwa-kambuk*  
*wanpela kain diwai*  
a kind of tree with poisonous sap

**gwalakat (highland)**

*palai*  
a lizard (green when young, turns brown  
as it ages)

**gwaŋ**

*krungut*  
bent

**gwaŋ zem tazin**

*em i sanap krungut*  
it is crooked  
warped (plank) bent shape  
(his buttocks) protrude

**gwapap**

*katapila*  
a kind of caterpillar

**gwasali**

(see *gwayokŋaŋ*)

**gwasembelebele**

*liklik pisin isave raun tasol*  
swallow (bird)  
glossy swiftlet (*Collocalia esculenta*)

**gwasep**

*rausim poisin wantaim lip samting*  
counter magic

**gwasep gwasep**

*kisim samting i kol long helpim man long*  
*sik bilong em*  
(to) get something cold or a medicine to  
treat him



**gwasim<sup>1</sup>***kundu*

a drum

**gwasim<sup>2</sup>***palai (ol i mekim maus bilong dundu)*

a green/brown lizard (skin used for a drum cover)

**gwat***namba tri pikinini boi*

third-born boy

**gwateŋ sisit***gwa-teŋ sisit**wanpela kain pisin*

a kind of bird

**gwatizonŋ***gwa-tizonŋ**wanpela kain pisin*whistler (*Colluricincla megarhyncha*, a bird often considered spirit-possessed)**gwato***antap ya*

up there

**gwawandenŋ***wanpela kain yam*

a kind of yam

**gwawilakat** (lowland)*palai*

lizard (green when young, turns brown as it ages)

**gwayokŋaŋ***dok, wanpela man i mekim samting nogut**i gat sem bai ol i kolim em olsem*

dog (derogatory remark as when someone is immoral people will call him a dog)

*wanpela i kaikai mit tasol bai ol i kolim em olsem*

dog (used when a man eats meat only and leaves the sweet potatoes, used of pigs digging in the garden)

**gwazage***wanpela kain diwai (kala bilong lip**bilong diwai i kamap retpela long taim**bilong bik san)*

a kind of tree (its leaves become red when the dry season begins, when the leaves burn they glow)

**gwazelak***grashop*a small, edible female grasshopper-like insect which lives in the ground (the male of the species is called *sapsek*)**gwaziŋsat***gwaziŋ-sat**wanpela kain pisin*

name of a bird (white around the eyes)

**gwem gwem tazin***em i sanap krungut (diwai/haus/man)*

it is crooked

it is in falling position (tree/house/man)

**gwenze***zoin bilong mambu*

joint (bamboo)

**gwenzenŋ, yaŋaŋ, ŋotakŋaŋ***as bilong em (han/mambu)*

root (of bamboo/tree)

**gweum kwazin** (lowland)*sua i kamap gen*

the sore was almost healed and it became worse again

**gwiainŋaŋ***we snek i rausim olupela skin bilong em*

the way a snake sheds its skin

molting

**gwidek***grashop*

grasshopper

**gwidep***bris*

bridge

**gwidik***suim*

insert

**gwidik pein***gwidik pe-in*(see *gwidikzin*)**gwidikzin***gwidik-zin**subim insait, hait insait*

he pushes it inside

he hides it inside

insert

**gwigwilak**

*wanpela kain palai i singaut long nait*  
clinging lizard which sings at night

**gwigwilak**

*wanpela kain palai*  
clinging lizard  
gecko

**gwik**

*liklik snek bilong graun*  
earthworm

**gwiknambikŋaŋ**

*fatpela binatang bilong kaikai*  
fat, red, long larva (edible)

**gwiksət**

*gwik-sat*  
*liklik waitpela snek bilong graun*  
round white worm (used as bait)

**I i**

**i**

*kaikaim em*  
bite

**iainde**

*ka-inde*  
*long hap tru*  
over there

**idamât**

*ida-mât*  
*bihainim tupela i go, rausim tupela i go*  
you chase the two  
release the two

**ideme**

*ide-me*  
*lusim tupela,*  
he left the two

**igagen**

*narapela kain*  
apart  
different

**igagen**

*igak-en*  
*planti samting*  
numerous  
much  
apart  
different

**igagen nâin**

*em i save planti*  
he knows a lot

**igaigak**

*igak-igak*  
*kainkain*  
different things  
separate

**igak**

*em wanpela*  
alone  
lonely  
separate by himself

**igak keŋaŋetaŋ mip**

*em i mekim long tingting bilong em yet*  
act freely  
act by one's own choice

**igak keŋaŋgat nânâŋak**

*em yet i save*  
he alone knows

**igak nin**

*igak ni-n*  
*em wanpela i kaikai*  
he alone eats

**igak wilikzin**

*igak wilik-zin*  
*em wanpela i daunim*  
he swallows in a greedy manner

**igat pemezin**

*em i lusim em wanpela i go*  
go alone

**ikŋaŋ**

*em yet*  
he himself

**ikŋaŋgalen**

*bilong em yet*  
his own  
it belongs to himself

**ikŋaŋ katipein**

*ikŋaŋ katip-pe-in*  
*em i lusim em yet*  
he unties himself

**ikŋaŋ sekŋaŋ walesât**

*em yet i laik bagarapim skin bilong em*  
she/he wanted to commit suicide

**ilak**

*inap*  
enough

**ilak mpen**

*em i mekim, wokim*  
he makes it

**ilik**

*abus*  
animal (baby talk)  
*mekim nois long maus taim yu pilim swit*  
*long kaikai*  
the noise you make when food tastes  
good

**ilin**

*ol yet*  
they (plural) themselves

**ilindiŋ**

*olgeta*  
all

**ilinsakwep**

*ilin-sakwep*  
*yupela olgeta wantaim*  
altogether  
completely  
all

**ilinsakwep kataŋ**

*yupela olgeta wantaim (nogat wanpela*  
*ilus)*  
altogether

**ilit**

*tupela yet*  
they (dual) themselves

**imbelajaŋ**

*imbelajaŋ-aŋ*  
*i no hevi, yu save tru, yu klia tru*  
light  
not heavy

**imbelajaŋ palen min**

*em save tru na wokim samting*  
work with dexterity  
work skilfully

**imbelajaŋ setnaŋ bein**

*klostu mi laik save*  
I almost know it  
I nearly can manage it

**imbejaŋ, bejaŋ (highland)**

*daun*  
deep

**imbi**

*meri*  
woman

**imbi asekpeye**

*imbi asek-pe-ye*  
*em i bin rausim meri*  
he divorced his wife

**imbi dondi**

*imbi do-n-di*  
*kandere meri bilong yu*  
your female cousin

**imbi ilip**

*lapun meri*  
very old woman  
old maid

**imbi inda asek indende**

*imbi inda asek inde-nde*  
*meri bilong maritim man na rausim em*  
a woman who divorced her husband

**imbi kambuk**

*meri i gat tupela ai (bilong lukim tewel)*  
witch

**imbi kandeke**

*mekim posin long meri*  
love magic

**imbi kandeke**

*man i mekim poisin long meri*  
a man makes magic directed at a woman

**imbi kanzak**

*meri marit gen*  
a woman who has remarried again

**imbi kegan**

*wanpela man i stap namel long planti*  
*meri*  
one man in a group of women  
one boy and many girls in one family

**imbi koko**

*tewel meri, meri bilong kaikai man*  
female cannibal  
fat woman

**imbi kwambet**

*meri man bilong em i dai pinis*  
widow

**imbi nemba**

*liklik meri, meri i no marit*  
girl  
*meri bilong mi na pikinini*  
wife and child

**imbi ḡalip**

*fatpela meri*  
a big or fat woman  
married woman

**imbi paḡkwep**

*sotpela meri*  
short woman

**imbi sambe wen**

*planti meri tru i stap*  
large group of women

**imbi simbe**

*man i givim present long lain bilong*  
*meri, pe long meri bilong em*  
bride price

**imbi zapatnaḡ**

*meri ol i makim bilong em*  
engaged woman  
be engaged  
*man i stori long meri*  
story about a woman

**imbi zutmak**

*imbi zut-mak*  
*i gat tupela meri*  
he has two wives

**ime balaḡ zen**

*em i kaikai na bruk*  
he bites it and it breaks

**ime epein**

*em i krungutim na em i bruk*  
he steps on it and it breaks

**ime etun**

*i-me etu-n*  
*em i krungutim na em i bruk*  
he steps on it and it breaks (as a stick)

**ime gakin**

*i-me gaki-n*  
*em i kaikaim em na i dai*

he bites him and he dies  
he crushes him and he dies  
he kills it by treading on it

**ime mandelezin**

*i-me mandele-zin*  
*em i krungutim na em i bruk*  
he steps on it and it breaks

**ime zalaḡ zein**

*ime zalaḡ ze-in*  
*em i krungutim na i bruk*  
stepping on (the branch) and breaking it  
off

**in<sup>1</sup>**

*i-n*  
*em i kaikaim em*  
he bites it

**in<sup>2</sup>**

*i-n*  
*em i krungutim*  
he treads  
steps on

**in<sup>3</sup>**

*yupela*  
you (plural)

**in<sup>4</sup>**

*tumbuna*  
grandson, granddaughter

**inda**

*yu givim ol*  
you give them

**indamandain**

*inda-manda-in*  
*em i pulim ol*  
he pulls them  
*em invaitim ol*  
he invites them

**indamandamane kolit**

*yu pulim ol i kam*  
you call them and they come  
you invite them to come  
*yu pulim ol i kam (rop/han)*  
pull (as with a rope or hand)

**indamâti**

*inda-mât-ti*  
*ranim ol na...*  
he chases them and...

**idaŋaŋ**

*inda-ŋaŋ*  
*oltpela*  
 old

**indapelangu**

*inda-pelangu*  
*lukautim ol (long kaikai)*  
 you provide for their needs  
*yu givim ol (kaikai)*  
 you feed them

**indazemandame**

*kisim ol i kam bung*  
 get them all together

**indazemkuluminde**

*yu stopim ol*  
 stop them

**indazin**

*inda-zin*  
*em i kisim ol (long kar)*  
 he gets them (by car)  
 he takes them, drives them (by car)

**inde**

them over there  
 you over there

**inde ki**

*em i stap long hap*  
 there (visible)  
 he is over there

**indenzin**

*inde-zi-n*  
*em i kukim ol (gras)*  
 it burned them

**indigep**

*indi-ek-ep*  
*em i lukim ol pinis*  
 he saw you (plural)

**indik**

*indi-ek*  
*yu lukim ol*  
 you see them

**indik titimti**

*em i lukluk yet i stap na*  
 look intently and...  
 look straight at them  
 look steadily

**inomambe nomambe mezin**

*\*em i krungutim na wokabaut isi isi na i*  
*go*  
 tread carefully (as when on the roof in  
 house building)

**inombon**

*in-nombon*  
*wankain yupela*  
 like you

**ipdonnatnne**

*ip-don-not-n-ne*  
*susa brata na kandere*  
 brothers, sisters and cousins

**ipmaŋ**

*ip-maŋ*  
*susa bilong em*  
 his sister (man speaking)  
 her brother (woman speaking)

**isa isak (highland)**

*isak isak*  
*pipia*  
 refuse  
 garbage  
 rubbish

**ise**

*talinga, papai*  
 mushroom (grows on trees)

**ise memun**

*papai*  
 fungus

**isesak (lowland)**

*pipia, rabis*  
 garbage

**isikŋaŋ**

*isik-ŋaŋ*  
*liklik*  
 small  
 tiny

**isikŋaŋ bein**

*i kamap liklik*  
 become small

**isikŋaŋ bugan**

*liklik tru*  
 few

**isikŋaŋ paŋaŋ paŋaŋ**

*liklik hap*  
small pieces

**isisik**

*isi-sik*  
*liklik liklik*  
many little things

**istiwanup**

*isti-wa-nup*  
*mipela resis long mekim samting*  
we will race by doing something

**istiwien mseip**

*ol i tok resis long kaikai*  
they will have contest  
compete

**it**

*yutupela*  
you (dual)

**itnaŋaŋ**

*bipo*  
formerly  
a long time ago

**iwe**

*lain bilong man*  
clan  
*em i kaikaim em*  
he bites him

**iwen kwep**

*iwe-n kwep*  
*wanpela lain*  
our/my clansman

**iyangpein**

*iyang-pe-in*  
*em giamanim em*  
he cheats him  
he denies it

**iyangzin**

*em i tok nogat na laik giaman*  
he permits his deceit to remain hidden

**iyatpeye**

*em i krungutim bus na pundaun*  
he tramps down the grass

**K k****ka**

*yumi go*  
let's go

**kaboŋ**

*ka-boŋ*  
*em olsem dispela*  
this  
this one  
this kind  
(yes) like this!

**kaboŋak**

*ka-boŋ-ak*  
*wankain olsem dispela*  
the same like this

**kaboŋ kapi**

*em olsem dispela*  
it is like this one here

**kaboŋ kapi?**

*olsem dispela?*  
like this?

**kaboŋ kapi neŋ ku eknâyap**

*mi no save long dispela kain*  
I do not know of this kind

**kaik**

*em i no slip*  
awake

**kaik tazin**

*i no tan*  
uncooked

**kaim tazin**

*em i stap daun bilo tru*  
it is way down there

**kaitetak**

*liklik frok bilong kaikai*  
edible frog (*Litoria wollastoni*)

**kaka**

*wanpela toktok ol i mekin long dok long kam*  
sound for summoning a dog to come

**kakalak**

*pipia*  
dirt (on body/pot)



**kakalin**

*em i mekim hul wantaim samting*  
make a hole with a drill, chisel  
dig through (a mountain)

**kakanemuŋ**

*lukautim gut tru*  
carefully  
safely

**kakanemuŋ kusupeŋ tapme**

*em i bent daun isi na mekim wok*  
he bends down very carefully and works

**kakap**

*nem bilong wanpela kain diwai*  
species of tree

**kakiki**

*samting bilong narapela man na yu*  
*laikim dispela*  
claiming as yours something which  
belongs to another person

**kakin**

*kaki-n*  
*em i paulim*  
he seizes it

**kala kakap**

*sanap krungut tru*  
slanting  
oblique  
*sanap hapsait bilong em*  
sideways

**kalak kalak min**

*kalak kalak mi-n*  
*(wara) i kapsait*  
he spills (the water by moving the cup)  
he slops over the water

**kalak nin**

*kalak ni-n*  
*em rausim skin bilong suga na dring*  
he is stripping off sugarcane bark (with  
his teeth) and drinking the syrup

**kalakŋaŋ**

*kalak-ŋaŋ*  
*hap tru i stap*  
remnants

**kalakun**

*kalaku-n*  
*em i skelim samting*

he deals out  
he divides

**kalambi**

*kros*  
upset  
disgust

**kalambi tapm**

*kalambi tat-mi*  
*em i kros*  
she is upset

**kalaŋ**

*maunten*  
mountain  
*yu tilim*  
you divide it

**Kalaŋan**

*Kalaŋ-an*  
*ples*  
name of a village

**kalaŋ mebe kolit**

*bruk i go i kam*  
disperse

**kalaŋ tazin**

*maunten i stap*  
there is a mountain  
*bruk na i stap (femili)*  
divided (family)

**kalaŋ tungupman**

*kalaŋ tungup-man*  
*namel long maunten*  
between two mountains

**kalaŋzin**

*kalaŋ-zin*  
*em i skelim samting*  
he gives each one his share

**kalea**

*namba seven boi*  
seventh-born male

**kalelep**

*bung na wok wantaim*  
cooperate and work

**kalem**

*em i was na lukluk*  
he watches for someone to come

**kalem an**

*wasman*  
watchman

**kalem tapm**

*kalem tat-mi*  
*em i krai, bel i nogut*  
he cries (as in a temper tantrum)

**kalikakak**

*tarangau*  
brown hawk

**kali kali**

*mambu i sap long sutim lek bilong man*  
bamboo spikes to trap a person

**kali kali teŋ peme kuye**

*kali kali teŋ pe-me ku-ye*  
*man i krungutim leg bilong em long sap*  
*mambu*  
they put bamboo spikes into the ground  
and he got hurt

**kaliŋaŋ**

*strongpela*  
strong

**kamba**

*ka-ba*  
*long hap i go daun*  
down there

**kambak**

*bel*  
belly  
stomach  
abdomen

**kambakŋaŋ**

*kambak-ŋaŋ*  
*bel bilong em*  
his belly

**kambaksasat**

*kambak-sat-sat*  
*planti i gat bikipela bel*  
many fat people

**kambaksat**

*bel swelap*  
*bikipela bel*  
fat belly  
*man i gat bikipela bel*  
man with a big stomach

**kambaksat bein**

*kambak-sat be-in*  
*em i kamap bik bel*  
he has become fat

**kambak tem, kambak tembe**

*bikipela bel*  
big belly

**kambe**

*smok*  
smoke

**kambembe**

*tupela i resis long winim samting*  
the challenge

**kambe min**

*em i resis (wantaim em)*  
he challenges him

**kambeg**

*taim bilong hangri*  
famine

**kambuk**

*tambu*  
taboo

**kambu min**

*kambu mi-n*  
*em i stil*  
he steals

**kambuŋ**

*binatang i mekim silk*  
silk worm

**kame**

*yumi go*  
let's go

**kan**

*taim*  
time

**kananak aikzin**

*bungim em long taim bilong em*  
he meets him at the appointed time

**Kanasaŋ**

*nem bilong ples*  
name of a place

**kan bein**

*kan be-in*  
*em i taim nau*  
it is time now

**kan beme kozin**

*salim toksave long wanem taim yumi go*  
he sends word when we will go

**kan besap**

*kan be-sap*  
*bai mi putim taim*  
I will arrange a time

**kanda**

*long hap*  
over there

**kandak**

*liklik naip*  
a small knife

**kandagan**

*kanda-gan-en*  
*ananit*  
underneath  
*frant sait, pes bilong haus*  
front side

**kandagaset**

*kanda-gaset*  
*arere long em*  
near him

**kandati**

*long dispela hap*  
at that place  
that one over there

**kandazin**

*kandat-zin*  
*em i no save*  
he does not know  
he has forgotten it

**kangat**

*kan-gat*  
*taim bilong em*  
the time for...

**kangat Zisasiyan kot ndatime**

**kululugen mebanup**  
*kan-gat Zisasi-yan kot nda-ti-me kululug-en met-banup*  
*long las dei Jisas bai i kam kisim yumi i*  
*go long heven*  
on the last day Jesus will come and take us to heaven

**kan kataŋ**

*planti taim*  
many times

**kan, tem**

*taim*  
time

**kan notnangat**

*sampela taim*  
occasionally  
sometimes

**kanzak**

*marit gen*  
remarried

**kanzit**

*meri tambu*  
sister-in-law (man speaking)  
brother-in-law (woman speaking)  
father's sister's son's wife  
mother's brother's son's wife

**kanzitnaŋ**

*man meri i brukim marit na ol kolim*  
*meri olsem*  
woman whose engagement has been broken

**kanzok**

*nem bilong mani*  
man's name

**kanzowak**

*pilai (bal)*  
play (ball or any game)

**kaŋaŋ**

*kaŋ-aŋ*  
*hap bilong em*  
*join bilong han*  
elbow  
*kok bilong em*  
his penis

**kangalam**

*maus*  
mouth

**kangalaŋ palaŋ**

*wisket*  
lower jaw  
mandible

**kaŋgunguŋaŋ**

*krungut*  
warped  
crooked

**kaŋgwa**

*ka-gwa*  
*long antap*  
up there

**kaŋkaŋaŋ**

*blakpela leva*  
gall bladder

**kaŋkaŋ tapm**

*gras bilong pisin i muv (long taim bilong singsing)*  
swaying/waving/bobbing of feathers  
(while dancing)

**kaŋtaŋ kaŋtaŋ**

*wokabaut long wanpela lek*  
hop along on one leg  
hobbles (because of deformity or sore)

**kapalaŋ**

*ples nogut*  
cliff  
*bikpela strongpela ston*  
rock  
*kan bilong meri (taim mama i kros long pikinini meri em i mekim dispela tok)*  
vulva, female genitals (when the mother is angry with her daughter she will say that)

**kapalaŋ gikŋaŋ**

*kapalaŋ gik-ŋaŋ*  
*hap spes namel long tupela bikpela ston*  
a path or space between two rocks

**kapapak**

*grashopa*  
grasshopper (a very small species)  
*wanpela kain bus*  
a kind of plant (used for tying up greens)

**kapenŋ**

*wanpela lip gutpela long kaikai*  
edible leaf

**kapi**

*ka-pi*  
*dispela hia*  
this specific one nearby

**kapigogat**

*ka-pi-gok-gat, ka-pi-gok-ak*  
*long dispela yet*  
at this (time)  
at once  
now

**kapigok**

*ka-pi-gok*  
*olsem dispela*  
like this

**kapipit**

*trep (bilong abus)*  
trap (built on an animal's trail)

**kasa**

*bilua*  
enemy

**kasak**

*smok*  
smoke

**kasakep**

*mumut*  
a small species of bandicoot  
a large bush rat

**kasam**

*gras bilong muruk*  
feathers of a cassowary

**Kasanombe**

*Kasat-nombe*  
*ples*  
name of a place

**kase**

*wanpela kain gras*  
fern

**kasetnaŋ**

*kaset-naŋ*  
*bun bilong em*  
his bone  
its cob

**kasetnaŋ etaŋ**

*bun nating*  
he is skinny  
*bun bilong kon tasol*  
only a (corn) cob

**kasin busaŋ**

*retpela pikinini bilong diwai busaŋ*

the red fruit of the busan tree used for  
paint

**kasu kasut**

*i no kuk gut*  
raw (food)

**kasuk kayak kayak mi-n**

*skrapim isi bambai man i lap*  
tickle

**kasuŋ**

*tupela meri bilong wanpela man i kolim*  
*tupela yet olsem*  
a woman's co-wife

**katipen**

*em lusim*  
to desist from  
he did it and leaves it  
some is left  
he left it

**katnaŋ**

*kiau*  
egg

**katonan**

*kus*  
cough  
a cold

**kau** (lowland)

(see *kā*)

**kawaŋan**

*ples man i no stap*  
uninhabited area  
*ples klia (i nogat diwai)*  
clearing

**kawaŋgondo**

*sel (waitpela raunpela sel long singsing)*  
shell (a white round shell used for  
singsing)

**kawasen**

*pitpit*  
wild sugarcane, wild pitpit

**Kawawaŋgat kandaŋan mambanup**

*Kawawaŋ-gat kanda-ŋaŋ-en ma-ba-nup*  
*yumi mas i stap aninit long God*  
we are underneath God

**kawitnaŋ**

*kawit-naŋ*

*pikinini pik i kamap pes*  
first-born piglet

**kayak**

*namba faiv boi*  
fifth-born male

**kayombaŋ**

*tewel*  
soul

**kayombaŋan**

*tewel bilong em*  
his spirit

**kayom baŋ baŋ mezin**

*em i pret*  
be frightened  
be aghast

**kayombaŋ mezin**

*tewel i go, kirap nogut*  
be surprised  
be furious

**kayombaŋ mezingat**

*yu mekim na mi kirap nogut*  
you do it and I get upset

**kā**

*sit bilong paia*  
ashes

**kā** (highland)

*kambang*  
betel lime

**kākââk**

*singaut bilong kakaruk*  
cock-a-doodle-doo

**kākâŋan**

*drai pinis (diwai)*  
it has become dry (from heat)

**kākâsin**

*man i kaikai na bel i tait*  
sluggish  
indolent after overeating  
*man i hangri na em i filim wik*  
he is hungry and feels weak  
*arapela i paitim bol bilong man na em*  
*filim wik*  
someone hits him on his testicles and he  
feels weak

**kâlân**

*sutim (spia) i kam autsait*  
pierced through (spear)  
protrudes on the other side (spear, nail)

**kâlâp**

*klos*  
blouse

**kâlâp sumsuman**

*hap liklik bilong klos*  
fringe

**kâmkâm**

*bis*  
beads for women

**kânzuzun**

*kân-zuzun*  
*das bilong graun*  
mould  
dust

**kânqan**

*kâ-qan*  
*sit bilong paia*  
fire ashes

**kânqkâman**

*blu*  
blue

**kâtânâ mtat, tagomtat**

*sindaun na maroro*  
sit down and rest

**kâtânâ tem**

*taim bilong maroro*  
the day of rest

**kât min**

*kât mi-n*  
*em i rausim win long bel*  
he is belching

**kâtnâip**

*kâtnâ-ip*  
*ol i malolo*  
they rest

**kâtnânâ**

*taim bilong sindaun*  
rest

**kâtnânâ kan**

*taim bilong maroro*

the day of rest  
rest time, lunch time

**kâtnânâyelen dangoin**

*taim bilong malolo i kamap*  
the rest day/time has come

**ke**

*em long hap*  
that  
*em tasol*  
that one  
there (away from speaker)

**kebonqgut...**

*dispela kain tasol...*  
like this but...

**kebon ke**

*ke-bon ke*  
*olsem dispela*  
like that there  
like this one

**kee**

*ke-e*  
*dispela*  
this one

**keen**

*ke-en*  
*em ya*  
*long dispela hap*  
there

**keeset**

*ke-eset*  
*long hapsait*  
that way

**keetan**

*ke-etan*  
*em dispela tasol*  
that's all  
only this

**kegogaguk**

*klostu*  
about this time

**kegok**

*ke-gok*  
*olsem tasol*  
like this  
so  
thus



**kekek**

*bis*  
beads  
pearls

**kekesim ekzin**

*em slipim het na lukluk*  
he bends to the side to see

**kekzin**

*kek-zin*  
*em i pasim*  
close up

**kela**

*kabis*  
cabbage

**kelakŋaŋ**

kelak-ŋaŋ  
*gris*  
fat  
grease

**ke ma ke**

*dispela o dispela*  
either this or that  
*nambaut*  
everywhere  
here and there

**kemberŋ**

*sori*  
sorry

**kemberŋ bein**

*em i filim sori*  
he is sorry

**kemberŋ zet**

*tok sori*  
saying sorry

**kemberŋ zet min**

*em i mekim tok sori*  
he says sorry

**Kemen**

*wanpela ples i klostu long Kalanjan*  
name of a village near Kalanjan

**kendo**

*holide*  
holiday

**kene**

*ke-ne*

*em tasol*  
that is all

**keŋ**

*insait*  
inside

**keŋan melep**

*em i go inside (wara)*  
he goes inside (water)

**keŋan penaŋ**

*daun*  
deep

**keŋaŋaŋ**

*tingting bilong em*  
his thoughts

**keŋaŋ baŋbaŋ bein**

*em i gat bikipela laik (long go long wanpela ples)*  
he feels like (going some place)

**keŋaŋ bein**

*em i laikim*  
he likes it  
he loves her

**keŋaŋ delaŋ zein**

*tingting bilong em i pinis*  
he is not thinking about it any more

**keŋaŋ gakip**

*keŋ-ŋaŋ gaki-p*  
*em i lusim tingting*  
he forgot

**keŋaŋ kaluk kaluk kwazin**

*kirapim bel (long fait)*  
he was aroused  
he was stimulated  
motivated to act

**keŋaŋ kasa kwazin**

*em i kamap angri*  
he became angry

**keŋaŋ kipmaŋ bein**

*em i kros*  
he is burning angry  
*em i tingting planti*  
he gives it a lot of thought  
*insait bilong i hat*  
he feels sick

**keŋaŋ kwasim tazin**

*in no harim tok*  
he disobeys  
he contradicts

**keŋaŋ kwazin**

*bel i pulap (long kaikai)*  
he is full  
satiated

**keŋaŋ ŋen**

*insait arapela rum*  
in another room

**keŋaŋ ŋenzinziŋ bein**

*em i kros*  
he is burning with anger

**keŋaŋ sambe bein**

*keŋ-ŋaŋ sambe be-in*  
*em i tingting planti tasol i no inap long*  
*wok*  
he cannot decide

**keŋaŋ sewakŋaŋ matapmambe**

*em i bel isi*  
he is tender-hearted

**keŋaŋ teŋ pein<sup>1</sup>**

*em i tingting bek*  
he thinks back to it

**keŋaŋ teŋ pein<sup>2</sup>**

*em i tingim bek*  
he thinks back  
he remembers

**keŋaŋ tepzin**

*em i kros tru*  
he is red hot with anger  
very angry

**keŋaŋ yeeŋaŋ pein**

*keŋ-ŋaŋ yeeŋaŋ pe-in/be-in*  
*em i no kros moa*  
he is not angry anymore

**keŋaset mezin**

*keŋ-aset met-zin*  
*em i kam i go insait*  
he crawls or walks through something

**keŋin kilom maotnâip**

*keŋ-in kilom ma-otnâ-ip*  
*ol i tingting nambaut*  
they are foolish

they do not apply themselves to  
anything  
they do not think clear

**keŋin ondagip**

*keŋ-in ondak-ip*  
*yupela i bungim tingting*  
you are of one mind  
united

**keŋ katik**

*em i gat strongpela tingting*  
he is headstrong  
intractable  
miserly

**keŋ kilom bein, keŋaŋ kilom bein**

*em i stap longlong*  
he is mentally disturbed  
*em i spak*  
he is drunk

**keŋ kuku**

*tingting bilong em i bagarap*  
he is upset  
he is distressed  
*mangal*  
he envies

**keŋ kwep bein**

*orait long em, wanbel*  
they agree

**keŋmak bein**

*keŋ-mak be-in*  
*i gat bel*  
she has become pregnant

**keŋ mtoto mam**

*keŋ mi-tot-tot ma-ma*  
*daunim tingting na wokabaut*  
*bel isi*  
humility  
meekness

**keŋ oloŋen nâin**

*em i amamas*  
he is happy

**keŋ taolet**

*marimari*  
grace  
kindness

**keŋ zut**

*tupela tingting*  
undecided

**keŋ zutmak zutmak min**

*keŋ zut-mak zut-mak mi-n*  
*i gat planti kain tingting*  
he is doubtful, he cannot decide

**kepap**

*nem bilong wanpela diwai*  
species of tree

**keto keto**

*andapens bilong meri*  
women's underwear

**keyegak<sup>1</sup>**

*kwiktaim*  
immediately

**keyegak<sup>2</sup>**

*ke-ye-gak*  
*sem, wankain*  
same

**keyepm**

*ke-yet-mi*  
*long dispela*  
therefore

**keyet**

*ke-yet*  
*long dispela*  
for this  
for this reason

**ki**

*driman*  
a dream

**Kilais**

*Krais*  
Christ

**kilak**

*i skirap*  
itchy

**kilak bein**

*em i skirap*  
become itchy

**kilak mamben**

*em i save skirap*  
it itches

**kilakŋanbaŋ (tep)**

*nem bilong diwai (retpela)*  
kind of tree (red tree)

**kilakŋansat (tep)**

*nem bilong diwai (waitpela)*  
kind of tree (white tree)

**kilakŋan zingili (tep)**

*nem bilong diwai (i gat liklik lip)*  
kind of tree (has small leaves)

**kilambanja**

*ananit*  
underneath  
below

**kilat**

*skirapim*  
scrape

**kilat pe**

*sev*  
shave (hair)

**kilazin**

*kilat-zin*  
*em skirapim*  
scrape (potato/stick)  
grate

**kileŋ**

*nambaut*  
disorderly

**kileŋ kileŋ**

*nabaut nabaut*  
untidily  
incorrectly  
*nambaut tru*  
chaotic

**kileŋ min**

*kileŋ mi-n*  
*em i wok kranki*  
do something slovenly  
wrong way  
not properly  
careless

**kileŋ pemane melep**

*kileŋ pe-mane met-lep*  
*tromoi nabaut i go*  
he was careless and left him and he went

**kileŋ penanŋ tapm**

*wok nambaut tru*  
he doesn't do it right

**kileŋ tazin**

*em i stap nambaut*  
he is standing around  
it is lying around

**kilik**

*man bilong laikim samting tumas*  
he likes something very much

**kilikawa**

*retpela graun*  
red clay

**kili kili**

*holim strong*  
hold strongly/tightly

**kililing**

*raun*  
round

**kilimut**

*wanpela diwai (i kamap kwik)*  
name of a tree (grows quickly)

**kiliŋ kiliŋ**

*raun raun*  
hand movement while making a netbag  
head movement (a sign for 'me' and others)

**kiliŋ kiliŋ tokwazin**

*em i tanim tanim*  
twirling  
spin  
swing in a circle

**kilip kilip tapm**

*skirapim (long palang)*  
scratch (on wood)

**kilok**

*kilok*  
o'clock

**kilom**

(see *kileŋ*)

**kilom ben**

*nogut pinis*  
confuse something  
destroyed

be awry  
in disorder

**kilom kilom**

(see *kileŋ kileŋ*)

**kilom mezin**

*em i go nabaut*  
go astray  
lose one's way

**kilom min**

*wokim nabaut*  
do something wrong

**kilom tazin**

*em i stap nambaut*  
it remains in the open

**kilom wen**

*slip nabaut*  
he sleeps in a bad position

**kiluwak**

*nem bilong pisin*  
name of a bird (brownish appearance)

**kimbasat**

*nem bilong wanpela banis*  
name of a certain fence

**kimbat**

*banis*  
fence

**kimbatuŋ**

*kimbat-tuŋ*  
*pos bilong banis*  
fence post

**kimbat weyaŋ be**

*yu wokim gut banis*  
make a good fence

**kimbe nân**

*em i driman na save*  
he dreams and knows

**kindiŋaŋ**

*kindiŋ-ŋaŋ*  
*rop bilong diwai, as bilong diwai*  
root

**kindiŋdiŋ**

*kindiŋ-diŋ*  
(see *kindiŋ kindiŋ*)

**kindiŋ kindiŋ**

*em i pas (klaut i pas)*

*klostu klostu*  
close together (clouds, fog)

**kinzap**  
*abus, nem bilong wanpela kapul*  
a kind of bush animal, a kind of opossum

**kingagat**  
*kingat-gat*  
*pret*  
fear

**kingazin**  
*kingat-zin*  
*em i pret*  
be afraid

**kip<sup>1</sup>**  
*nem bilong wanpela palm*  
name of a kind of palm tree

**kip<sup>2</sup>**  
hot

**kipkip siap**  
*kip-kip si-yap*  
*planti man i stap na mi tu i stap insait na i hat*  
very crowded and I get hot in there (in a room)

**kip kwep**  
*wanpela lain banana*  
one bunch (banana)

**kipmanj**  
*kip-manj*  
*hat*  
hot  
warm

**kipmanj bein**  
*em i kamap hat*  
be warm  
become hot

**kisi**  
(see *kisinj*)

**kisinj**  
*tamiok*  
*akis*  
axe

**kisinjset**  
*nem bilong diwai (ol i mekim handel bilong akis)*

name of a tree (they make the axe handle out of it)

**kisiyanj**  
*wantaim akis*  
with an axe

**Kistuen**  
*Kistu-en*  
*nem bilong ples*  
name of a village

**kitik**  
*holim tait*  
hold firmly

**kiti kitik**  
*paspas tru*  
close together  
*klostu klostu*  
packed together – things like grass/leaves/wood/paper

**kitik katak**  
*raunim long nek bilong mi*  
mark left on neck or arm by tight clothing or ornaments  
sensation of being bitten by ants  
taut of vine when working on fence

**kiwe**  
*ston akis*  
adze  
stone axe

**ko**  
*drai*  
dry

**kobuwan?**  
*kot-bup-wan?*  
*yu tupela i no inap kam ...?*  
you have not come...? (and we have cooked all that food)  
it's finished  
it's done  
he came and cooked it

**koek**  
*kot-ek*  
*kam na lukim*  
come and see

**kogogagak**  
(see *kogogak*)

**kogogak**

*olsem dispela yet*  
like this one itself

**kogok**

*olsem*  
so  
thus

**kogok yek**

*olsem nogat*  
not so  
no

**kokame metne**

*yumi go*  
let's go

**kokŋaŋ**

*kok-ŋaŋ*  
*grinpela*  
green

**kokŋaŋ bemberaŋ**

*kok-ŋaŋ be-be-ŋaŋ*  
*i kamap grinpela*  
it became green

**kokoksin**

*samting i kamap grinpela*  
something has become green

**kokpande**

*nem bilong pisin (lain bilong balus)*  
name of a bird (of the dove family which  
flies in a group)

**kok tep**

*diwai i no drai yet*  
the wood is not dry  
*nem bilong wanpela diwai*  
a kind of tree

**kolombet**

*kasin brata*  
half siblings

**konzunzu**

(see *konzunzuŋ*)

**konzunzuŋ**

*das*  
dust

**koŋge**

*we man i tok long ankel bilong meri*  
*bilang em*  
wife's mother's brother

**koŋzin**

*koŋ-zin*  
*em i laitim bombom*  
he lights (candle, bamboo)  
he kindles (matches)

**kop**

*ko-p*  
(*klos*) *i drai*  
it dried

**kopa**

*longlong*  
dumb  
mute  
ignorant

**kopa bein**

*kamap longlong*  
be foolish  
be stupid

**kopa yegak**

*em tu em i longlong*  
he is stupid also

**kosak**

*meri i marit namba tri taim*  
a woman who has married a third time

**kotne kotne**

*kot-ne kot-ne*  
*ol i kam kam...*  
coming and coming

**kotoŋ**

*nem bilong bikpela diwai*  
name of a very big tree

**kot tatnup**

*kot tat-nup*  
*mipela ikam i stap*  
we come and stay

**kozin**

*kot-zin*  
*em i kam*  
he comes



**ku<sup>1</sup>**

*yu paitim em*  
you hit it

**ku<sup>2</sup>**

*nogat*  
not

**kuangondo**

*strongpela skin bilong pamkin*  
gourd used for drying seeds or carrying  
water

**ku bein**

*em i no inap putim*  
he cannot put it

**kuin**

*ku-in*  
*em i paitim*  
he hits it

**kuk-angat penan**

*em i go pas tru*  
he went way ahead

**kukŋaŋ**

*kuk-ŋaŋ*  
*neil bilong diwai*  
thorn

**kukŋaŋalak**

*pastaim tru*  
very first

**kukŋaŋ bein**

*kuk-ŋaŋ be-in*  
*em i sap tumas*  
it is sharp  
*em i hat tumas*  
it is hot (sun)

**kukŋaŋbeg**

*kuk-ŋaŋ-beg*  
*i sap moa*  
very sharp

**kukŋaŋgat**

*kuk-ŋaŋ-gat*  
*em i go pas*  
he goes first

**kukŋaŋmak**

*kuk-ŋaŋ-mak*  
*em i gat sap*  
it is sharp

*em i gat pait (pik, dok)*  
short-tempered (pig, dog)

**kukŋaŋpiŋ**

*kuk-ŋaŋ-piŋ*  
*ino gat sap*  
it is blunt, not pointed  
(see also *dumaŋ*)

**kukselak penan**

*kuk-selak penan*  
*i gat moa sap tru*  
very sharp

**kuleki**

(see *kwileki*)

**kuluip**

*bagarap sap bilong naip*  
dull (a knife)

**kulu kâlâk nin**

*em i daunim (kaikai) wantaim pairap*  
eat with crunching noise

**kuluk bein (lowland)**

*daun*  
deep

**kuluk kuluk**

*pisin (wait na blak kala)*  
wood swallow (*Artamus leucorhynchus*)

**kuluk pen (lowland)**

*bruk pinis (graun i gat hul)*  
pothole

**kuluk petozin**

*bruk i go daun*  
(ground) subside

**kululug**

*skai*  
sky

**kululug dilalaŋ (lowland)**

*klaut i pairap*  
thunder

**kululug kwisak (highland)**

*klaut i pairap*  
thunder

**kululug kwisakŋaŋ takun**

*kululug kwisak-ŋaŋ tat-ku-n*  
*klaut i wok long pairap*  
thunder is thundering

**kululuŋ patataŋ tapm**

*kululuŋ patataŋ tat-mi (lowland)*  
*klaut i wok long pairap*  
 it thunders

**kuluŋ kalaŋ tabm**

*em i wokim nois*  
 rattles  
 rustles

**kulup**

*bun bilong solda, spun (bilong solda bilong pik)*  
 shoulder blades  
 spoon (made of should blade of a pig)

**kuluwanik**

*kulu-wanik*  
*yu mas brukim*  
 you must bend it

**kumalut kwaopme**

*kuma-lut kwaop-me*  
*bungim ol samting*  
 gather things together

**kumamaŋ**

*hat bilong mumu i kamap*  
 steam (from a ground oven)

**kumbein**

*kum-bein*  
*em i kilim na planim em*  
 he killed and buried him

**kumbume mezin**

*kumbu-me met-zin*  
*em i winim em na i go*  
 he blows up (a balloon/soap bubbles) and it goes

**kumbun**

*em i winim (paia)*  
 he blows (on a fire)  
*kilim na kukim*  
 kill and cook it

**kume delaŋ zep**

*ku-me delaŋ ze-p*  
*em i kilim olgeta pinis*  
 he has killed all of them  
*em i pinisim raitim bilong em*  
 he has finished writing it

**kume etun**

*paitim em na i bruk*  
 hit it and it breaks

**kumen**

*nem bilong wanpela diwai*  
 kind of tree

**kume palakŋaŋ bein**

*em i paitim na em i kamap flat*  
 hit (iron) and it becomes flat

**kume towen**

*ku-me tot-wen*  
*paitim em na i pundaun*  
 hit him and he falls down

**ku mimiyeŋen**

*ku mi-mi-yet-en*  
*em i no inap mekim*  
 to be unable to do it

**ku mmen delaŋ zep**

*em i no pinisim (wok)*  
 he did not finish it

**kumsaget min**

*em i bagarapim em*  
 he abuses it  
 he damages it

**kumsaget mnen**

*em i bagarapim mi*  
 he abused me  
 he hurt me

**kum son**

*ku so-n*  
*em i paitim na brukim*  
 he hits and breaks it  
 (garden/bottle/eggs/stone)

**kumwezin**

*ku-wet-zin*  
*brukim olgeta samting na pulapim (long bilum)*  
 fold up small and pack together

**ku nâyap**

*ku nâ-ap*  
*mi no save*  
 I do not know

**kunduŋzin**

*kunduŋ-zin*

*em i karamap (kabis), kaikai o win i  
pulap long maus na maus i bikipela*  
it became round and big (as cabbage or  
cheeks filled with food or air)

**kunzug**

*ranawe*  
flee

**kunzugzin**

*kunzug-zin*  
*em i ranawe*  
he escapes  
he flees  
he runs away

**kugkagkanj**

*wanpela kain binatang*  
praying mantis

**kupeme towen**

*ku-pe-me tot-wen*  
*paitim em na i pundaun*  
he knocks him down

**kupej**

*ku-pej*  
*em i paitim em oltaim*  
he fights (all the time)

**kusak, kwisak**

*nois*  
noise

**kusakngapij**

*kusak-ngapij*  
*i nogat nois*  
noiselessly

**kusuin**

*kusu-in*  
*em i daunim het, em i brukim baksait*  
he bows  
he bends down his head  
he stoops

**kusum pale pale mezin**

*brukim het na go long sait sait*  
he tips his head to the side

**kusum tozin**

*kusu tot-zin*  
*em i daunim het, em i brukim baksait*  
he bends over  
he stoops

**kuwat**

*rigel*  
rafter

**kuwet**

*pekim samting*  
pack something

**ku zep**

*ku ze-p*  
*em i no tok*  
he did not say it

**kwaik tabun**

*kwaik tat-bun*  
*tupela i pas long rop*  
the two get knotted up

**kwak kwak tab-m**

*en i krai o singaut strong*  
he is crying out  
he is calling loudly

**kwaknombe**

*nem bilong wanpela diwai long pos*  
*bilong haus*  
a kind of tree

**kwaksat**

*kwak-sat*  
*waitpela kumul*  
white bird of paradise  
female bird of paradise

**kwak sulupmaj**

*em i kus na spetim waitpela spet*  
white mucous of a cold

**kwakwasat**

*bikipela rat*  
large rat

**kwakwat**

*rat*  
kind of bush rat

**kwalange**

*namba faiv meri*  
fifth-born female

**kwalem**

*koki*  
white cockatoo

**kwalem danjinag**

*kwalem danj-nag*

*kuru bilong koki*  
cookatoo's crest

**kwalezin**

*kwalet-zin*  
*em i lusim (rop), rausim (rop)*  
untie (a rope)  
loosen (a rope)

**kwaliliŋaŋ**

*krungut*  
curved  
crooked, bent (wood)

**kwalin**

*em i krungut*  
it is crooked

**kwambet**

*meri man i dai pinis na em i no marit gen*  
widow

**kwandalanggingŋan**

*ol i sakim diwai na kisim kiau bilong em pinis*  
they have shaken the tree and harvested the fruit

**kwandelangin**

*em i sakim (kokonat/kapi/laulau)*  
he shakes the tree to remove (coconuts, coffee, Malay apple)

**kwanze-in**

*em i rausim (as bilong diwai/tit)*  
he is extracting (the root, teeth)

**kwanzenzaŋ**

*baksait bilong nek*  
nape of the neck

**kwanzenzeŋaŋ**

*ol i bin rausim (as bilong diwai/tit)*  
extracted  
pulled out (trees, teeth, stones)

**kwanzepe**

*yu mekim sakula long het bilong em*  
you shave (his head)

**kwana sinan**

*gras*  
grass

**kwasambe** (highland)

*namba nain boi*  
ninth-born male

**kwasi**

*raunim (rop)*  
tie around something

**kwembumambum**

*wanpela kain nois ol i mekim long mambu*  
bullroarer

**kwenzipap**

*bird of paradise (female, Paradisaea rudolphi)*

**kwesiŋ**

*long taim*  
long time

**kwesiŋ kwesiŋ**

*planti taim*  
many times  
often

**kwetakaŋaŋ**

*malo malo kaikai*  
food cooked until it is mushy

**kwilak kwilak**

*nois bilong wara i boil*  
the noise of boiling water

**kwileki**

*wanem, olsem wanem*  
what

**kwilik**

*tit bilong dok na pik*  
teeth of pigs and dogs

**kwilimbaŋ**

*pilo*  
pillow

**kwindemti tazin**

*kwinde-mti tat-zin*  
*em i pas na i stap*  
it got stuck

**kwipman bein**

*mau pinis (banana na sampela)*  
it is ripe (fruit)  
become yellow

**kwisak**

*nois*  
noise

**kwisakŋapin**

*i no gat nois tru*  
noiselessly

**kwisik** (highland)

*liklik malip (pisin)*  
a small red and green parrot

**kwitin**

*kwiti-n*  
*em i baim*  
he buys

**kwitnaŋ**

*kwit-naŋ*  
*nem bilong em*  
name  
thing  
matter

**kwitnaŋ kwitnaŋ**

*ol samting*  
all things  
everything

**kwiyaŋzin**

*kwiyaŋ-zin*  
*pailem (naip)*  
sharpen (a knife with a file)

**kwiyelen**

*kwi-yet-en*  
*bilong husat*  
whose

**kwizet kun**

*em i singaut*  
shout

**L I****labi sekŋaŋ**

*labi sek-ŋaŋ*  
*skin bilong saksak*  
bark of the sago palm

**lainŋ** (lowland)

*katim bus wantim naip*  
to cut with knife (bush/grass)

**lala<sup>1</sup>**

*taunam*  
mosquito net

**lala<sup>2</sup>**

*i stap nambaut*  
be free

not bundled  
fenceless

**lalamba** (highland)

*kutim bus wantaim naip*  
to cut with knife (bush, grass)

**lalambubuk**

*i go nambaut*  
spread out all over  
they went everywhere

**lalam melip**

*ol i go nambaut*  
they went everywhere

**lanzi**

*planti han*  
millepede

**lanzi tip sandiŋaŋ<sup>1</sup>**

*renbo*  
rainbow

**lanzi tip sandiŋaŋ<sup>2</sup>**

*pekpek na pispis bilong planti han*  
the faeces and urine of the millepede

**langgazin**

*langa-zin*  
*katim olgeta han bilong diwai*  
deprive of branches

**lât**

*bus paul*  
a wild fowl

**lelembe**

*trap bilong kilim rat*  
a trap (to get rats or birds)

**lelimti mulazin**

*leli-mti mulat-zin*  
*em i sekim i go i kam na i kapsaitim*  
he rinses out

**lelin**

*leli-n*  
*em tanim, em miksim*  
he stirs  
he mixes

**lembupm**

*mit bilong lek*  
leg muscle  
calf

**lemunaŋ***raun wara*

lake

pool

**lenzin***lenzin**em i pulap*

fill up

**lenzin tozin***len-zin tot-zin**i pulap na i kapsait*

it overflows

**leplep***i nogat kaikai long bel*

he is very thin (stomach)

*em i hangri*

he is hungry

**limbaŋ bemkup***bungim na paitim wantaim*

he hit against two things

he nailed two things together

**linzaŋ kun***em i was long graun malumalu, pik i**tanim tanim*

roll in mud

**lingit baŋaŋ***lingit baŋ-aŋ**sua i retpela*

the sore is red

**lingit bein***i kamap sua*

it has become sore

**lingit, ningit***sua*

sore

ulcer

**lingit sasat***lingit sat-sat**sua i kamap wait*

the sore is white

louse bites

*liklik buk*

carbuncle

pimple

*kaskas*

scabies

**lingit sat***lepa*

leprosy

**lingit temaŋ pi ilak ŋelup***bikpela sua i kamap drai*

the big sore is healed

**lingit yembaŋaŋ***mak bilong sua*

scar

**lingit zembaŋaŋ***mak bilong sua*

scar

**liplip***wanpela kain pisin*

a big bird (eats chickens)

**lolotnak***arere (long gaden/haus)*

alongside

along

next to

**lolotnak kwawezin***em i kam arere long haus (bilong em i no**laik lukim mi)*

he comes alongside the house (because he

doesn't like me)

**lomaŋ***bol (bilong man, pik)*

scrotum

testicle

**lomaŋ son***lomaŋ so-n**katim bol, rausim bol*

he castrates

**lombi***kago bilong man*

someone's possessions

**lum***sel*

sea shell

**lumun, lum***taur*

conch shell

sea shell

**lumun kun***lumun ku-n*



*em i winim taur*  
he blows the conch shell

**lumun lumun**

*wanpela flai i luk olsem helikopta*  
dragonfly  
*liklik kain bus*  
some plants which are used as steelwool  
*planti liklik kain sel*  
many small shells

**lugan**

*ples daun*  
trench  
valley  
a hollow

**luwen zain**

*luwe za-in*  
*em i karim samting long stik*  
he carries something on a pole  
stretcher

**luwenj**

*pasindia, tripman (i no asples tru)*  
passenger  
traveller  
someone who stays a short time

**M m**

**ma**

*na, o*  
and  
or

**maemae**

*kom*  
comb

**maep**

*naip*  
knife

**-magen**

*-ma-en*  
*wantaim*  
with  
towards

**main**

*ma-in*  
*em i stap*  
he is  
he lives

he exists  
*em i wokabaut yet*  
he is still doing it

**mainzin**

*main-zin*  
*mumutim*  
he picks up  
he gathers  
he collects

**maigzin**

*maiḡ-zin*  
*em i kaunim, em i ritim*  
he counts  
he reads

**maka, mka, meka, mika**

*haus*  
house

**makuku**

*maku-ku*  
*yu kaunim ol*  
countable  
pick up

**makwat**

(see *mākwat*)

**makwat**

*wanpela kain diwai*  
a kind of tree (wood is used for house building)

**malan**

*wanpela kain spia*  
arrow used for shooting bush animals

**mama**

*ma-ma*  
*laip, wokabaut*  
life  
existence

**mama keḡan**

*long bel bilong mama*  
inside the mother  
womb

**mamalan**

*grasop*  
grasshopper

**mama mimi**

*ma-ma mi-mi*  
*pasin, wokabaut na i wok*

way of life  
custom

**mama mimi okbi okbi ŋenmak**  
*em i wokabaut i no stret, pasin nogut*  
bad life  
bad ways

**mamanam**  
*nupela, pastaim*  
new  
first time  
at first

**mamanamaŋ**  
*samting i nupela*  
something very new  
another kind

**mamaŋ**  
*mam-maŋ*  
*mama bilong em, diwai i nogat kaikai*  
*moa*  
his mother  
empty (stalks)

**mamaŋaŋ aikzin**  
*ma-ma-ŋaŋ aik-zin*  
*em i kisim gutpela laip long sindaun, em i*  
*pasim laip*  
he has a good life  
he found life

**mamaŋaŋ ambezin**  
*ma-ma-ŋaŋ ambet-zin*  
*mama bilong em i karim em*  
his mother gives birth

**mamasi**  
*bel isi*  
peaceful

**mamasi palen mama**  
*pasin bilong em i stap bel isi*  
peaceful life

**mambuluzin, mimambuluzin**  
*em i kisim em na karamapim em yet*  
he gets it and covers himself

**mamkandaŋ**  
*ananiŋ, klostu*  
underneath  
nearby

**mamkandaŋaŋ**  
*em i stap ananiŋ long em*

he is underneath him  
nearby  
underneath (its wings)

**mamkeŋ**  
*mama i karim em olsem (wantaim ai*  
*nogut)*  
born with it  
inherited

**mammne**  
*mam-m-ne*  
*planti mama bilong mi*  
my aunts

**mamnē**  
*helpim (long wok)*  
he helps me (with the work)

**mampale**  
*nem bilong wanpela pisin*  
a kind of bird (dove family)

**mampalesat**  
*mampale-sat*  
*waitpela liklik balus (pisin)*  
black-hooded cuckoo-shrike (*Coracina*  
*longicauda*)

**mampomboŋaŋ**  
(see *mampomgaŋaŋ*)

**mampomgaŋaŋ**  
*broŋ bilong em*  
his chest

**mamsoson**  
(see *mampomgaŋaŋ*)

**mandain**  
*manda-in*  
*man i pulim samting*  
he pulls  
draws  
sucks  
invite

**mandelelezin**  
*mandelet-let-zin*  
*em i brukim (pepa)*  
he tears (paper)

**mandelet min**  
*yu brukim*  
he tears off (page/leaf)

**mane**

*i go i go, i kam i kam, i stap i stap*  
 go around  
 keep going  
 coming  
 living

**manemai**

*wanpela kain poisen snek*  
 kind of poisonous snake

**(egaŋ) manndain**

*em i save givim yumi planti*  
 he gives us abundantly  
 full measure

**manndam kwatain**

*em i save karamapim mipela*  
 he covers us

**mansambe**

(see *msambe*)

**maŋgalin**

*em i tanim na i kamap krungut*  
 he turns it and it bends

**maŋgasin, aŋgasin**

*klostu i drai*  
*klostu i laik dai*  
 almost dry  
 almost dying  
*em i tanim*  
 he turns

**maŋge**

*i stap bung, mama*  
 heap  
 pile

**maŋge!**

*mama!*  
 mum!

**maŋgigoin**

*em i save laikim yu*  
 he likes you

**maŋgo kekŋaŋ**

(see *maŋguŋaŋ*)

**maŋguŋaŋ**

*ai bilong pot/botel*  
 stopper  
 lid

close bamboo on both sides (with  
 greens/leaves)

**maolat kwaolat**

*traim tasol rot i no stap*  
 try hard but there is no way

**map**

*ren*  
 rain

**map kululuŋ**

*ren na klaut i pairap*  
 it rains and thunders

**map mandaip**

*map manda-ip*  
*mekim mura mura bilong rain*  
 rain magic

**map pelep pelep**

*liklik ren*  
 a light rain  
 mist

**map sabesâpm**

*map sabe-sât-m*  
*klostu ren i laik pinis*  
 the rain is about to stop

**map sukŋaŋ**

*map suk-ŋaŋ*  
*ren i kol*  
 the rain is cold  
*ples i wet*  
 the place is wet

**map susaŋ**

*ruf bilong haus i gat hol na liklik rain i*  
*kam insait*  
 leaks in

**map tozin**

*map tot-zin*  
*ren i kamdaun*  
 it is raining

**masasasok**

*opim (han)*  
 stretch out (the arms) like on the cross)

**maselin**

*ma-seli-n*  
*em samapim (long masin) oltaim*  
 she sews all the time

**matazin**

*ma-tat-zin*  
em i stap oltaim  
it is always  
it stays always

**mawalam**

*map-alam*  
*taim bilong ren*  
rainy season

**mâ**

*namba wan meri*  
first-born girl

**mâemeŋziŋ**

*wanpela kain kaukau*  
a kind of sweet potato

**mâeŋmaŋsat**

*mâeŋmaŋ-sat*  
*wanpela kain kaukau*  
a kind of sweet potato

**Mâgâm**

*wanpela ples klostu long Sakalaŋ*  
a village near Sakalaŋ

**mâgonam**

*wanpela kain diwai lip i olrait long*  
*kaikai*  
a small tree (leaves are edible)

**mâkileŋ**

*wanpela kain pisin*  
kind of bird

**mâkinaŋ**

*ples i guria*  
earthquake

**mâkuluŋ**

*wanpela kain diwai*  
a kind of tree

**Mâkwalaŋ**

*nem bilong wanpela meri*  
a woman's name

**mâkwat**

*wanpela kain diwai*  
a kind of tree

**mâkwip**

*wanpela kain gras*  
a kind of grass

**mâlumbam sâk**

*liklik diwai*  
a small tree  
*hap palan bilong hait*  
a war shield

**mâluzin**

*namba 7 meri*  
seventh-born female

**mâmbelup**

*wanpela kain diwai*  
a kind of tree

**mâmenzoŋ**

*wanpela kain diwai (lip i gutpela long*  
*kaikai)*  
a kind of tree (edible leaves)

**mâmesen**

*wanpela kain diwai*  
a kind of tree

**mândosakat**

*galip*  
a kind of nut (from the mândot tree)

**mândot**

*wanpela kain diwai*  
a kind of tree (nut tree)

**mânewe**

*wanpela kain diwai*  
a kind of tree

**mânzuzap**

*wanpela kain diwai*  
a kind of tree

**mânŋ**

*wanpela kain diwai*  
a kind of tree

**mânŋatak**

*kaikai i drai tumas na emi pas na nois i*  
*kamap*  
hiccup

**mânŋgwasute**

*wanpela kain kaukau*  
a kind of sweet potato

**mânŋgwau**

*galip (diwai)*  
a kind of tree

**mâpelep***wanpela kain pisin*

a kind of bird

**mâsapisok***wanpela kain diwai (lip i gutpela long  
kaikai)*

a kind of tree (edible leaves)

**mâseletek***wanpela kain kaukau*

a kind of sweet potato

**mâsimbi***trausel*

tortoise

**mâtâzin***(em) i brukim (kokonas/melon)*

he takes off

he picks (fruit)

*opim (wara)*

he opens (water tap)

**mâtiki***wanpela kain kaukau*

a kind of sweet potato

**mâtipuŋ***liklik loklok*

a kind of small frog

**mâwalia***wanpela kain kaukau*

a kind of sweet potato

**mâwatut***wanpela kain kaukau*

a kind of sweet potato

**mâyaimbi***wanpela kain pisin*

a kind of bird

**mâyamanduŋ***wanpela kain diwai (lip i gutpela long  
kaikai)*

a kind of tree (edible leaves)

**mâzin***(em) i rausim em*

he chases out

he drives away

**mdâmdâlup***tupela i kros*

they (dual) argue

**mebegalen***redi long go*

ready to go

**medegalen an***man bilong i go, pasindia*

passenger

traveller

**mebe kokot tapm***(em) i wok long i goi kam yet*

go and come many times

*muv i goi kam*

rock to and fro

*ol i go nambaut*

disperse

**mebemtat kwabemtat tapmip***ol i putim em long hap na hia*

they put it here and there

**mebet kokot sambe***i go i kam planti tumas*

to walk on the road frequently

**mebetnaŋ***(em) i go pinis*

he has left

**mee***narapela samting*

and other similar things

**meekzin***(em) i go lukim em*

he goes to see him

**meinzam***hankamapim*

to hang up (with rope)

**mekozin***i go i kam*

go forwards and backwards

*i go i kam*

move to and fro (branches)

**mekum kokum***i go bam naubaut*

fighting back and forth

**melakanduŋ teepmaŋ***klos, klos meri*

dress

**melenj**

*melen*  
watermelon

**melenggaŋ**

*wasman bilong em*  
his watchman  
his guard

**melesinj**

*bikpela hap*  
the big half (which isn't cut)  
whole  
all of it  
*raunpela (olsem bal)*  
ball-shaped

**melewan**

*(em) i go pinis*  
he has left

**melezut**

*tupela*  
two

**melowaŋ**

*leta*  
letter

**melowaŋ ka**

*em i raitim*  
he writes

**meluk wen**

*(em) i slip*  
he sleeps

**melum**

*mumu*  
earth oven

**mememaŋ**

*kru bilong mambu*  
a sprout  
a bud  
young shoot

**memendebak**

*kwiktaim, hariap*  
unannounced, unexpected  
suddenly  
immediately  
at once  
quick

**memendebak mip**

*(em) i hariap (long wok)*  
he is quick (in his work)

**memendebak zein**

*(em) i hatim ol*  
he talks with anger

**memozin**

*(em) i go antap*  
he goes up  
*(em) i go insait*  
he goes inside

**memuŋaŋ**

*drai (dawai)*  
dry (tree)

**memuŋ kukuŋ**

*liklik (pikinini)*  
little (child)  
dwarf

**memuŋ kukuŋ matazin**

*pikinini i no bikpela kwik*  
he doesn't grow

**memuŋ kun**

*(em) i drai*  
be dry  
withered

**mendelezin**

*(em) brukim em*  
tear something with hand

**mendemem**

*wanpela kain kapul*  
a kind of possum

**mene**

*ating*  
maybe

**menem**

*taro*  
taro

**menemae**

*poisin snek*  
a poisonous snake

**menembesi**

*nupela lip bilong taro*  
the new leaves of taro

**menembe siligaŋ**

*plaua (bilas taro)*



a flower growing among the taro  
**menembewisin**  
*nupela lip bilong taro*  
 the new leaves of taro

**mene mene**  
*planti taim*  
 constantly  
 without ceasing  
 often  
 many times

**menemsaik**  
*wanpela kain*  
 a kind of bird

**menin**  
*liklik brata o susa*  
 younger brother (man speaking)  
 younger sister (woman speaking)

**menoka**  
*tapiok*  
 the cassava

**menzeun**  
*(em) i slek*  
 it shrinks  
 contract  
 unswell

**menziman**  
*as bilong kru*  
 trunk (of the banaka tree)

**menzim banaj**  
*graun sospen, retpela sospen*  
 a red pot

**menzim sat**  
*waitpela sospen*  
 a white pot (enamel)

**menzin**  
*sospen*  
 pot

**meomkat**  
*go kisim (wara i kam)*  
 go and fetch some water  
 go fill it up and bring it

**mepme kokot min**  
*i go i kam*  
 his body or head moves from the left to  
 right side

nod (as when sleeping)  
 go back and forth on a swing

**mesâgât**  
*(em) i laik i go*  
 he wants to go

**meselen**  
*(em) i brukim em*  
 he breaks it  
 splits

**mesemuŋzin**  
*(em) i tekewe skin bilong diwai*  
 he takes off the bark

**metekun**  
 eats something coloured and it gets on his  
 face

**meti egzin**  
*traim wok*  
 to try (work)

**metkanguŋ katkanguŋ**  
*(em) i go baut na i kam baut, raunim*  
*raunim i go antap*  
 it creeps  
 it climbs up (a plant)

**metne!**  
*mipela i go!*  
 let's go!

**metne metne**  
*mipela i go i go*  
 let's keep going

**metozin**  
*(em) i go daun (sun)*  
 it goes down  
 it sets (sun)

**meu**  
*kaikai*  
 food

**meu buin**  
*(em) i kukim kaikai*  
 he is cooking food

**meu butnaŋ butnaŋ**  
*pipia kaikai*  
 scraps (food)

**meuzup**  
*wanpela kain wel yam*  
 a kind of wild yam

**meujanben**

*man bilong hangri oltaim*  
he is always hungry

**meugepin**

*i no gat kaikai*  
without food

**meuyet gakin**

*(em) i hangri*  
he is starving

**meuyet i tapm**

*(em) i hangri*  
he is hungry

**mewem kowem min**

*spak na wokabaut kranki*  
walk unsteadily or feebly  
tottering (as when drunk)

**mewem kwawewem**

*(em) i go i kam slip*  
sleep here and there

**meyan**

*wanpela kain diwai*  
a kind of tree

**meyawak**

*bin*  
string bean

**mezin**

*(em) i go*  
he goes

**mgek, mingek**

*kunai*  
alang-alang grass  
sword grass  
*mgili pen*  
*(em) i tanim em*  
he turns it

**mgilik pen**

*mi-gilik pe-n*  
*em i tanim em*  
he turns it

**mgogagak**

*liklik binatang i flai*  
insects which fly

**mgulugilik min**

*(em) i tanim tanim*

he stirs something  
turns around

**mgulugbik**

*tikpela klaut*  
big, thick clouds

**miak**

*bilas*  
dress up  
be decorated

**miak miak bekanan**

*bilas nogat tru klos ibruk na i stap long ol*  
with great pomp

**mien**

*planti samting i stap*  
a lot  
more here than there

**migogagak, mugogagak**

*binatan*  
insects which fly

**mika**

*haus*  
house

**mikambuk tajan**

*man bilong mekim posion*  
sorcerer

**milam tazin**

*(em) i sindaun long ples tasol*  
staying at home  
being lazy

**milawat**

*kago*  
cargo  
goods

**milazin**

*rausim em*  
he chases it (rat)

**milibak**

*wanpela kain kukamba*  
a kind of cucumber

**miligzin**

*em pas*  
stick fast  
glue something

**miliklikŋaŋ***(em) i go pas*

it has become hard (paint)

**milik pein***(em) i pasim em*

it sticks

it is tight

**milikti wen***(em) i pas i stap (laim)*

it sticks

holds fast

**mililikŋaŋ***(em) i pas i stap pinis (laim)*

it is stuck

**mililim kun***(em) i singsing long wanpela samting em i laik*

he sings about a person or something he likes

**mililitnaŋ***(em) i pas i stap pinis (laim)*

it is stuck

**milini***as ples*

birthplace

**milombi lombi***planti samting*

many things

a lot of cargo

with abundance

inheritance

**mimindandanaŋ***kisim na givim ol pinis*

he promised us

**mimiyelen min***em i laik wokim*

be willing

**mimkipmaŋ***strongim tok*

confirm

*lukautim em*

encourage

**mim yungungunaŋ***em rongim pinis*

mistake

**min***(em) i mekim, (em) i holim*

he makes it

he does it

**mina***em i kisim na givim long mi*

take it and give it to me

**mine***mekim planti tam samting*

kept going

continuation of something as sickness

**mini***kisim na kaikai*

take and eat

**minzam***hangkamapim*

to hang up (with rope)

**minzilin***haitim samting*

be overgrown

*karamapin (dai bodi)*

cover the dead

**minzunzu***das bilong graun*

dust

**mija***ples bilong ol mumut*

the hole of a large bush rat or bandicoot

**misasa***de*

day

**misat busatnaŋ bein***tulait i kamap*

the day is dawning

**misat misan***ples i tu laut*

it is dawning

daybreak

**misain kakim tiyo***ol i kisim graun bilong mi*

they seized my land

**misik kwati tazin***lulap i kam na kapsait*

it overflows

**misikokok**

*gras nabaut*  
bush

**misikzin**

*misik-zin*  
*em tanim*  
he squeezes it

**mitin**

*miti-n*  
*em i brukim*  
he pulls it apart  
he divides it  
*pulim na i bruk (rope/diwai)*  
it breaks (rope)

**mitipesak**

*kain kain kala*  
spotted black/white or red (bird, pig)  
blotched  
speckled

**mitipman**

*planti tru*  
a lot

**miyalon bep**

*miyalon be-p*  
*em i lusim olgeta samting*  
he lost everything

**mka lambe**

*ples bipo man i bin stap long em*  
place where some houses formerly were

**mkaliŋ kaliŋ**

*redpela perot*  
red parrot

**mkambuk**

*m-kambuk*  
*posin*  
poison

**mkambuk an**

*man bilong posin*  
sorcerer

**mkambuk mimi**

*man bilong wokim posin*  
sorcery

**mka mton**

*as ples*  
native of this land

*papa bilong haus*  
owner of the house  
citizen

**mka nemuŋaŋ**

*liklik join bilong haus*  
gable roof of native house

**mkaŋalip**

*bikpela haus*  
big house

**mka pepeŋaŋ**

*ol i lusim haus bipo na kam bek*  
they have left the house before and came back

**mka petata**

*man bilong raun raun long planti haus*  
a man who visits from house to house

**mka tambangum**

*ples bilong haus*  
area around house

**mka tipselepman**

*mka tip-selep-man*  
*frontsait*  
gable roof of native house  
lower roof of a house

**mkoko kun**

*ples i kamap dak*  
it becomes dark

**mkozin**

*m-kot-zin*  
*em i kisim i kam*  
he brings it

**mmain**

*m-ma-in*  
*em kisim em na raun raun,*  
he carries it  
*em putim (klos) wokabaut*  
he wears it

**mmak mmak (highland)**

*traim traिम*  
keep trying to do something

**mme bakŋaŋ bein**

*m-me bak-ŋaŋ be-in*  
*em paitim em na i kamap maromaro*  
he pounds or presses it until it becomes soft

**mme bekanaj bein**

*m-me bekan-naŋ be-in*  
*em bagarapim em*  
 he caused it to become bad

**mme bep zein**

*em mekim i dai (lait)*  
 he turned it off (light)

**mme danaj bein**

*em i sotim em*  
 he makes something shorter

**mme delaŋ zein**

*m-me delaŋ ze-in, m-delaŋ ze-in*  
*em i pinisim*  
 he did it and it is finished

**mme gakin**

*m-me gaki-n*  
*em i mekim na i dai*  
 he caused it to die  
 he beat him to death

**mmege**

*m-met-ge*  
*em i bin kisim na i go*  
 he took something away

**mme imbelajaŋ bein**

*m-me imbela-ŋaŋ be-in*  
*em i wokim na i orait nau*  
 he causes it to become lightened (a work load)

**mme kalaŋzin**

*m-me kalaŋ-zin*  
*em i brukim i go nabaut*  
 he caused it to became loose  
 he cause it to separate

**mme katikjaŋ bein**

*m-me katik-ŋaŋ be-in*  
*em i wokim na i kamap strong*  
 he caused it to become firm

**mme kilom bein**

*m-me kilom be-in*  
*em i bagarapim*  
 he caused it to be destroyed

**mme kon**

*m-me ko-n*  
*em i mekim i kamap drai*  
 he dried it  
 he wiped it

**mme kwalin**

*em i wokim i go krungut*  
 he caused it to be crooked (hit a nail)

**mme kwatetekjaŋ bein**

*em i wokim i kamap stret*  
 he made it smooth

**mme mekozin**

*em i wokim i go i kam*  
 he caused it to go back and forth (as baby in net)  
 he scattered it (as chicken)

**mme melep**

*m-me met-ep*  
*em i mekim na em i go (wara/man)*  
 he lets it run out (water)  
 he caused him to run away

**mme mgasik bein**

*em i mekim i kamap nogut*  
 he spoils something  
 he ruins something

**mme munguŋzin**

*m-me munguŋ-zin*  
*em i raunim em*  
 he wound it up  
*em i mekim i kamap krungut*  
 he bends something (iron, nails, snake)

**mme nukjaŋ ben**

*m-me nuk-ŋaŋ be-n*  
*em i wokim na i no inap*  
 he finds something too difficult  
 too heavy to do it by hand  
 he (doctor) performed and he (patient) failed to become well

**mmeŋgut**

*m-meŋ-gut*  
*wokim pastaim, mekim pastaim*  
 first he does it and then...

**mme palakjaŋ bein**

*paitim em na i kamap stret*  
 he flattens something with hands  
*wanpela sit na i kamap planti*  
 multiply itself many times over

**mme paŋkwep bein**

*em i mekim i kamap sotpela*  
 he shortens it

**mme pembenarj bein**

*em i stretim na i kamap gut*  
he did it and it became well

**mme penapij bein**

*wokim na i no gat kaikai*  
he did it but nothing came of it

**mme pilik pen**

*em i mekim na i abrus*  
he tries unsuccessfully to reach  
he fails to succeed with something

**mme sewakjaj bein**

*em i mekim na i kamap isi (pik/pikinini)*  
he causes him to become quiet

**mme tokwazin**

*em i wokim na i raun*  
he caused it to turn around

**mme yek bein**

*em i wokim na i no gat*  
he is unable to reach something or do  
something

**mmezin**

*em i kisim i go*  
he takes it and goes

**mmot mtot**

*kisim i go antap na kam daun*  
go up and down (child, airplane)  
*kamapim planti toktok*  
each gives his opinion

**mmozin**

*mi-mot-zin*  
*em kisim i go antap*  
to take it up

**mnein**

*m-ne-in*  
*em i mekim long mi*  
he does it to me

**mneti petazin**

*mneti pe-tat-zin*  
*em wokim na lusim*  
desist from  
he left it incomplete  
some is left  
he left it

**moangok**

*nem bilong wanpela pisin*  
name of a bird

**mobotnaj min**

*mot-mot-naj mi-n*  
*em i bikhet tru*  
be careless  
be cruel to someone  
inconsiderate  
boast  
brag

**mobotnaj sakam igaigak**

*kain kain pasin bilong bikhet*  
stubborn  
disobedient

**moi**

*i go krungutim*  
step on something

**moim**

*man bilong susa bilong papa*  
father's sister's husband

**moim toim**

*i go ap na daun*  
step up and down  
*wanpela leta*  
ladder

**moiwa**

(see *mombage*)

**mombage**

*wanpela kain diwai*  
name of tree used for making boards

**momondambi**

*wanpela kain gorgor*  
a tall species of ginger

**Momsalopm**

*nem bilong wanpela ples*  
name of a Nabak village

**momtazin**

*wetim i stap, lukautim em*  
to boss  
take care of (in someone else's stead)

**mondenggamaj**

*yam*  
kind of yam

**monedage**

*liklik sikau*  
wallaby



**monendee**

*bikpela sikau*  
wallaby

**monimbe**

*yam*  
kind of yam

**monzalamdan**

*poret*  
forehead  
*long ai bilong yu*  
in your presence

**monzi**

*nem bilong wanpela binating (olsem  
grashopa)*  
name of an insect

**monzikangkang**

*liklik bun namel long bros*  
tip of the breastbone

**monzinzi**

*wanpela lip bilong diwai long kai kai*  
name of tree (leaves are edible)

**monggun**

*bikpela grashopa*  
grasshopper (big)

**mopokgan**

*blakbokis*  
spinal winged bat (*Dobsonia  
moluccensie*)

**moseletek**

*wanpela kain kau kau*  
a kind of sweet potato

**mot**

*yu go antap*  
you go up

**motat totat**

*mot-tat tot-tat*  
*ap na daun*  
up and down  
*i no sem sais*  
unequal sizes

**motipug**

*liklik frok*  
frog (*Xendoatrachus* sp.)

**mowa<sup>1</sup>**

*nem bilong wanpela diwai*

kind of tree used for warshields  
spirit tree

**mowa<sup>2</sup>**

*hap palan bilong pait*  
shield

**mozem tozem tapm**

*mot-ze tot-ze tat-m*  
*em i haitim na i no mekim tok stret*  
he did not reveal it  
he pretended

**mozin**

*mot-zin*  
*em i go ap*  
it goes up

**mpe**

*m-pe*  
*rausim*  
put something away

**mpe mezin**

*em i rausim em i go*  
he removes something  
he pulls out

**mpulup pulup**

*m-pulup pulup*  
*samting ol pikinini i tro nambaut*  
things the children throw around

**msain**

*m-sa-a-in*  
*em i kisim na givim em*  
and he gives it  
*tulait*  
dawn

**msambe**

*blakbokis*  
flying fox

**msasa**

*de*  
day

**msat**

*graun*  
ground

**msat kakalak**

*pipia graun*  
dirty ground

**msat kelakŋaŋ**

*gris bilong graun*  
good soil

**msat msain**

*msat msa-in*  
*tulait i kamap*  
daybreak is coming

**msat palalikŋaŋ**

*graun i stret*  
flat ground

**msat sopmaŋ**

*blakpela graun*  
black ground, rich soil

**msat sosok kun**

*msat sosok ku-n*  
*klostu i laik dak*  
growing dark  
poor light (evening or when raining)

**msat tagesin**

*msat tagesi-n*  
*ples i dak*  
it's getting dark (sign of rain)

**msat tungupman**

*namel long graun*  
uninhabited  
*mak long tupela ples*  
border

**msat utu**

*digim graun*  
dig ground (with a pick)

**msa yaŋaŋ**

*ples ol daiman i stap*  
a place where the dead are  
a place where cargo comes from

**msâm, msân**

*kain diwai*  
kind of tree

**msâpm**

*m-sât-m*  
*em i laik wokim em*  
he likes to do it

**mseŋan**

*de behain long arapela de*  
next day  
next time

**msikokok**

*liklik gras*  
weeds

**msimak**

*kain diwai*  
kind of tree

**mtete**

*taim bilong drai*  
dry season  
cloudless day

**mtetembule**

*nem bilong ol liklik pisin*  
name of small birds

**mti**

*m-ti*  
*mekim na*  
do and  
while  
and then

**mtin, muntin**

*bikpela tarangau*  
eagle

**mtip**

*m-ti-p*  
*em kisim na karim*  
he/she got it (net) and went

**mtoŋ**

*m-toŋ*  
*as ples*  
native  
person who belongs to the area

**mtozin**

*mi-tot-zin*  
*em i kisim na i kam daun*  
he gets it and takes it down

**mubapmaŋ**

*das (bilong paia na borim hul)*  
dust (from boring a hole and from fire)

**mubapmaŋ bein**

*em i kamap das*  
crumble  
becomes sawdust  
*em i stink*  
rots

**mubulup**

*doti*  
dirty  
filthy

**mubulup bein**

*em i kamap doti*  
soil oneself  
become dirty

**mugogagak**

*liklik binatang*  
insect

**mukulem ku mpepeyelen**

*ino inap long helpim em*  
one cannot help him  
be defenseless

**mukulem mimi**

*man bilong helpim man*  
a person who helps people

**mukulem min**

*em i helpim em*  
he helps him

**mukulem minen**

*mukulem mi-ne-n*  
*em i helpim mi*  
he helps mi  
treat me carefully  
take care of me

**mukulem mpen**

*em i helpim em*  
he helps him  
heap benefits on  
to care for (sick one)

**mukulem timazin**

*em i painim man long helpim em*  
seek after assistance

**mukum pen**

*sek han, tok gutbai*  
shake hands  
(take leave of somebody) and shake  
hands

**mulak tozin**

*kapsait i kam daun*  
tips over and spills

**mulalong pe**

*yu larim i stap*  
put (many things) there and leave them

**mulawaŋaŋ**

*mak bilong em*  
his sign  
his signal  
his mark

**mulazin**

*mulat-zin*  
*em i kapsaitim (wara/rais)*  
he pours out (water)  
spills food out of a bamboo container

**muluk kukugaŋ**

*em i bin paulim samting*  
he has misused (things, money)  
squeeze (neck of dog or pig to kill it)

**muluk kumain**

*em i les long kam*  
he is lazy to come

**muluk wen**

*em i slip*  
he sleeps

**mululum melep**

*mululum me-lep*  
*em i go isi isi*  
he walks warily (like a spy)

**mulup**

*wok*  
work  
*gaden*  
garden

**mulup apalak**

*wok bung*  
public work

**mulup apalak min**

*em i mekim wok bung*  
he does public work

**mulup dâsiki min**

*em i wok giaman*  
he pretends to work

**mulup kayak**

*olpela gaden*  
old garden

**mulup mimiyele min**

*em i mekim wok em inap long mekim*  
he does the work he knows how to

**mulup mimnein**

*em helpim mi long wok*  
he helps me do it

**mulup pumain**

*em i save karim planti wok*  
he does many jobs

**mulup pun**

*em i karim wok*  
he is going to work

**mulup tee min**

*ol i pilim sori long em*  
they have pity for him

**muluwag**

*leta*  
image  
picture  
sign  
letter

**muluwagaŋ**

*nupela samting i kamap*  
miracle  
*piksa bilong em*  
his picture

**muluwag kuin**

*em i raitim*  
he writes

**muluwag min**

*em i mekim samting*  
he is making things (acting, carving,  
writing)

**munag**

*mun-naŋ*  
*kok bilong em*  
his penis

**munag tugaŋ**

*mun-naŋ tu-ŋaŋ*  
*wara bilong kok bilong em*  
semen  
mucus of a sore on the penis

**mundum**

*ples*  
place

**mundumaŋ**

*ples bilong em*  
his place

**mundum egzililiŋaŋ**

*ples hait*  
hiding place

**mundum wewe**

*mundum we-we*  
*ples bilong slip*  
sleeping place

**munduŋ pen**

*munduŋ pe-n*  
*karamapim (sospen)*  
cover something

**munuŋzin**

*munuŋ-zin*  
*wokim das (long biskit)*  
crumble

**munzi**

*binatang bilong kaikai*  
insect (*Eupholus geoffroyi*)

**munzikaŋkaŋ**

*grinpela samting i gat pait (bilong kakalok)*  
gall

**munzuk munzuk min, munzup**

**munzup min, munzut munzut min**

*em i pinsim em*  
he pinches him  
*katim liklik liklik pikmit*  
cut (pig) in little pieces

**munzuŋzin<sup>1</sup>**

*munzuŋ-zin*  
*em i holim em (wantaim han)*  
grabs it (with its claws)  
*skirapim (ai)*  
scratch (the eye)  
*rausim (raun wara)*  
empty the water out of a pond

**munzuŋzin<sup>2</sup>**

*munzuŋ-zin*  
*em i pinsim em*  
he pinches him

**muŋ**

*seken boi*  
second-born boy

**mujasek, mujasik**

*liklik kindam*  
a small crab

**mungedok**

*nem bilong wanpela diwai*  
name of a tree

**mungobubuk**

*ol binatang*  
insects

**mungulumbik**

*nem bilong wanpela kain kumu*  
a kind of greens (edible)

**mungulumbuk**

*tikpela klaut*  
large thick cloud  
*mungu mangu min*  
*raunim (rope)*  
bundle of string  
entwine with rope

**mungunjenik**

*mungun-senik*  
*yu mas raunim*  
you tie it around  
*raunim raunim pepa (na troimwe)*  
crumple  
*raunim (string)*  
wind up (the string)  
roll up

**mujsambe**

*blakbokis*  
flying fox

**mujtin**

*tarangau*  
eagle  
hawk

**mujtipap**

*blakbokis*  
flying fox

**mujzon**

*blakpela pisin i gat longpela teil (femili bilong kumul pisin)*  
a black bird with a long tail (from the bird of paradise family)

**mupmaj<sup>1</sup>**

*blakpela skin bilong kaukau taim em i kuk tumas na kamap*  
the burned part of cooked potatoes

**mupmaj<sup>2</sup>**

*blakpela samting long kaukau paia i kukim*  
charcoal

**mupuk**

*diwai laulau, diwai aiai*  
Malay apple tree and fruit

**Musom**

*nem bilong wanpela ples klostu Gawam*  
name of a village near Gawam

**musum pen**

*givin sut long em*  
give an injection  
*sanapim stik long graun*  
stand up a stick into the ground

**musuwazin**

*musu-wat-zin*  
*stretim samting i krungut*  
bend something straight  
*em i singsing kranksi na mi stretim em*  
correct someone's faulty song  
performance

**mutuin**

*mutu-in, mutu-n*  
*em i brukim wantaim han*  
he breaks it with his hands

**mututu tazin**

*mutu-tu tat-zin*  
*em i stretim em yet na i stap*  
he stretches himself  
*i stap stret (daiman i slip)*  
become stiff (dead person)  
rigor mortis

**mututuzin**

*taitim bun*  
stretch  
pull straight

**mwaonde, mwaonze**

*apim na sanapim em*  
get it up and stand it straight  
erect

**mwazin***m-wa-zin**em i hapim (diwai)*

stand it up

raise something and set it upright

pick up

**mzalaŋ***haus bilong paia*

firewood house

**mzumzu***das, pipia*

dust

dirt

**N n****na***yu givim mi*

you give it to me

**nain***na-a-in**em i givim mi*

he gives it to me

**naip kuluwanit, maip kuluwanik***tit bilong naip*

serrations

*yu bagarapim tit bilong naip*

you damage the teeth/sharpness of the knife

**nak***bungim pipia long wanpela ples*

piled rubbish used to support a fence

**nakŋak, ŋagak***moskito*

mosquito

**nakwalazin***na-kwalat-zin**em i karamapim mi (smoke)*

it covers me (smoke)

**nali, nalim***tambu man*

brother-in-law (man speaking)

**nam***susu*

breast

breast milk

milk

**naman**

orait

then later

**namandain<sup>1</sup>***na-manda-in**em i pulim*

he pulls me

**namandain<sup>2</sup>***na-manda-in**em i pulim mi*

he invites me

**namaŋ***nam-maŋ**susu bilong em*

her breast

**namaŋ wisat min***nam-maŋ wisat mi-n**em i les long susu bilong em*

he is too stubborn to drink breast milk

**nambalam***tang*

tongue

**nambe***wan nem*

namesake

**nam kabein***nâ ka-be-in**em i plan long mekim samting*

he plans to do something

**nam katn***ai bilong susu*

nipple of breast

**namm***nam-m**susu bilong mi*

my breast

**namaŋ papmaŋ bein***nam-maŋ pap-maŋ be-in**susu i no gat strong**lapun susu*

old sagging breasts

milkless breasts

**namtakalimsap***nâ-takalim-sap*



*em i givim fri (long em)*  
he gives freely

**namti nanayak nain**  
*em i givim planti taim*  
he keeps on giving

**namtotot**  
*nam-tot-tot*  
*susu i solap taim sua i kamap*  
swollen breast (too much milk)

**namzi**  
*nam-zig*  
*susu bilong liklik meri, yangpela susu*  
small breast of girl

**nandekŋaŋ**  
*nupela sut long taro/banana*  
taro bud  
shoot of the banana for planting

**nani**  
*meri bai i tok long papa bilong man*  
*bilong em*  
father-in-law (woman speaking)  
mother-in-law (man speaking)

**nanzaŋ**  
*ston*  
stone

**nanzaŋ guluk gilik**  
*satu*  
game in which stones are tossed

**nanzaŋ tep kandanŋ tazin**  
*ston i stap ananit long diwai*  
the stone is underneath the wood

**naŋgain**  
*em i pusim (ka)*  
he pushes (the car)

**naŋgame mezin**  
*naŋga-me met-zin*  
*em pusim i go*  
push away

**naŋgame tiwitnaŋ kuin**  
*naŋga-me tip-it-naŋ ku-in*  
*em i pusim em na em kapupuk*  
he is pushing him or pressing him and he passes wind

**naŋgame tozin**  
*em i pusim i go daun*

he pushes it down  
to press down

**naŋgan**  
*naŋga-n*  
*em i pusim em*  
he pushes him

**naŋgum**  
*wasket*  
cheek

**nap<sup>1</sup>**  
*na-a-p*  
*em i givim mi*  
he gave me

**nap<sup>2</sup>**  
*tambuna malo*  
narrow loincloth of men

**nap bepen**  
*nap be-pe-n*  
*em i putim malo long em*  
he puts the tapa cloth on him

**napdak**  
*nap-dak*  
*ol lain bilong em*  
his large family  
*teil bilong malo*  
end of the loin clothing hanging down at the back

**napmâzin**  
*na-mât-zin*  
*em i bihainim mi*  
he follows me  
*em i rausim mi*  
he removes me  
*em i ranim mi*  
chase

**napmien**  
*wanpela kain diwai (bilong mekim malo)*  
tapa tree (used for making loincloth)

**napmukulem min**  
*na-mukulem mi-n*  
*em i helpim mi*  
he helps me

**nata̋k**  
*nem bilong wanpela pisin*  
yellow and grey bird

**natimazin**

*na-timat-zin*  
*em i painim mi*  
 search for me

**nazin**

*na-at-zin*  
*em i karim mi*  
 he carries me

**nâgât**

*neŋ-gat*  
*bilang mi*  
 for me

**nâgât damuŋ min**

*em i wet long mi*  
 he waits for me

**nâgât gâgât tapmilup**

*neŋ-gat geŋ-gat tap-mi-lup*  
*tupela i laik kisim wanpela samting na*  
*mekim tok pait long dispela*  
 quarrel over who is to get something

**nâgât kwizet kun**

*em i singaut long mi*  
 he calls me

**nâgât zapat**

*ol i makim bilang mi*  
 it has been marked for me

**nâin**

*nâ-in*  
*em i harim*  
 he hears  
*em i save*  
 he knows

**nâlen**

*bilang mi*  
 mine

**nâlen zet kandaŋnnan main**

*em i aninit long tok bilang mi*  
 he is in subjection to me

**nâmaŋ**

*em i les*  
 he does not like it  
 he does not want it

**nâmatâzin**

*nâ-mât-tat-zin*

*kisim save gut*

he learns well

**nâmbé kambembe**

*tingting nogut long wanpela man*  
 thinking bad about someone

**nâmbé kambembegaŋ**

*nâ-be ka-be-be-ŋaŋ*  
*tingting nogut long wanpela man*  
 his bad thoughts about someone

**nâmbili wezin**

*nâ-bili wet-zin*  
*tingting pastaïm*  
 think about

**nâmbé ambayayagaŋ sekŋnan**

*nâ-me ambayak-yak-aŋ sek-ŋaŋ-an*  
*em i paitim nogut tru*  
 he hit me as though lightning appeared on  
 my body  
*em i mekim i kamap olsem wantaim*  
*bikpela lait*  
 he caused to appear glorious

**nâmbisim zep**

*nâ-misim ze-p*  
*tasol em i autim*  
 but he tells it

**nâmbisim pepe**

*nâ-kiŋpe-pe*  
*bilip*  
 belief

**nâmbisim pepeŋaŋ**

*bilip bilang em*  
 his belief

**nâmbisim sokuku**

*nâ-sop-ku-ku*  
*tingting nogut*  
 bad feelings towards someone

**nâmbisim takalimgein**

*nâ-takalim-ge-in*  
*em i tok nogutim na yu sik*  
 I curse you

**nâmbisim talat**

*nâ-talat*  
*em i no pret*  
 courage  
 brave  
 not afraid

*mi save pinis*  
I know it already

**nâmtemtem minje**

*nâ-tem-tem mi-ge*  
*em i kirap nogut*  
surprised

**nâmtikŋaŋ**

*nâ-tik-ŋaŋ*  
*pilim swit*  
*laikim tumas*  
desire  
passion  
love

**nâmtikŋaŋ penaŋ**

*em i gat bikpela laik tru*  
he likes it very much

**nânâ**

*nâ-nâ*  
*save*  
knowledge

**nânân**

*save bilong mi*  
my knowledge

**nâpemetan**

*lesman, rabisman*  
lazy  
poor

**nâpeŋ main**

*nâ-peŋ ma-in*  
*em i tingting yet i stap*  
think (of you) many times  
he remembers

**nâyayaŋ yek bein**

*nâ-yaŋ-yaŋ yek be-in*  
*em i pilim i no inap*  
be disappointed

**nda**

*nda-a*  
*yu givim mipela*  
you give it to us

**nde**

*mipela*  
us

**ndeyo**

*nde-e-yo*  
*ol lusim mipela*

they left us  
they departed

**nelikzin**

*ne-elik-zin*  
*samting i sutim (lek)*  
it cut me (glass, bamboo, stick)

**nelein**

*ne-ele-in*  
*em i sutim mi*  
he shoots me

**nelum**

*sua*  
shore  
bank (of river/lake)

**nelum gambibik**

*waitsan*  
sand  
gravel (from river)

**nemba**

*pikinini*  
child

**nemba eleŋaŋ**

*nemba ele-ŋaŋ*  
*bilum bilong pikinini*  
her uterus

**nemba kambaksat**

*nemba kambak-sat*  
*pikinini i gat bikpela bel (sik)*  
the child has a distended stomach (from a sickness)

**nemba kayak**

*namba faiv boi*  
fifth-born boy

**nemba mkaŋaŋ**

*ples bilong pikinini i stap insait long bel*  
*bilong pikinini*  
womb

**nemba mundumaŋ**

*nemba mundum-maŋ*  
*bilum bilong bilong bebi i stap insait long*  
*bel bilong mama*  
her womb

**nembaŋaŋ**

*pikinini meri bilong em*  
his daughter

**nemba pem kotazin**

*nemba pe kot-tat-zin*  
*em i lusim pikinini i kam i stap*  
 he left the child and is coming here to stay

**nemba pepet tuk**

*tripela pikinini i kamap wantaim*  
 triplets

**nemba pepet zut**

*tupela pikinini i kamap wantaim*  
 twins

**nemba sindem, memokŋaŋ sindem**

*pen i kamap long meri i laik karim*  
*pikinini*  
 labour pain

**nemba tungupmaŋ**

*pikinini i no gat papa bilong em*  
 bastard

**nem bein**

*mi laikim*  
 I like to

**nembet**

*hap*  
 half  
 one of a pair

**nembip**

*yangpela meri*  
 young woman

**nembog**

*olsem*  
 like

**nembu**

*sol wara*  
 sea

**nembuam**

*flai*  
 fly (insect)

**nembugilop**

*arere long sol wara*  
 beside the ocean  
 coast

**nembuk nembuk tapm<sup>1</sup>**

*askim em planti taim long samting*  
 he repeatedly begs

**nembuk nembuk tapm<sup>2</sup>**

*man long askim askim long kisim*  
*samting*  
 beg

**nembu mamaŋ**

*si*  
 wave (of sea)

**nembu mamaŋ kuin**

*nembu mamaŋ ku-in*  
*nois bilong bikpela sol wara*  
 make noise of waves breaking

**nembun**

*ne-bu-n*  
*em i kukim mi (paia)*  
 it burned me

**nembuten**

*ne-bute-n*  
*em i kirapim mi*  
 arouse me  
 awaken me

**nemelanga**

*man i stap raun long yu*  
 people who are near you  
 dependants  
 relatives

**nemi**

*meri tambu*  
 sister-in-law (woman speaking)

**nemunn**

*nemun-n*  
*pikinini boi bilong mi*  
 my son

**nemuŋ tiselepmaŋ**

*nemuŋ tiselep-maŋ*  
*sait sait bilong haus*  
 front side  
 back side

**nen pepe pepiŋ**

*mi no wari long kam*  
 I am unconcerned about coming

**neŋnaŋ penaŋ yupeme tozin**

*neŋnaŋ penaŋ yut-pe-me tot-zin*  
*em i pulim strong tru na i kam daun*  
 it is drawn tight

**negnaŋ yuzin**

*negnaŋ yut-zin*  
*em i taitim strong*  
 tighten (string)  
 pull it tight

**neyaŋkwesin**

*ne-yaŋkwesi-n*  
*em i askim mi*  
 he questions me  
 he asks me

**niknikpiŋ**

*n-ek-n-ek-piŋ*  
*you no ken lukim mi*  
 you cannot see me

**nilinsakwep**

*mipela olgeta*  
 we all

**nilinsakwep kataŋ**

*mipela olgeta wantaim*  
 we all together

**Nimbenelum**

*wanpela wara*  
 name of river

**nime delaŋ zein**

*ni-me delaŋ ze-in*  
*em i kaikai na i pinis*  
 finish eating

**nime delaŋ zeme melip**

*ol kaikaim pinis na i go*  
 they have eaten and gone  
 disperse after a meal

**nime elem belan bemti**

*kisim save*  
 inspire  
 give direction

**nim katik**

*em i kaikai na kisim strong*  
 strengthen oneself by eating

**nim katikŋaŋ bein**

*ni katik-ŋaŋ be-in*  
*em i kaikai na kisim strong*  
 strengthen oneself by eating

**nim nalak nalak**

*em i kaikai planti na i pulap*  
 he ate much and is sated

**nimti tikŋaŋ nâin**

*ni-mti tik-ŋaŋ nâ-in*  
*em i kaikai na i laikim*  
 he eats and it tastes good  
 try a new food

**nim wiaŋ wiaŋ**

*em i kaikai planti na i pulap*  
 he ate and ate and became sated

**nim wiaŋ wiaŋ**

*planti i bung long kaikai*  
 many people gather to eat and drink

**nin<sup>1</sup>**

*n-i-n*  
*em i kaikaim mi*  
 he bites me

**nin<sup>2</sup>**

*mipela*  
 we (plural)

**nin<sup>3</sup>**

*ni-n*  
*em i kaikaim em*  
 he eats it

**nin bak kusâgât isti isti tapmnup**

*nin bak ku-sât-gat isti isti tat-mi-nup*  
*mipela i laik plei bol*  
 we want to play ball (to compete)

**ninipin**

*ni-ni-pin kambuk*  
*tambu long kaikai*  
 food prohibition

**niniyelen**

*ni-ni-yet-en*  
*inap long kaikai*  
 edible

**niŋgit**

*sua*  
 sore

**niŋgit katikŋaŋ**

*strongpela sua*  
 a big sore

**niŋgitsat**

*niŋgit-sat*  
*lepra*  
 leprosy

**ningwigwit**

*ples bilong daunim kaikai*

larynx

**ninggwit**

*daunim spet*

swallow it

**ningwizim**

*em i daunim*

he swallows it

**nipeŋ**

*em i kaikai planti taim*

eats all the time

**nit**

*mi tupela*

we two

**niwet**

*kokonas*

coconut

**niwet kasetnaŋ**

*sel kokonas*

coconut shell

**niwet kelakŋaŋ**

*wara bilong kokonas*

coconut milk

**niwet sumsumaŋ**

*skin bilong kokonas*

coconut husks

**nodiliŋ dalap**

*pisin*

name of bird

**-nok**

*olsem*

like

**nombe**

*snek*

snake

**nombeman**

*ples bilong paia*

fireplace

**nombe tâ**

*wanpela kain binatang*

kind of insect

**nombosin**

*butoma*

navel

**nombosinaŋ**

*nombosin-naŋ*

*butoma*

his navel

**nosi**

*gras*

weed

**nosi seŋ**

*kamautim gras*

pull out weeds

**nosi tapm**

*em i pulim gras*

pull out grass (in garden)

**nosokum**

*wanpela kain kapul*

kind of bush animal (highland)

**not**

*wantok*

a fellow Nabak person

kin

friend

**notn**

*not-n*

*pren bilong mi*

my friend

**notnaŋ**

*sampela, friend bilong em*

some

his friend

**notnaŋ temaŋ<sup>1</sup>**

*bikpela brata*

older brother of him

**notnaŋ temaŋ<sup>2</sup>**

*sampela bikpela*

some are big

**nsakwep**

*mipela wantaim*

we

jointly

together

**nti niniyak tapmin**

*em i kaikai na kaikai yet*

eat without stopping

gorge



**nukgwanam***klinim nupela gaden*

clear ground of a new garden

**nukŋaŋ***hevi*

too hard

heavy

difficult

**nukŋaŋ aikzin***nuk-ŋaŋ aik-zin**em i painim hevi*

distress

difficulty

*pikinini i dai*

death of a child

**nukŋaŋ bein***em i kamap hevi*

become heavy

become distressing

head hurts

ignorant

**nunzaŋzin***pulap (long amis)*

gathering around chest

**nungum***wasket*

cheek

**nup***yam*

yams

**nup kan***yia*

year

**nup kikik***pin*

spotted pandalote (bird)

**nupmamaŋ***mama bilong yam*

the old yam root

**nupnemun***yam*

kind of yam

**nup nombe***wanpela kain yam*

kind of yam

**nusi senzin***em i pulim gras*

uproot grass

**nustek***wanpela rop long go antap long diwai*

rope used for climbing up a tree (worn on the feet)

**N ŋ****ŋak ŋak tapm***em singaut i stap*

shout

**ŋakŋak***singaut bikpela*

shouting

**ŋala***pren*

friend

**ŋalaŋaŋ<sup>1</sup>***diwai i gat jamp*

the fork of a branch

*i bruk long tupela*

split into two

**ŋalaŋaŋ<sup>2</sup>***pren bilong em*

his friend

**ŋalem***kaikai long rot*

remains

food for the road

tomorrow's food

leftovers

**ŋamaŋ***ret*

red

**ŋandam tazin***em i stap op*

it is open

**ŋandaŋ***ples nogut*

cliff

steep slope

precipice

**ɲandaŋ aimboŋaŋ**

*hul insait long maunten*  
cave

**ɲandaŋaŋ isikɲaŋ**

*toktok bilong em i liklik*  
weak voice

**ɲande<sup>1</sup>**

*baksait bilong nek*  
nape of the neck

**ɲande<sup>2</sup>**

*opim maus*  
open (your mouth)

**ɲandem tazin**

*i op*  
it's open

**ɲandolop**

*trep*  
sling trap, lasso

**ɲandolop pen**

*em i mekim trap wantaim rop*  
he is setting a sling trap

**ɲaŋ**

*banana*  
banana

**ɲaŋaŋ**

*banana mau*  
ripe banana (not for cooking)

**ɲaŋ bandim**

*diwai i strongim banana*  
supporting stick for banana palm

**ɲaŋ besop**

*banana mau*  
ripe banana (not for cooking)

**ɲaŋ dambi**

*banana bilong kukim*  
a cooking banana

**ɲaŋ gwabâsât**

*banana bilong kukim*  
a cooking banana

**ɲaŋ kuŋgwaŋ**

*wel banana*  
wild banana

**ɲaŋ labaul**

*banana bilong kukim*  
a cooking banana

**ɲaŋnini**

*grinpela pisin i kaikai banana*  
a green bird that eats banana

**ɲaŋ ɲain**

*banana bilong kukim*  
a cooking banana

**ɲaŋ ɲewak**

*banana bilong kukim*  
a cooking banana

**ɲaŋ ɲoli**

*wel banana*  
wild banana

**ɲaŋ pasaja**

*banana bilong kukim*  
a cooking banana

**ɲaŋ peme kun**

*ɲaŋ pe-me ku-n*  
*em i sapotim banana*  
he supports the banana palm

**ɲaŋ pisa mâŋaŋ**

*banana bilong kukim*  
a cooking banana

**ɲaŋ pisa wenewaŋ**

*banana bilong kukim*  
a cooking banana

**ɲaŋ pita**

*banana mau*  
banana (edible without cooking)

**ɲaŋ same**

*nem bilong wanpela banana*  
type of banana

**ɲaŋ sekole**

*banana bilong kukim*  
a cooking banana

**ɲaŋ sibak**

*banana bilong kukim*  
a cooking banana

**ɲaŋ sin memuŋ**

*lip bilong banana i drai*  
dry banana leaves

**ɲaŋ wakazin**

*ɲaŋ wakat-zin*  
*rausim skin*  
he peels a banana

**ŋaŋ walakazin***ŋaŋ walakat-zin**rausim skin*

he peels a banana

**ŋaŋ walu***banana mau*

banana (edible without cooking)

**ŋaŋ wapuna***banana bilong kukim*

a cooking banana

**ŋaŋ yumut***banana bilong kukim*

a cooking banana

**ŋaŋ zup***wel banana*

wild banana

**ŋatak ŋatak***kaikai i drai tumas na em i pas na nois i**kamap*

hiccup

**ŋatak ŋatak min***ŋatak ŋatak mi-n**kaikai i drai tumas na em i pas na nois i**kamap*

he hiccups

**ŋeak ŋeak tapm***ŋeak ŋeak tat-m**em i kros na i mekim dispela action*

avoid (because he is angry)

**ŋekŋak***moskito*

mosquitoes

**ŋelip***spia*

spear

**ŋelipman***ŋelip-man**kom bilong em, spia bilong em*

horn (of an animal)

**ŋelun***em i kamap gutpela*

it is healed

**ŋen***arapela*

another

others

**ŋengalen imbi menzem wawat***em i tekewe meri bilong arapela man*

steal a wife

**ŋen ŋen***wanpela wanpela tasol, planti*

single ones

many

much

other ones

**ŋenzinziŋ min***ŋen zi-zi mi-n**em i kros*

he is angry

**ŋenzinziŋ mnain***ŋen-zi-zi mi-n-a-in**em i krosim mi*

he scolds me

he is angry with me

**ŋenzinziŋ sakam tazin***ŋen-zi-zi sakam tat-zin**em i luk olsem i stap kros*

he looks angry

**ŋenzinziŋ zimoset tazin***ŋen-zi-zi zimoset tat-zin**em i luk olsem i stap kros*

he looks angry

**ŋeŋ***nus*

nose

**ŋeŋan***ŋeŋ-en**long fran*

in front

**ŋeŋan ŋeŋan***ŋeŋ-en ŋeŋ-en**fran, pastaim*

front

first

**ŋeŋan ŋeŋan gwaen met***you go pastaim*

you go first

**ŋeŋaŋ***ŋeŋ-ŋaŋ*

*namba wan*  
first

**neŋaŋ bein**  
*em paslain long ol*  
being first  
lead the way  
go in front

**neŋaŋ penaŋ tazin**  
*em i kros tru, em i bel hat*  
he is very angry

**neŋin semem**  
*neŋ-in seme*  
*kros i kamap bikpela*  
anger increases

**neŋin zime**  
*neŋ-in zi-me*  
*ol i kros na ...*  
they are angry and ...

**neŋ kindiŋ**  
*hap bilong nus*  
sides or flare of the nose

**neŋŋ peyap**  
*neŋ-ŋ pe-ap*  
*mi mekim hul long nus bilong mi*  
I make a hole into my nose

**nep**  
*orait, inap*  
agree to  
be willing to  
be satisfied with  
enough  
all right

**nep bein**  
*em i inap*  
it is enough

**nepgat na**  
*nep-gat n-a*  
*em i orait yu givim long me*  
it is okay you give it to me

**nep indatitiyelen**  
*nep ind-a-ti-ti-yet-en*  
*em i inap long kisim yu*  
he is able to take you

**nepiŋ**  
*nep-piŋ*

*i no gat*  
without

**nep ku mimimyelen**  
*nep ku mi-mi-yet-en*  
*i no inap long em i wokim*  
unable to do it

**nepnok**  
*nep-nok*  
*em i stap orait liklik, i no sik tumas*  
slightly ill

**nepnok nepnok tazin**  
*nep-nok nep-nok tat-zin*  
*em i stap orait liklik*  
he is almost well

**nep yek**  
*em i no gutpela, em i no orait*  
it is insufficient  
it is not good

**nep zep**  
*nep ze-p*  
*yu tok tru*  
you said it right  
he nodded assent

**netip**  
*neŋ-tip*  
*kus bilong nus*  
nose mucous

**netip suŋ min**  
*neŋ-tip suŋ mi-n*  
*em i rausim kus*  
he blows his nose

**netŋat**  
*moskito*  
mosquito

**neyek tapm**  
*neyek tat-mi*  
*em i kros na i no tok*  
he is angry and does not talk

**ŋilikŋaŋ**  
*ŋilik-ŋaŋ*  
*sap*  
sharp  
pointed

**ŋilikŋaŋ ŋilikŋaŋ**  
*sap tru*  
very sharp

**ḡililiḡ mezin**

*ḡililiḡ met-zin*  
*em i givim siksti*  
 he speeds

**ḡililiḡ zampein**

*ḡililiḡ za-pe-in*  
*em pasim em strong (rop)*  
 he tightens it well

**ḡiniḡpen (kozin)**

*ḡiniḡ-pe-n (kot-zin)*  
*em i opim maus (na i kam)*  
 he grins (and comes)

**ḡokaset**

*ḡok-aset*  
*het, het bun*  
 skull

**ḡok belepmak**

*ḡok belep-mak*  
*i gat bikpela gras long het*  
 to be matted  
 snarled  
 corkscrew curls

**ḡok kwataḡ**

*daunim het*  
 put one's head down  
*tok orait*  
 speak assent

**ḡok kweḡsat**

*ḡok kweḡ-sat*  
*het kela*  
 bald head

**ḡokḡaḡ**

*ḡok-ḡaḡ*  
*het bilong em*  
 his head

**ḡokḡaḡ kaliḡaḡ**

*ḡok-ḡaḡ kali-ḡaḡ*  
*het bilong em i strong*  
 strong head

**ḡokḡaḡ memuḡaḡ**

*ḡok-ḡaḡ memuḡ-ḡaḡ*  
*het gras i no kamap longpela*  
 short hair

**ḡokḡaḡ zain**

*ḡok-ḡaḡ za-in*  
*bekim dinau bilong em*

pay back a debt  
*pasim rop long het*  
 bind one's head  
*mek em i sik*  
 vomit

**ḡokḡaḡ zupmaḡ**

*ḡok-ḡaḡ zup-maḡ*  
*het gras bilong em*  
 his hair

**ḡok ḡeḡaḡ**

*ḡok ḡeḡ-ḡaḡ*  
*kandere man*  
 his uncle from his mother's side

**ḡoksat**

*ḡok-sat*  
 wait *het gras long het*  
 white hair

**ḡoksin**

*ḡok-sin*  
*het gras*  
 hair

**ḡoktikḡ**

*ḡok-tik*  
*mi tingting na i nogut*  
 conscience

**ḡok timtamak**

*man i no komim gras na i kamap nogut*  
 uncombed

**ḡok zupmaḡ dumaḡ**

*sotpela gras (long het)*  
 short hair

**ḡoḡaḡ**

*ḡo-ḡaḡ*  
*drai (ples, laplap)*  
 dry (place, cloth)

**ḡopakḡaḡ**

(see *ḡopapakḡaḡ*)

**ḡopapakḡaḡ**

*ḡok-pak-pak-ḡaḡ*  
*fran sait long het bilong em*  
 forehead

**ḡotakḡaḡ**

*ḡotak-ḡaḡ*  
*as bilong em, as bilong tok, as bilong*  
*diwai*  
 buttock

foundation

base

origin

source

remnant

piece

survivor

### **ŋotikŋaŋ**

*ŋok-tik-ŋaŋ*

*kru bilong em*

his brain

### **ŋotikŋaŋ (bekanaŋ)**

*tingting (bilong em i nogut)*

his thoughts (are bad)

### **ŋotiktipiŋ**

*ŋok-tik-tik-piŋ*

*yu no gat save bilong yu*

you lack knowledge

brainless

### **ŋukŋuk min**

*pik i singaut*

grunt (pigs)

grumble

### **ŋukŋuk sun**

*ŋukŋuk su-n*

*sori long, krai long*

lament over

wail

### **ŋuluk kumti mezin**

*ŋuluk ku-mti met-zin*

*em i pret na ranawe*

be afraid of something and run away

### **ŋululuk tapm**

*ŋululuk tat-mi*

*pulim nus*

snore

## **O o**

### **oe giti?**

*em yu yet a?*

is that you yourself?

### **oik oik min**

*tok long ol pikinini bilong mekim ol i krai*

reproach

accuse

### **oin**

*o-in*

*em i pulimapim (wara)*

draw water

fill up

*em i planim (taro)*

he plants

*em i sutim (pik)*

he stabs

he spears

### **okak**

*bebi (liklik pikinini)*

baby

### **okak alakŋaŋ**

*bebi tru (kamap nupela)*

newborn

### **okaŋaŋ**

*okak-ŋaŋ*

*bebi bilong em*

her baby

### **okbi okbi**

*smel, sting*

bad smell

rotteness

### **okbi okbi min**

*em i klostu long traut*

he is ready to vomit

do something disgusting

behave indecently

### **okzin**

*ok-zin*

*em i traut*

he vomits

### **olalaŋaŋ**

*olala-ŋaŋ*

*skru bilong em*

his joint

### **olalat miyap**

*olat-olat mi-ap*

*mi sot (mani, kaikai)*

not enough

### **olaŋdi kwazin**

*em i joinim, bungim wantaim*

he joins

### **olapme**

*olap-me*



*em i sot na*  
to be unable

**olat olat min**

*em i laik mekim samting tasol em i sot*  
*long mani*  
he wants to do something but has no  
money

**olat olat palen manup**

*mipela i no gat wanpela long helpim*  
we are living unhelped

**olazi**

*em i sot long (mani)*  
poor

**olin**

*em i amamas*  
happy

**olongen maip**

*olongen ma-ip*  
*ol i stap wantaim amamas*  
they live happily

**olongen palen**

*i stap wantaim amamas*  
happy

**olongen pale zein**

*em i toktok wantaim amamas*  
to talk joyously

**olonkati**

*bung wantaim na wok*  
accompanies  
doing together

**olundi kozin**

*pulim i kam (singsing)*  
he is coming through the gate (at a  
singsing)

**omba**

*planti*  
much

**omba kut**

*singsing bikipela*  
sing loud  
*paitim em planti*  
beat him up

**ombein**

*ombe-in*

*dok i kaikaiim pik*  
a dog is eating pig

**ombeme mezin**

*ombe-me met-zin*  
*mekim i dai paia i go*  
extinguish a fire by beating it

**ombempein**

*ombe pe-in*  
*em i makim em*  
choose  
mark him

**ome kwezin**

*o-me kwet-zin*  
*em i sutim haus bilong anis na i kamaut*  
poke into (an ant's nest) and they come  
out

**omezin**

*o-met-zin*  
*em i pulimapim wara i go*  
he is filling with water from a spring

**om timat timat min**

*em i wok long painim nambaut*  
a widow is showing herself available for  
remarriage

**ondedak**

*bung*  
meeting  
assemble

**ondedek mulup**

*wok bung*  
common work for a meeting

**ondedek mulup min**

*em i mekim wok bung*  
he does work for a meeting

**ondekgip**

*ondek-ip*  
*ol i bung*  
came together  
unite

**ondek kolip**

*ol i bung i kam (wara)*  
water comes and gathers

**ondekzin**

*ondek-zin*  
*em i bungim ol*

- collect together  
assemble
- ondem pein**  
*em i planim (bin)*  
he is planting corn
- onjae**  
*nem bilong yam*  
kind of yam
- onj, o**  
*o, orait*  
or  
yes
- onjsat**  
*taim bilong hangri*  
famine
- ooŋ ooŋ min**  
*em i wawan pikinini*  
to rock in arms (when the baby cries)
- opem pein**  
*em i pasim em (long rop)*  
tie up somebody or something  
bind
- open**  
*ope-n*  
*em i pasim pik wantaim rop*  
he ties up the pig with a rope
- openj**  
*o-peŋ*  
*i pait planti taim*  
fight all the time
- opm**  
*op-m*  
*wan nem bilong mi*  
my namesake
- osekgap**  
*osek-ap*  
*mi paitim rek bilong mi long ston*  
I stumbled  
I tripped and almost fell
- oselen**  
*em i brukim diwai*  
he cuts the wood
- oseŋaŋ**  
*kaikai i nupela, i no tan*  
uncooked
- oseŋgin**  
*em i no gat ples na i painim ples*  
there no way for him to do something
- otnâin**  
*ot-nâ-in*  
*em i tingting*  
he thinks  
recollect
- otnâmpen**  
*ot-nâ-pe-n*  
*em i ting em i mekim*  
he thought that he did it
- otnâmti**  
*tingting pastaim orait*  
to think and
- otnânâ**  
*kamapim tingting*  
one's mind
- owerŋ!**  
*oroman! /olaman!*  
oh!  
exclamation of surprise
- oyekzin**  
*oyek-zin*  
*em i bagarapim*  
he disturbs him

## P p

- pabubuk**  
*binatang i save mekim diwai i kamap*  
*sting*  
white ant (termite)
- pak**  
*lapun papa*  
a relative of the fifth ascending or  
descending generation
- pakilen**  
*autsait long banis (gaden)*  
outside the fence (of a garden)
- pakpak**  
*bikpela waitpela kapul*  
big white opossum
- palain**  
*pala-in*  
*em i kalap i go*

hop away  
jump

**palakŋaŋ bein**

*palak-ŋaŋ be-in*  
*em i kamap flatpela*  
it is flat

**palak palak towen**

*palak palak tot-we-n*  
*em i slip long bel bilong em*  
lying down  
*em i slip long baksait*  
rest on backside

**palalaŋ min**

*gris i pairap long pan*  
to hiss (fat in the pan)

**palaliŋaŋ**

*palali-ŋaŋ*  
*liklik*  
thin  
flat

**palam mezin**

*pala met-zin*  
*em i lanawe i go*  
he jumps and goes  
keeps jumping

**palangan gwaen**

*pala-ŋaŋ-en gwa-en*  
*antap long em*  
on top

**palan**

*plang*  
board

**palange**

*branget*  
blanket

**palanŋun**

*em i givim kaikai*  
feed him

**palan palan**

*nois bilong samting win i movim em*  
rustling (of leaves by wind)

**palan palan takun**

*win i muvim (kapa) igo ikam na mekim*  
*nois*  
rustling (of leaves by wind)

**palan palan tapmip**

*i muv (lip diwai, lap lap long win)*  
it moves  
it swings about (leaves, clothes)

**palapen**

*em i kilap nogut*  
he was surprised  
he was astonished

**pale**

*i go stret*  
it is straight  
*kalap*  
jump

**palen**

*antap long em*  
on top of it

**pale wen**

*em i slip*  
he sleeps  
flat down

**pamaset melep**

*pam-eset met-ep*  
*em igo long liklik rot*  
he went the way to the big road

**pambetnan**

*flat*  
flat

**pam (highland)**

*liklik bus diwai*  
species of aerial plant

**panan**

*pan-ŋaŋ*  
*hap (bilong diwai)*  
part of something cut lengthwise  
a length of

**panan panan**

*liklik liklik hap*  
halves

**pankwep<sup>1</sup>**

*sotpela*  
short ones

**pankwep<sup>2</sup>**

*sotpela sotpela*  
many short ones

**paŋpaŋ min**

*em i holim strong em*  
hold tied to the other

**paonŋ**

*wail pisin*  
wild fowl

**pap**

*kan*  
vulva, female genitals

**papalin kwezin** (highland)

*sua i kamap gen*  
the sore was almost healed and it became worse again

**papia muŋguŋnak kapigokgak**

*yu brukim pepa olsem dispela*  
you bent this the same way (as you have bent the first one)

**papia omba**

*planti pepa*  
much paper

**papia pigok muŋguŋsenik**

*yu lorim pepa olsem*  
you bend the paper like this

**papmaŋ**

*tumbuna meri bilong em*  
his/her grandmother

**paslen**

*outsait long banis*  
outside the fence (near by)

**pat**

*binatang bilong kaikai diwai*  
termites  
wood borer  
termite larvae in wood

**patanŋ pemekozin**

*em wokabaut strong na i kamap*  
he arrives

**patanŋ pen**

*em i kamap*  
he arrived

**patanŋ zemti kwelap**

*em igo insait na i kamap long hapsait*  
it went through to the other side

**patna**

*wanpela kain yam*  
kind of yam

**pawe**

*tumbuna meri*  
grandma (vocative)

**pâ**

*flai*  
fly (imperative of verb)

**pâlât zemti tozin**

*yu brukim skru i go daun long graun*  
he bends down

**pâmpâm mtapm**

*nois bilong garamut bilong ensin*  
the noise of a muffler

**pâmti mezin**

*pâ-mti met-zin*  
*em i flai i go*  
he flying away

**pân**

*pâ-n*  
*em i flai*  
he is flying

**pâpkwisak nin**

*daunim kaikai hariap*  
he gulps (food) down

**pâpmaŋ**

*pâp-maŋ*  
*wing bilong em*  
wings

**(meu) pâpmaŋ**

*liklik kaikai*  
scraps of food  
*pipia bilong em*  
little scraps of things

**pâtâk pein**

*em i kamap i gat hul*  
to become holed  
leak

**pe**

*lusim em i go*  
let it go  
allow him to depart

**pedondom talip**

*ol i brukim skru*

they are kneeling  
*ol i bugim em i stap*  
 they crowd together

**pein**

*em i lusim em*  
 he leaves him

**pekŋaŋ**

*sangana bilong em*  
 the inside of the thigh

**pekpek mezin**

*em i go isi isi*  
 he walks quietly

**pekun**

*em i helpim em, em i sapotim em*  
 give support  
 assist

**pelalaŋ bein**

*em i go nambaut*  
 it spread all over  
 it went everywhere

**pelalaŋ mekozin**

*pelelaŋ-laŋ met-kot-zin*  
*em i go nambaut (lip pamkin)*  
 it disperses  
 it spreads out (as squash vines)

**pelangu**

*fidim em, lukautim em (bebi/dok)*  
 feed him (baby/dog)  
 eat

**pelanguŋ**

*em i givim kaikai long em*  
 he feeds him

**pelelaŋ pelelaŋ tapm**

*win i mekim em muv (lip diwai/laplap)*  
 it moves about  
 it swings (leaves, clothes)

**pelelaŋ pelelaŋ tapm**

*brukim ai, win i muvim lep*  
 it flaps  
 he winks

**pelelaŋ bein**

*em i go nabaut*  
 it spreads all over  
 went everywhere

**pelelaŋ pein**

*em i kamap ples klia (klaut)*  
 it clears up (weather)

**pelelaŋ pelelaŋ tabmin**

*wing i muv, brukim ai*  
 it flaps  
 he winks

**pelet**

*rausim samting*  
 uncover it  
 dig out

**pelika**

*laus bilong dok*  
 flea

**pelut**

*tupela i lusim*  
 you (dual) let it go

**pem**

*namel*  
 middle (of a long object)

**pemane**

*pe-mane*  
*yu lusim na*  
 you leave and

**pemaŋ**

*namel bilong em*  
 its middle  
 its stem  
 waist (centre of body)

**pemaset**

*pem-aset*  
*em i go long liklik rot*  
 the way to the main road  
 side road  
 a turn-off

**pembenanik**

*pemben-naŋ-nik*  
*gutpela liklik*  
 it is a little better

**pembenanok**

*pemben-naŋ-nok*  
*em i kam orait liklik*  
 it is almost good

**pembenan**

*gupela*

good

**pembenan penan**

*gupela tru*

very good

skillful

**pembenan penan zein**

*em i tok gupela tru*

he talks well about people

**pembenan yek**

*em i no gupela*

to be untidy

slovenly

it is not good

**peme ampum tapm tatn**

*em i holim long tit na dring (bebi dring susu)*

(the cat) eats it

he eats/drinks it while holding it in his

teeth (as a baby nursing)

**peme ampum tazin**

*em i holim (long tit)*

he holds it (between his teeth)

**peme ampun**

*skruim, joinim*

seize with tongs

join two pieces together

**pe mebapiŋ**

*yupela i no ken lusim em i go*

you must not allow him to go

**pe mebepiŋ**

*yupela i no ken lusim em i go*

you cannot leave him and go (you have to stay here)

**peme kozin<sup>1</sup>**

*em i tromoi i kam*

he throws it and it comes

**peme kozin<sup>2</sup>**

*em i lusim em na ikam*

he loosens it and he comes

**peme kun**

*em i strongim em (long stik)*

he supports it (with a stick)

prop up

he supports it (with a stick)

he gives assistance

**peme melep**

*em i lusim em i go*

he leaves him and goes

**peme mezin**

*em i tromoi i go*

he throws it away

**peme mozin**

*em i tromoi i go antap*

he throws it up

throw something in

put something through (eye of needle)

**peme tasâpm**

*em bai i lusim istap*

he left him and intends to stay

**peme tateŋaŋ**

*bun nating (pikinini)*

not fed well

*i no gat strong*

not strong

**peme totazin<sup>1</sup>**

*em i hangamapim em (laplap)*

he hangs it up (cloth)

**peme totazin<sup>2</sup>**

*lusim em i stap*

leave it and it falls down

**peme towelep**

*pe-me tot-wet-ep*

*em i lusim (haus pos) em i go daun*

he put the (post) into ground

**peme tozin**

*tromoim i go down,*

thrown something down

*lusim i kam daun*

she puts something lower down (as when pulling dress down)

**peme wap mezin**

*em i lusim em i go*

he flings it away

**pemezin**

*em i lusim na i go*

give up

resign



**pemku***yu kisim em (dok)*

you get him (dog)

**pem pemaŋ***namel bilong em*

its middle

**pem sampun***skruim, joinim*

he joins (two pieces)

**penaŋ***tru, prut*

true

truly

very

really

**penaŋaŋ***frut bilong em*

its fruit

**penaŋaŋ penaŋ bein***em i tru tumas*

truly

really

very very important

**penaŋaping bein***i no gat kaikai bilong em*

has no fruit

*emti*

it is in vain

*stap nating*

unnecessary

empty

*i no gat kaikai*

didn't measure up to expectations

no results

**penaŋepiŋ***penaŋ-ŋaŋ-piŋ**no gat frut, i stap nating*

fruitless

empty

without useful result

**penaŋ sukwep***tru tumas*

absolutely true

**pende***mekpas*

bundle

sheaf

bunch

**pende min***em i mekim mekpas*

he makes a bunch/bundle

**pendem mimpein***em i pasim samting long mekpas*

he ties something in bundles

**pendem min***em i mekim mekpas*

he makes bundles

**pende mpen***em i mekpasim em*

he ties something in bundles

**pende msain***em i mekpasim na givim em*

he bundles it and gives it to him

**peŋ***olgeta taim*

all the time

**pepe bemti***skelim tok*

compare

*bungim tupela wantaim*

have two things at the same time

**pepepmak talup***tupela i stap klostu klostu*

close together

**pepesut***pipia*

something of low regard

worthless

**(nemba) pepet***tupela pikinini*

twins

**pepet bein***bungim tupela wantaim*

pack together

two are close together

**pepe zet***tok pani*

joke

**pep kansowak***ple*

game

**pep kansowak tapm**

*em i pilai*  
he plays a game

**pep kwetak**

*plua bilong kakaruk*  
cockscornb

**pepup (lowland)**

*kakaruk*  
chicken

**pepup kwetak**

*retpela plaua*  
a kind of red flower (which looks like a  
cockscornb)

**pepup mka**

*haus kakalok*  
chicken roost

**pesak kun**

*ren i kam planti*  
a lot of rain falling

**pesak pen**

*i kamap planti (flai)*  
many appeared  
*planti man i save*  
many people know it

**pesakwep**

*wanpela taim tasol*  
only once

**pesakwep magak**

*em i go wanpela taim tru*  
(he goes) just once

**pesakwep pesakwep**

*mi go wanwan taim*  
seldom

**pesaŋ pen**

*i kamap krungut*  
it becomes curved  
it is warped

**pesaŋ pepesaŋ**

*em i krungut*  
curved  
crooked

**peselak**

*em i lausim skin diwai isi*  
it tears easily  
it breaks easily

**peselak gain**

*em i rausim isi (skin diwai)*  
he gently removes it

**peselak meselen**

*em i brukim isi (laplap/bamboo)*  
it breaks easily  
fragile

**pet**

*skru*  
knee

**pet mutumti tazin**

*em i brukim skru na i stap*  
folded legs  
bend at the knee

**petnaŋ**

*skru bilong em*  
his knee

**petnaŋ pen**

*pet-naŋ pe-n*  
*tromoi han long arapela man (gut bai)*  
wave (to say good-bye)

**petnaŋ temaŋ**

*bikpela skru bilong em*  
kneecap

**petozin**

*em i lusim em i kam daun, em i tromoi i*  
*go daun*  
he throws it down  
he lets it drop

**petuk petuk tapm**

*em i muvim tel (dok/pik)*  
he wags his tail

**pi**

*dispela, em*  
here  
this

**pieset**

*pi-eset*  
*long dispela hap*  
this way further or nearer

**pi ewe tip dukŋak**

*dispela hap i no stap gut*  
this part isn't well off

**pigitnan**

*skru bilong bodi na lek*  
pelvic bone

**pigogat**

*long kain taim olsem*  
for this time

**pigok**

*olsem dispela*  
thus  
in this  
like this

**pigokgak**

*mekim wankain olsem*  
the same way

**pik zem kwazin**

*em i kamaut*  
he peels off (bark)

**pilik zein**

*em i kamap lus*  
it becomes loose

**pilik zem tozin**

*em i lus na i kam daun*  
it became loose and came down  
it does not hold well and falls down

**piliŋ**

*mak bilong tambuim samting*  
put a sign up that this belongs to the  
same one  
*em i mak bilong soim em i go long*  
*wanem hap*  
put a direction sign on the road that you  
went that way

**piliŋ takuin**

*em i tromoim lip diwai*  
he winks  
he waves  
*na i tok gutbai long ol*  
wave goodbye

**pipilin**

*samting i bungim em (lang/anis)*  
something covered (by flies/ants)  
*i raunim em*  
surrounded by people

**pisekanan**

*bun bilong baksait leg i hangamap long*  
*em*  
pelvis

**piteknan**

*bel bilong em*  
his waist

**pok**

*morota*  
a kind of sago leaf

**polak polak**

*plenti tru*  
abundance

**posi, pusin**

*tuhāt*  
sweat

**puk pigok**

*olsem, olsem dispela*  
like this  
should be

**pulung zemti mim molep**

*em i karim i go antap*  
he takes it up  
he lifts it up

**puluŋ pelan**

*win i tanim lip i tanim tanim*  
swaying in the wind

**pumelut**

*pu-met-lut*  
*tupela i bin karim i go*  
they carry on their shoulders

**pum kosenik**

*yu karim na ikam*  
he carries it (on his shoulders) and comes

**pumkosenik**

*yu karim i kam*  
carry it (on arms) and come

**pum melup**

*tupela i karim i go*  
they (dual) carry it on their shoulders

**pun**

*pu-n*  
*em i karim (long sol)*  
he carries it on his shoulders

**pundug pemti mezin**

*em i kamaut na i go (graun)*  
it breaks away (ground)

**pundug pen**

*em i kamap (paia)*  
a fire ignites  
it explodes  
he sets fire to  
it flames up  
(fire) bursts out

**pundug pundug**

*hat i mekim nois*  
heart palpitation

**pundug pundug tapm**

*bel bilong em i kilap nogut*  
heart palpitation  
the heart is beating

**pug pug takun**

*em i sotwin*  
he is breathless  
*nois (bilong ol ami sutim o paitim melen wantaim pinga)*  
the sound of shooting or when tapping a watermelon with one's finger

**pupup takun**

*kalap kalap (bal gumi)*  
it bounces (a rubber ball)  
*singautim kakaluk*  
the way to call the chickens  
*nois bilong bal gumi i kalap kalap*  
the sound of a bouncing ball

**pusak**

*hul*  
hole

**pusak tin**

*em i digim hol*  
he digs a hole

**pusaŋaŋ**

*ai bilong sospen*  
lid

**pusinamip**

*hat tumas*  
I am sweating

**pusin tin**

*tu hat*  
he is sweating

**putug patan takun**

*paia i mekim nois*  
crackling leaves/fire  
it crackles

**pututuk**

*kirap*  
get up  
arise

**pututuk wazin**

*putuk-tuk wat-zin*  
*em i kirap stret*  
he gets up straight

**puuk pauk**

*nem bilong lianpela diwai*  
a kind of tree (good for carving)

**puyuk payak**

*sun i lait*  
sunbeam  
shine  
something very white  
shiny

**puyuk payak tapm**

*sun i lait*  
glittering

**S s**

**sa**

*yu givim em*  
you give it to him  
*namba foa man*  
fourth-born boy

**saben**

*(ren) pinis*  
the rain stops

**sagaselen**

*stik bilong karim bilum*  
carrying stick

**sage**

*stik bilong pait*  
wooden sword

**sagembe**

*blakbokis*  
flying fox

**sagwadam**

*tanget*  
victory tree

**saibon**

*binatang*  
gonggarang grub  
caterpillar

**saik**

*bagarapim em long toktok*  
curse

**saik kande**

*man i mekim posin*  
black magic  
sorcery

**saimbâs**

*papai*  
edible mushroom (grows on trees)

**saimbe** (lowland)

*bilak bogis*  
spinal winged bat (*Dobsonia*  
*moluccensis*)

**sain**

*givim em*  
give it to him

**saiwe**

*wel marata*  
traveller's palm

**sak**

*lapun tumbuna*  
a relative of the sixth ascending or  
descending generation

**Sakalaŋ**

*nem bilong wanpela ples*  
name of a village

**sakambuk**

*sem*  
shame  
embarrassment

**sakambuk min**

*em i sem*  
he is ashamed

**sakam kwep**

*wankain tru*  
exactly the same  
identical

**sakammnok**

*sakam-m-nok*

*inap long skel bilong mi*  
alike

**sakapitalak**

*nem bilong wanpela masalai*  
bush spirit

**sakŋaŋ**

*namba sikis boi*  
sixth-born male

**sakŋanan**

*antap long em*  
one thing on top of the other

**sakŋan bein**

*em i putim antap*  
he puts it on the very top of the heap

**sakokolok katnaŋ**

*kiau bilong kakaruk*  
chicken's egg

**sakokolok zupmaŋ**

*gras bilong kakaruk*  
chicken's feather

**sakolok, sakokolok**

*kakaruk*  
chicken

**sakwep**

*kwiktaim, hariap*  
soon  
at once  
quickly  
fast  
suddenly  
hurriedly

**sakwep mezin**

*em i go hariap*  
he hurries

**sakwep penaŋ**

*hariap tru*  
quickly  
hastily  
eagerly

**sakwep sakwep**

*hariap hariap tru*  
quickly  
nimble

**sakwep sakwep mezin**

*em i go hariap hariap tru*

he goes fast

he does it quickly

**sakwep wakgak kot**

*yu kam kwiktaim tu*

short time

**sali**

*taragau i flai long nait*

barn owl

**saligip**

*nem bilong wanpela kapul*

kind of bush animal

**salis**

*skopion*

scorpion

**sam**

*morota*

pandanus (fruit)

**Sambamen**

*nem bilong pres*

name of a place

**sambanim**

*sapot bilong sapotim pandanus*

a support for pandanus

**sambawian**

*nem bilong yam*

name of a kind of yam

**sambe**

*planti, blakbokis*

many

flying fox

**sambeleŋzin**

*em i kamap planti*

it increases

**sambe tazin**

*em i stap planti*

very many

much

**sambubujan**

*em i sting pinis*

rotten

**Sambuen**

*nem bilong wanpela ples*

name of a place

**sambuin**

*em i sting (man/gras/diwai)*

it decays

it rots (man, grass, wood)

**samesimsam**

*nem bilong wanpela pisin*

name of a bird

**sam sinaŋ**

*lip bilong morota*

pandanus leaves

**sandi**

*pispis*

urine

**sandi sandin**

*em i pispis*

urinate

**sangedanda**

*wanpela kain binatang*

kind of insect

**sangen**

*tumora*

tomorrow

**sangamanik**

*gutpela liklik*

it is somewhat good

**sangamanok**

*em i olsem gutpela*

it is almost good

**sangamaŋ, dolakŋaŋ**

*gutpela*

clear

clean

good

**sanganen**

*mangro*

swamp

**sange songa**

*sain bilong san*

sun's rays

**sangip**

*buai*

betelnut (*Areca catechu*)

**sango**

*kon*

corn



**sangowe**

*wanpela kain diwai*  
a kind of tree

**sangum**

*laplap*  
cloth

**sangum satnaŋ**

*waitpela klos*  
white cloth

**sajilong**

*wanpela kain kapul*  
a kind of bush animal

**sang kin (butuk)**

*em i mekim hul bilong planim kaukau*  
make holes to plant (sweet potato)

**sangmunzin**

*graun i bruk i go*  
ground crumbles  
become soft (ground)

**sangzin**

*em i pulim (stick long skelim)*  
he pulls her/it (a stick for weighing)

**saoaoa**

*nem bilong wanpela pisin*  
cat bird

**sapam, sapam mayuŋ**

*nem bilong wanpela pisin (igat longpela nus)*  
yellow-breasted sun bird

**sapelika**

*fli, laus*  
flea

**sapembe anzain**

*blakbokis i hangamap*  
the flying fox is hanging

**sapiseka**

*em i olsem grasop*  
insect like a grasshopper

**sapsek**

*grasop*  
a small male grasshopper-like insect

**saputuŋ**

*bikpela star i save kamap*  
morning star

**sasakandenombe**

*nem bilong wanpela pisin*  
dove

**sasambam**

*nem bilong diwai*  
a kind of tree

**sasat**

*planti waitpela samting i stap (laplap)*  
many white things at one place

**Sasawalen**

*nem bilong ples*  
name of a place

**sasât alen**

*em i hat long givim em*  
it is difficult to give to him

**satikaŋ**

*liklikpela kain grasop*  
grasshopper (medium size)

**satnaŋ**

*waitpela, klinpela*  
white  
clean

**sat tazin**

*em i hangamap long em na i stap*  
he is hanging on him

**sawak penaŋ**

*isi tru*  
very slowly  
easy

**sawak sawak**

*isi isi tru*  
very slowly

**sawakwikwit**

*muruk*  
cassowary

**sawasembip**

*muruk*  
cassowary

**sawesembip**

*muruk*  
dwarf cassowary (*Casuarus bennettii*)

**sawilipik**

*wanpela kain diwai*  
kind of tree

**sâin**

*em i sapim*  
he carves  
he peels (with knife)

**sâkâ**

*wanpela kain kaikai*  
prickly pear, chayote

**sâkŋaŋ**

*laplap bilong em*  
her clothes

**sâlâk**

*stret tru, katim gut tru*  
smooth  
straight (cut)

**sâneŋ**

*em i no bikpela tumas*  
small  
thin (man)

**sâŋsâŋ**

*skilapim (taro)*  
grate (taro)

**sâpe sâpe**

*ofa*  
a meal given as a reward  
sacrifice  
offering

**sâsât mamin**

*em i tingting long sapim*  
he carves  
intend (but no fulfillment)

**sebein**

*em i kria long ol*  
he steps aside  
he steps around

**sebelan dindiŋ min**

*set-bet-aŋ dindiŋ mi-n*  
*em i kirap nogut*  
tremble with surprise or rage

**sebemnen**

*em i abrusim mi*  
pass me

**sebempemti mezin**

*em i winim em na i go*  
he surpasses/beats him and goes  
he wins over him and goes

**sebemti**

*ol i poroman na i go*  
accompanies  
going together

**sebetnaŋ wendin**

*em i guria*  
have malaria  
shiver

**sebet susuk tapmiyaŋ**

*mi no gat strong tru*  
I'm really tired

**sekam kwep**

*em i wankain tasol*  
same

**sek bandim**

*samting bilong helpim bodi*  
a help to the body

**sekekek**

*set kek-kek*  
dua  
door

**sek kip, sek kikip**

*skin i hat*  
I have fever

**sek mim mobot**

*sek mi mot-mot*  
*pasin bilong apim skin*  
pride

**sek mimobot min**

*em i apim skin bilong em*  
he is snobbish  
he puts on airs

**sekŋan**

*long bodi bilong em*  
on his skin  
on his body

**sekŋan bam zein**

*em i sutim tok giaman long em*  
he accuses unjustly

**sekŋaŋ**

*long bodi bilong em*  
his body  
skin

**sekŋaŋ biliŋ biliŋ**

*skin bilong em i krin tru*  
it shines with grease

**sekŋaŋ gilun**

*em i tekawe skin bilong em*  
it molts (snake)

**sekŋaŋ menzeun**

*skin bilong em i marumaru*  
wrinkled (skin)

**sekŋaŋ molep**

*hambak bilong em*  
he was lifted up in pride

**sek ŋen**

*alapela taim*  
another time

**sekŋiek min**

*em i amamas*  
he plays

**sekŋ kapi kapi**

*skin bilong mi i no laikim (laplap)*  
body does not feel comfortable (because of hot weather)

**sekŋŋ kilom bein**

*bodi bilong mi i bagarap (sua)*  
my body is full of sores/pain

**sekŋŋ kipmaŋ bein**

*skin bilong mi i hat*  
I am hot (from doing work)

**sek penaŋpiŋ**

*em i bun nating*  
skinny  
skin winkled from losing weight

**sek sememeŋaŋ**

*skin bilong em i swolap*  
his body is swollen

**seksesat**

*sek-se-sat*  
kaskas  
scabies  
a skin disease

**sektuŋ**

*wara bilong skin (bodi)*  
fluids from a decomposed body

**sek weyaŋ wayeŋ ku mi**

*yu no ken paurim mi*  
do not bother me (let me be)

**sekwit**

*nem bilong wanpela pisin*  
hawk

**sek zawatpiŋ**

*i no gat sik*  
not sick

**selaim bela mi**

*set-aŋ-i bet-aŋ mi*  
*krungutim han lek wantaim i go*  
crawl on all fours (pig, dog)

**selak penaŋ nip**

*em i klinim plet long olgeta kaikai*  
he ate up all the food on his plate

**selak selak main**

*i no gat maroro bilong em*  
restless  
he has to be active all the time

**selelak mezin**

*lapun tasol em i gat strong na raun*  
an old person who has a lot of energy

**selik**

*mambu*  
bamboo

**selik mitipmaŋ**

*planti mambu tumas, ples bilong mambu*  
bamboo thicket

**seliliŋaŋ**

*tupela diwai i pas wantaim na i go antap*  
two things grown together (bananas, trees)

**selimbe selimbe**

*sutim tupela wantaim (pik)*  
shooting two things at the same time

**selin**

*em i samapim*  
she is sewing

**seluin**

*selu-in*  
*em i kamautim gras bilong pisin*  
she plucks (feathers)

**sem**

*suga*  
sugarcane

**sembatiŋ**

*retpela kapul bilong diwai*  
red tree kangaroo

**sembilambe**

*wanpela kain yam*  
a kind of yam

**sememeŋaŋ**

*em i kamap bikpela pinis*  
grown up  
full grown  
it is swollen

**sememepiŋ tazin**

*em i no kamap bikpela*  
undeveloped

**semen**

*em i solap*  
it swells up  
it is rising

**sem giti met kalak ni**

*yu yet yu rausin skin bilong suga*  
you break off  
bite the sugarcane and drink it

**sem kaŋaŋ**

*buk bilong suga*  
sugarcane supports

**semuk, ansemuk**

*sanguma*  
sorcerer

**seŋ<sup>1</sup>**

*stik long sapotim*  
a support pole

**seŋ<sup>2</sup>**

*graun i bruk i go*  
landslide

**(nup) seŋaŋ**

*diwai bilong yam i go antap*  
yam pole support

**seŋgeneŋ**

*mango*  
mango

**seŋgip selik**

*botol*  
bottle

**seŋgum kakit**

*strongpela laplap*  
strong cloth

**seŋ mimti**

*em i kamautim na*  
he pulled him out  
he took him out

**seŋŋ kipkip tabein**

*skin bilong mi i hat*  
hot body (from sun)

**seŋ semuŋzin**

*graun i bruk i go*  
the ground is landsliding

**seŋzin**

*em i kamautim em*  
he pulls something out  
extracts (teeth)

**sepalukŋaŋ**

*kapa bilong pinga bilong pisin*  
*finga nil bilong em*  
its claw  
his fingernail

**sepelonŋ**

*leta*  
ladder  
steps

**sepemaŋ**

*kala bilong em i olsem bilong mi*  
its colour

**sepemaŋ igak igak**

*kain kain kala*  
different kinds of (colour, size, kind)

**sepemaŋ kwep**

*em i wankain tasol*  
same

**sepem kwep**

*em i wankain tasol*  
same

**sesek op**

*man i hait na laik kilim em*  
ambush

**sesepmanj**

*traim tasol long singsing*  
he tries to perform a song

**sesewazin**

*em i liptimapim nem bilong em*  
he praises himself

**sesiknjan**

*smel bilong em*  
stench  
smell

**sesiknjan bekanan**

*smel bilong em i no gut*  
bad smell

**sesiknjan dolaknjan**

*em i gat gupela smel*  
good smell

**sesiknjan tiknjan**

*em i gat gupela smel*  
sweet smell

**sesumbanan**

*mit bilong em (pik)*  
flesh  
meat

**set**

*rot*  
road

**set angoson**

*em i kalapim lo*  
he breaks the law/rules

**set bimanj kwep**

*em igat wanpela rot tasol i stap*  
there is one way only

**set didik kenaset**

*rot i go olsem long bus*  
the road goes by way of the bush/grassy  
trail

**set dolaknaset**

*gupela rot*  
a good trail/way

**set dolaknaset kame metne**

*yu kam na mipela go long gupela rot*  
come on, let's go on the good road

**set dumanj**

*i no gat lek*  
toes cut off

**setetek min, setetak tin**

*rop i kisim lek na em i pundaun*  
it made him stumble about  
(rope/vine/long grass)  
he stumbled on a vine

**seteteknjan**

*rop bilong skru (lek)*  
his tendon

**set giknjan**

*liklik rot*  
narrow path

**set kaluzin**

*em i opim dua*  
he opens the door

**set kek!**

*pasim dua!*  
you close the door!

**set kekekpinj**

*i no ken pasim dua*  
do not close the door

**set kekzin**

*set kek-zin*  
*em pasim dua*  
he closes the door

**set kilej bein**

*rot i kamap no gut*  
it is a road/trail in poor condition  
road

**set kilej mama**

*pamuk pasin*  
disorderly way of life (fornication)

**set kilom bein**

*rot i kamap no gut*  
a road in poor condition

**set kilom etanj tapmip**

*ol i mekim pasi krangi*  
they only do it the wrong way

**set kweselen**

*em i opim dua*  
he opens the door

**set muluk kukunjan**

*rot i go na i pinis*  
the end of the road  
the road disappears

**set munduman**

*sanap stret long pres em i bin i stap*  
on his footprints

**set munduman imti talap (idiom)**

*mi makim papa bilong na i stap*  
(wok/pasin)  
I do the same as my father did (work,  
thoughts)

**setnaŋ**

*rot bilong em, lek*  
his road, trail  
*lek bilong em*  
his foot

**setnaŋ imbelanaŋ bein**

*lek bilong em i kamap orait*  
the leg is healed  
*rot i kamap orait*  
the road is satisfactory

**setnaŋmak**

*em i gat rot long wokim*  
right way  
it has its own way of doing

**setnaset**

*em i go long rot bilong em*  
he is going on his road (near his house)

**set okzin (didik)**

*bus i kalamapim rot*  
the road is overgrown

**set tâŋtâŋ kun**

*em i paitim dua*  
he knocks at the door

**set temaŋ**

*bikpela rot, bik rot*  
main road

**set timbein**

*em i opim dua*  
he opens the door

**setuk**

*gras i wet (ren)*  
dew (from the rain)

**set zuluzin**

*set zulut-zin*  
*katim rot*  
make a road

**sewak bamgatgut**

*bihain isi isi (bai yumi tok)*  
later on unhurriedly ..

**sewaknaŋ**

*i no strong*  
soft  
pliable  
*i no pait*  
unresisting  
*i stap isi tru*  
peaceful

**sewaknaŋ bein**

*em i kamap kol*  
it becomes cool  
become tame

**sewaknaŋ mutup**

*em i brukim isi*  
not hard to break  
crisp  
brittle

**sewaknaŋ penaŋ**

*em i isi tru*  
very soft

**sewak sewak met**

*yu go isi isi*  
slowly

**sewak sewak penaŋ min**

*em i mekim isi isi tru*  
he does it very slowly  
he does it very carefully

**sewilili**

*basket*  
basket

**si**

*krai*  
crying

**siak**

*wokim bet antap long diwai*  
rack for corpse (in a tree)  
platform

**siap**

*ai wara i pundaun*  
teardrop

**siawaŋ kalelep**

*siap-aŋ kalet-ep*



*ai wara i kam*  
tears drop

**sikok**  
*kumul (aibika)*  
greens

**si kondundu**  
*planti man i bung na i mekim bikipela*  
*krai*  
mourning

**siksak**  
*wokim bet antap long diwai*  
rack for corpse (in a tree)  
platform

**silik**  
*singsing*  
dance  
song

**silik kuin**  
*em i singsing*  
he dances and sings

**siliktonj**  
*man i save gut long singim song*  
song leader

**silipen**  
*em i abrusim em*  
he passes by  
it misses

**sim**  
*em i kam bilong i stap oltaim*  
he stays a long time

**simam**  
*kapiak*  
breadfruit tree

**simbe**  
*pei bilong meri*  
banquet for bride price

**simbet**  
*pulpul*  
a woman's grass skirt

**simsam**  
*nem bilong namba 8 boi*  
eighth-born boy

**simuzin**  
*simuŋ-zin*

*em i kalamapim*  
he wraps up

**sin**  
*karamap bilong abus (lip)*  
animal wrapped up in a leaf

**sinaŋ**  
*lip bilong em*  
leaf  
tendrils

**sindasi**  
*kalamap bilong abus*  
bundle

**sindem**  
*pen (sua, sori)*  
pain

**sindemgat tapm**  
*em i pilim pen*  
he has pains

**sindem igagen tapm**  
*em i pirim bikipela pen*  
very heavy  
unbearable pain

**sindip**  
*kanda*  
cane

**sin sumuŋzin**  
*em i kalamapim*  
he covers it (with leaf)  
*em i launim (sua)*  
tie around (sore on leg)  
*kalamapim*  
to roll up  
wrap up

**siŋemaŋ, siŋgemaŋ bein**  
*igat pait*  
it is hot (spicy)

**singaponj**  
*taro kongkong*  
*taro (Colocasia hontosoma)*

**singaponj kilin kilin**  
*sikirapim taro gut*  
peel Singapore taro  
scrape Singapore taro

**siŋsâsâ**

*wanpela binatang istap insait long kru  
bilang kokonas  
edible insect (Eupatorus beccarii)*

**sip**

*blut  
blood*

**sipit sipit**

*nem bilang wanpela strongpela diwai  
name of a very strong tree*

**sipmaŋ**

*blut bilang em  
his blood*

**sisiliŋ**

*wok meri/man  
servant*

**sitzin**

*em i goapim em  
he copulates*

**siu**

*kindam  
crayfish*

**so**

*pitpit  
wild sugarcane*

**soin**

*em i brukim  
he smashes it  
he breaks it*

**sok**

*lapun tumbuna  
relative of the third ascending or  
descending generation*

**sokbein**

*em i kamap  
he appears  
he comes into view  
he is born*

**sokbem indaye**

*em i kamap long ol  
appeared to them  
he came into their view*

**sokŋ**

*mama papa bilang tumbuna bilang mi  
my great grandfather*

**sokŋan bein**

*(taim) i kamap klostu  
(time) draws near*

**sokŋan kozin**

*em i kamap klostu  
he comes near  
it draws near*

**sokŋaŋ**

*lait  
light  
shiny*

**sokŋaŋaŋ uluŋ eluŋ tapm**

*em i lait  
it shines*

**sokŋ guluk galakŋŋ**

*tumbuna bilang tumbuna bilang mi  
my forefathers*

**sololok**

*nem bilang wanpela pisin  
name of a bird*

**solonaset melap**

*em i go arere long em  
he went behind the house*

**sombem**

*ples yu stap planti taim  
residence  
as ples  
birthplace*

**sombemdanen mesâpmnik?**

*Sombem-di-enen met-sât-mi-nik?  
Yu laik i go long ples yu bin kamap long  
en?  
Are you going to your birthplace?*

**soŋan sokŋan**

*klostu klostu  
close together*

**soŋgo**

*abus (pik, kau)  
animal*

**soŋsoŋ**

*samtin bilang sikirapim (taro)  
a grater*

**sop kukuŋaŋ**

*i kamap blak  
it has become black*

**sop kun***em i kamap blak*

become black

become darker

**sopman***brakpela*

black

**sop min***em i pilim sori*

he expresses dissatisfaction

**sosokgagak***ples kria*

openly

freely

**suagembe***liklik bilum bilong man*

man's small basket

**sukŋaŋ***i no drai, wet*

wet

**sukŋaŋ bein***em i klostu long i laik sting*

it has become watery (taro)

beginning to decay

**sukŋaŋ bembeping***yu no ken kamap sot win*

you must not become tired out

**sukŋaŋ penan***em i kamap tait tru*

he is very weak

he is very tired

**sukŋaŋ penan bem weyap***mi tait tru na i slip*

I am worn out and will sleep

**suk pein***em i kamap wet*

he becomes wet

**sukwakalakŋaŋ***aninit long han bilong em*

armpit

**sukwakwalik***nem bilong wanpela pisin*

name of a bird

**sukwep***longwe*

high above

long way

**sum, am sum***matmat*

grave

**sumuŋmuŋpiŋ***i no ken kalamapim*

uncovered

**sun***em i klai*

he cries

**suŋem***kukumba*

cucumber

**suŋgwawewe***hangamap long rop na i go i kam*

it swings to and fro (on a rope)

**suŋsuŋ tapm***em i kus planti*

he sniffs (because of a cold)

**sutnan***sut-naŋ-en*

long namel

in the centre

in the middle

**sutnaŋ temaŋ***arere*

border (of two countries or gardens)

**T t****tabum kon***em i draim (kopi)*

he dries (coffee in the sun)

*em i draim (pik long smok)*

he dries pork

**tage tage***i stap i go i go*

compete

to hold contest

keep on and on

persist

**takaset***stik (haus/stik bilong sutim kaikai)*

eating stick

**takwatin***em i hangamapim long rop na karim*

he ties it up and carries it over his shoulders

**talak**

*as nating*  
naked

**talak kileŋ mezin**

*em i draivim kar nabaut*  
he drives the car for no good reason

**talaŋ talaŋ min**

*em i tromoi han lek nambaut*  
he flays his limbs

**tam**

*dok*  
dog

**tamalele**

*nem bilong wanpela abus*  
kind of bush animal

**tambe**

*lek*  
thigh

**tambekoko<sup>1</sup>**

*sua long sangana*  
thigh glands

**tambekoko<sup>2</sup>**

*plantihan*  
centipede

**tambenanen ambetazin**

*tambe-ŋaŋ-en ambet-tat-zin*  
*em i karim em long tais*  
he his holding him on his lap

**tambeŋaŋ**

*lek bilong em*  
his thigh

**tambosaik**

*palai*  
a kind of lizard

**tambumbu**

*nait*  
nighttime  
darkness

**tambun**

*tudak*  
it is darkning

**tambujan**

*moning*  
morning

**tambuŋangat**

*long moning*  
something for the morning  
daybreak (6 a.m.)

**tambujan penaŋ**

*long moning tru*  
early in the morning

**tamelanŋ**

*wanpela kain diwai*  
kind of a tree

**tamŋauŋ**

*pusket*  
cat

**tamset boset**

*krungutim han rek wantaim i go olsem*  
*dok na pik*  
crawl on all fours as dog or pig

**tam zaye**

*em i baim man long poisinim bilua bilong*  
*em i dai*  
he hired a man to do black magic on an enemy  
he paid blood money to a murderer for killing an enemy

**taŋ**

*wanpela kain nois*  
a kind of noise

**taŋam**

*bombom*  
bamboo torch  
flame

**taŋam besât tapm**

*taŋam be-sât tat-mi*  
*klostu paia i laik i dai*  
fire is about to go out

**taŋam zin**

*paia i kilap bikpela*  
fire is burning well

**tangananŋ**

*em i olupela (laplap)*  
old (of things)  
very dirty

**tanquin**

*em i horim em*  
he touches him

**tanjawet**

*pos (strongpela)*  
strong post

**tanjawisip**

*pusket*  
cat

**taolatnik**

*yu painim hart*  
you find it difficult

**taolet**

*givim samting long nating*  
gift

**taolet mim mpen**

*em i givim samting nating long em*  
he gives a gift to him

**taolet mim nain**

*em i givim samting fri long mi*  
he gives me a gift

**tapmom**

*kapiak*  
breadfruit tree (*Artocarpus altilis*)

**tat**

*papa mama bilong meri bilong em*  
father-in-law (man speaking)  
mother-in-law (man speaking)

**tatelimti mulazin**

*tat-teli-mti mulat-zin*  
*em i sekim i go i kam na i kapsaitim*  
he rinses out

**tatimaemae, tetipein**

*trikim, sutim nus*  
he tricks or deceives someone

**tatokwezin**

*em i raun raun planti*  
wings are revolving (helicopter blades)

**tâgâ**

*win*  
wind  
*kol*  
cold

**tâgâ bubuk**

*gutpela kol win*  
breeze

**tâgâ setnaŋ**

*rot bilong win*  
wind current

**tâgâyet tapmiyap**

*tâgâ-yet tat-mi-ap*  
*mi kol*  
I am cold

**tâkwakwat**

*nem bilong yam*  
kind of yam

**tâlân tâlân be**

*yu putim samting longwe longwe liklik*  
you place things spaced out

**tâlân tâlân min**

*em i lausim (pandanus)*  
he extracts (pandanus)  
he lifts up something

**tânâtân kun**

*em i paitim (dua)*  
knock  
beat

**tâpeyet (kwap)**

*rat*  
a kind of rat

**tâseon**

*namba tri pikinini meri*  
third-born girl

**tâsilikoko**

*kakalak*  
cockroach

**tâ tep**

*nem bilong wanpela diwai*  
kind of tree

**tedukŋan molep**

*tep duk-ŋaŋ-en mot-ep*  
*antap long diwai*  
high up in the tree

**teenŋaŋ**

*kol*  
cold

**teengan**

*kolpela tru*  
cold

**teepman**

*longpela*  
long  
tall

**teepman bein**

*em i kamap longpela*  
he is long  
he is tall

**tegan tip**

*tek-an ti-p*  
*em i pas long rop (pik)*  
it is held in a trap (pig)

**tege tege zet tapm**

*tok hambak planti*  
talk to incite anger

**tek mungunzin**

*em i raunim rop*  
he wraps the rope/vine around

**tekok**

*gem ol i mekim wantaim rop*  
cat's cradle game

**tek tayon**

*tek tat-yo-n*  
*em i tanim rop*  
roll up (twine crosswise)  
make string by rolling on one's leg

**tek tek min**

*em i kilap nogut*  
he is exclaiming "tsk tsk"

**telak zemti tolep**

*em i lus na i kam daun*  
it falls apart

**teman**

*bikpela tru*  
large  
huge  
big

**teman isiknan**

*bikpela na liklik wantaim*  
different size

**teman penan**

*bikpela tru*  
very large

**teman teman penan talip**

*bikpela bikpela tru istap*  
many very large things

**tem nen**

*narapela taim*  
another time

**tenan**

*pos bilong haus*  
post for house

**tendan**

*em i putim pos i go daun*  
sink a post into the ground

**ten**

*strepela*  
upright  
righteous

**ten bein**

*em i kamap stret*  
it becomes straight

**tenngun**

*em i horim em*  
he touches him

**ten pein**

*em i tingting klia*  
he remembers  
*hap i kilap*  
half of it goes up

**tennten kup**

*em i paitim na nois bilong em i kamap*  
the noise of tapping the metal

**tep<sup>1</sup>**

*paia*  
fire

**tep<sup>2</sup>**

*diwai*  
tree

**tep baknan**

*diwai em i no strongpela*  
soft wood



**tep belalik**

*plaua*  
flower

**tep belalik katnaŋ**

*pikinini bilong plaua*  
seeds of a flower

**tep betnaŋ**

*han bilong diwai*  
branch

**tep betnaŋ mundumaŋ**

*buk bilong diwai*  
knot (in wood)

**tep bimaŋ**

*buk bilong diwai*  
knot of a tree

**tep buin**

*laitim*  
he is kindling a fire

**tep dukŋaŋ**

*kru bilong diwai*  
crown of tree

**tep elewilinaŋ**

*plaua bilong diwai*  
blossom of a tree

**tep enzeŋzin**

*em i katim han bilong diwai*  
he lops off the branches

**tep enzep**

*diwai i lus*  
the tree's roots are loose

**tep gwanzaŋaŋ**

*buk bilong diwai*  
knot in wood

**tep kaikaŋaŋ**

*diwai i no drai*  
undried tree

**tep kaŋaŋ<sup>1</sup>**

*krungut diwai*  
knotted wood

**tep kaŋaŋ<sup>2</sup>**

*buk bilong diwai*  
knot in wood

**tep katnaŋ dolakaŋaŋ tazin**

*i gat gutpela frut bilong diwai i stap*  
the fruit of the tree is good

**tep keŋan**

*insait long diwai*  
in the bush

**tep kindiŋaŋ**

*rut bilong diwai*  
root of the tree

**tep kipmaŋ**

*hat bilong paia*  
it is warm (from a fire)

**tep kumbume mezin**

*em i winim paia na i go*  
he blows the fire and it burns

**tep kwidisenik**

*tep kwidik-senik*  
*yu putim mo paia insait (long stop)*  
put more wood on the stove

**tep kwitnaŋ**

*paia*  
live coal (is still burning)

**tep mänge**

*hipim planti paiawut*  
firewood heap

**tep memuŋaŋ**

*drai diwai*  
dry firewood

**tep milit**

*nem bilong wanpela diwai em i malomalo*  
name of a tree with soft wood

**tepmom**

*kapiak*  
breadfruit tree (*Artocarpus altilis*)

**tep mubapmaŋ**

*das bilong paia*  
ashes from roasted (sweet potatoes)  
white powdered ashes  
firewood ashes

**tep patan**

*liklik hap paia*  
sparks of a fire

**tep petnaŋ**

*nupela kru i kamap*  
shoot (of a tree)

**tep sambun**

*diwai i stiŋ*  
the tree is rotten

**tep sâ**

*tep sâ-n*

*em i sapim diwai*

he is sharpening (fence) posts (or pencil)

he is carving

**tepset**

*wanpela kain diwai*

kind of tree

**tep sinaj bululuŋ zemti tozin**

*lip bilong diwai i pundaun*

the leaves of the tree are falling

**tep sinaj mitin**

*em brukim lip diwai*

he snapped a leaf from the tree

**tep sinaj piliŋ piliŋ min**

*lip i muv i go i kam*

the leaves are fluttering

**tep sipakŋaŋ**

*hap liklik bilong paia*

chip of wood

piece of wood

**tep sumsumaj**

*hap liklik bilong paia*

splinter of wood

**tepum**

*pos (haus)*

post

**tep zin**

*tep zi-n*

*paia i kuk*

fire is burning

**tetek main**

*em i go na i stap longtaim*

he stays a long time

**tetelin**

*teteli-n*

*em i meknais (dok)*

he shakes himself (dog)

**tetim aiai min**

*teti-ai-ai min*

*em i giamanim mi, em trikim mi*

he defrauds

he deceives

he tricks

**tetipein**

*em i giamanim em*

he deceives him

**tetipem mege**

*tetipe met-ge*

*em i giamanim em na i go*

he caused him to be deceived

**tewajaŋ wipwip min**

*tep-aŋ wipwip mi-n*

*diwai i muv i go na i kam*

the tree sways back and forth

**tewembiŋ**

*nem bilong wanpela diwai*

kind of tree

**tezi munzi**

*paia i kukim diwai na i kamap blak*

black burnt wood

charcoal

**tikalakŋaŋ**

*long as bilong em*

in the bottom

**tikalak sin**

*lip bilong rausim hap pekpek*

leaves used as toilet paper

**tikalek yazin**

*em i lausim pekpek long as*

he wipes his anus

**tikaluk kaluk min**

*putim stik i go antap olsem long aninit*

long haus

roof bearer

**tikandeŋaŋ**

*long as bilong em*

in the bottom

**tikâk mimpein**

*em i helpim em*

he helps him

**tikmamajaŋ penaŋ**

*switpela tru*

very sweet

**tikŋaŋ**

*suwit moa*

sweet

**tikŋaŋ nâyap***mi pilim swit bilong em*

It tastes sweet to me

**tikŋaŋ penaŋ***swit tru*

very sweet

**tikŋepiŋ***tik-ŋaŋ-piŋ**i no gat swit bilong em*

it is not sweet

*i no gat sol*

it is saltless

it is tasteless

**tikok mpein***em i pusim em i go antap*

push him up

**tiktik tapm***em i hat long wakabaut long ples nogut*

clumsy

awkward

**tikwikwit***bikpela spaida*

spider

**tile***pikinini bilong bunala (long sutim pisin)*

five-pointed arrow for shooting birds

**tiliŋ talan***em i tromoi lek hap hap*

wide apart (legs)

**timazin***timat-zin**em i painim*

he is searching

**timbelegzin***em i kilapim ol man long nating*

he gives a false alarm

**timbi***bunara*

bow

**timbi tek***rop bilong bunara*

bow string

**time mebekokot***rausim nambaut, ol i kisim i go*

waste

scatter it around

**timetiŋkot***ti-met-ti-kot**kisim i go i kam*

work it to and fro

**tim main***em i save karim wokabaut*

he carries it around

he wears it

**timtameŋ***gras bilong em i no komim/katim, em i**strongpela*

hair uncut

**timti ondak kwepbep***bungim na kisim i kam*

he added something more

they came and united (condense)

**tim yape yape***mekim toktok long i laik traim long**haitim rong*

talk designed to cover up one's wrong

**tin***em i karim (bilum)*

she carries (a net bag)

**tinsutnan***belo taim*

at midday

**tington tington main***em i nogat strong (taim em i wokabaut)*

he totters

he is unsteady

**tington tington mezin***em i no wakabaut gut (sik)*

walk feebly

**tip***pekpek (man, pik)*

entrails

dung

**tip bakŋaŋ***pekpek wara*

diarrhoea

**tipdak***tel (bilong pisin)*

tail (birds)

**tipdakŋaŋ**

*tel bilong em*  
its tail

**tip dukŋak**

*i no sindaun gut*  
not well off  
poor living conditions

**tip dukŋak dukŋak min**

*em i no sindaun gut*  
sit on one's haunches

**tip dukŋan**

*antap long pekpek*  
on top of the faeces

**tip goŋaŋ ip**

*binatang i kaikai bel bilong em*  
the maggots eat the dung

**tip katik**

*meri i no gat pikinini*  
childless  
barren

**tip kok**

*wanpela kain lip*  
a yellow plant

**tip kwitnaŋ**

*kapupuk*  
intestinal gas  
wind in the stomach

**tip lanziŋaŋ**

*rop bilong bel*  
small intestines

**tipm**

*pekpek bilong mi*  
my faeces

**tipmameŋ**

*bikpela bel*  
stomach

**tipman baen**

*long taim, bipo tru*  
a long time before  
*long aninit tru*  
down belo

**tipmaŋ sakŋan**

*putim tambro na antap tu*  
heap up

**tipmaŋ sopmaŋ**

*bikpela bel bilong em*  
abdomen

**tipmaŋ temaŋ**

*bikpela bel bilong em*  
abdomen

**tipm isikŋaŋ**

*liklik pekpek bilong mi*  
my entrails

**tip nemuŋaŋ**

*rop bilong bel*  
small intestines

**tip pulelet**

*pekpek wara*  
diarrhoea

**tip puluk**

*nem bilong wanpela kain bus kokonas*  
name of the wild coconut palm

**tip puluk nemba**

*boi i save pekpek olgeta*  
a boy who excretes at any place

**tip pululuk minikgat**

*we man i tok long meri taim ol i pait*  
derogatory remark made by man to his  
wife when they fight

**tip sibak**

*tip sip-mak*  
*pekpek i gat brut*  
faeces with blood  
haemorrhoea

**tip sin**

*nepi (bilong bebi)*  
diaper

**tip sinaŋ**

*lip bilong banana/mambu long pekpek*  
leaves used for toilet paper

**tip talalaŋ**

*pekpek wara*  
diarrhoea

**tip tatizin**

*tip tat-tip-zin*  
*em i pekpek*  
he excretes

**tip yaŋaŋ**

*as bilong em*  
lower abdomen

**tisât alen**

*em i hat long pekpek*  
hard to excrete  
constipated

**titokŋaŋ min**

*em i meknais*  
he sways

**titokŋepiŋ**

*titok-ŋaŋ-piŋ*  
*i no gat nais bilong em*  
motionless

**titok temaŋ min**

*em i meknais*  
he shakes a lot  
it's a large movement (storm, earthquake)

**titok titokpiŋ kakanemuŋ bepe**

*yu no ken mekim nais; putim isi tasol*  
do not shake it; put it down very  
carefully

**tiwin busat beye**

*bel bilong ol i kamap gut*  
they satisfy themselves

**toim**

*i go daun*  
go down

**tokan**

*mambu wol*  
wall of bamboo  
bambo blind

**tokan takun**

*em i mekim wol long mambu*  
he is weaving a bamboo blind/wall

**tokumson epein**

*tot-ku-so-in epe-in*  
*em i pundaun na bruk*  
it fell down and broke

**tokumti mezin**

*tot-ku-mti met-zin*  
*em i pundaun na kilap i go*  
he falls down and goes  
*em i bruk na i go*

it falls down and goes  
it slides (ground)

**tokun**

*em i pundaun*  
he falls down

**tokutun**

*em i pundaun*  
he falls over

**tokutuwen**

*em i pundaun na slip*  
he falls over and lies there

**tokwat tokwat main**

*em i save raun raun nambaut*  
he roams about  
it scatters

**tokwet bembulungzin**

*em i raunim em*  
it circles around (pig)

**tokweti gilin**

*em yet i raunim*  
go around  
to hover about

**tonaŋ**

*papa bilong em*  
owner

**tonga**

*wokabaut stik*  
walking stick

**tonggaŋaŋmak main**

*em i save wakabaut wantaim stik*  
he always walks with a cane

**tosa**

*pe*  
wages  
pay  
pay a ransom

**tosa aem kwaem**

*tupela i senisim (mani i go i kam)*  
barter  
exchange of money

**tosi**

*man meri i kam long ples daun*  
lowlander

**totnosâpm**

*tot-n-ku-sât-mi*

*klostu mi laik pundaun*  
I almost stumbled

**totopiŋ min**  
*tot-tot-piŋ*  
*em i no kam daun*  
he does not come down

**toweziŋ**  
*tot-met-zin*  
*em i go daun*  
he goes down

**toziŋ**  
*em i go daun*  
he descends

**tu**  
*wara*  
water  
liquid

**tu kipmaŋ**  
*wara i hat*  
hot water

**tu kume mekoziŋ**  
*em i brukim wara na i go i kam*  
he splashes (by hitting the water)

**tu lelime koziŋ**  
*em i brukim wara na i kam*  
he swims

**tu palan meziŋ**  
*em i go antap long wara*  
he floats on top of the water

**tu selik**  
*mambu bilong pulumapim wara*  
bamboo jug

**tu sesembe ma imbeŋaŋ?**  
*wara i dip o i no dip?*  
Is the water/river deep or shallow?

**tusu**  
*joinim*  
join

**tu wendiŋ**  
*tu wendi-n*  
*wara i boil*  
the water boils

## U u

**uluk âlâk nin**  
*em i daunim (kaikai) wantaim pairap*  
he eats with crunching noises

**uluk peiŋ**  
*em i kamap lus (tamiok)*  
it slips

**uluk zemti tu keŋaŋ**  
*em i go insait long wara*  
he dived into the water

## W w

**wak**  
*ia*  
ear

**wakei**  
*wanpela singaut*  
exclamation of surprise

**wakŋaŋ**  
*ia bilong em*  
his ear

**wanam**  
*naip*  
knife

**wanamaŋ kumti weziŋ**  
*em i kilim long naip na pulimapim (long bilum)*  
he cut with the knife and then put it inside (the net bag)

**wanam kileŋ gayap**  
*mi givim yu kranki naip*  
I give you the knife the wrong way (lest you get cut)

**wanam kiwe**  
*akis bilong tumbuna*  
adze

**wanam kukŋaŋmak**  
*naip i gat sap*  
the knife is sharp

**wanam kwiyeŋ**  
*em i failim naip*  
he files the knife



**wandep***retpela kapul*

red-headed tree kangaroo

**wanem sop***naip bilong ol tumbuna*

old-fashioned knife

**wasi***kaswel*castor oil plant (*Ricinus communis*)**watakun***em i pas long em na i stap*

he supports it

it leans on it

**watazin***wat-tat-zin**em i sanap i stap*

he stands

**watem sisip***nem bilong liklik pisin*

wagtail (bird)

**watnaŋ***samting yu putim bilong em*

posts you put underneath

**wawatnaŋ***op*

(to) open (tin of fish)

**wawioŋ***nem bilong wanpela palmen*

name of a palm tree

**wazin***wat-zin**em i kirap*

he rises

it rears up (snake)

he becomes alive

he awakes

**wâm***man i kros na ranawe*

a man becomes angry and runs away

*man i kros na i no laikim samting*

he doesn't like to do it because of being angry

**we***spirit*

departed soul

spirit

**we bekanan***spirit nogut*

bad/evil spirit

**webembe***laikim wanpela samting na tingting*

hope

**webem mayap***mi laikim yet na i stap*

I continue hoping

**webem tatnup***mipela i laikim na i wetim i stap*

we hope and wait for it

**webepet mayap***mi tingting yet long em na i stap*

I hope all the time

**wegigilambe***masalai*

bush spirit

**wekawet***tambuna stori*

legends

*stori bilong spirit*

stories of the spirits

**wekuku***man bilong askim askim*

beggar

**wekumtiti***man bilong askim askim long kisim**(planti taim)*

get things by begging

**wekun***em i askim long kisim (wanpela taim)*

he begs

**welak***ples stret i go antap long maunten o i go**daun long wara*

steep

**welangan***smok*

vapour

steam

**welili<sup>1</sup>**

*pusim ol samting igo (olsem stone)*  
to shove something (like a stone)

**welili<sup>2</sup>**

*Le, biktaun*  
Lae  
city

**wembe katnag tolep**

*em i dai*  
he died

**wen**

*em i slip nau*  
he lies down  
he sleeps

**wendin**

*em i singsing*  
he dances  
it jumps about  
*em i guria*  
to shake (with chills)  
*(wara) i boil*  
(water) boils

**wendindi**

*sik malaria*  
malaria

**wendip**

*em i boil*  
it boiled  
*em i singsing*  
he danced

**wene**

*namba 2 meri*  
second-born girl

**wenegeye!**

*oloman!*  
an exclamation (of surprise)

**wenesakng**

*namba 6 meri*  
sixth-born girl

**wengan**

*spirit bilong man*  
shadow  
a person's spirit

**wenombe**

*we-nombe*

*ples bilong masalai*  
spirit abode

**wen sambe wen**

*planti kaikai tru i stap*  
there is plenty

**wenzim**

*star bilong heven*  
star  
firefly

**wengan**

*spirit bilong em*  
his spirit  
*piksa bilong em*  
his picture

**wengan melep**

*we-ngan met-ep*  
*liklik taim bilong pret*  
his heart sank  
he suddenly felt afraid

**weng danag beingat**

*tevel bilong mi kamap sotpel (long belo)*  
my shadow is short (at noon)

**weng melep**

*spirit bilong mi i go*  
I received a shock

**weng teepman bein**

*tevel bilong mi i kamap longpela*  
my shadow has become long (in the  
afternoon)

**weptep**

*kukim kaukau nating long paia*  
roasted

**wepualili**

*mekim tok nogut long wanpela man na*  
*em i sik*  
curse

**we sinduk tipman**

*pekpek bilong spirit nogut*  
faeces of a bad spirit

**wesig**

*man lek nogut*  
crippled  
*man han nogut*  
man with a withered hand

**wet**

*putim aninit/insait (kaikai long paia na  
em i kuk)*

insert (such as putting corn in the coals  
to roast)

**wetume kumbuin**

*em i wisil long maus*

he blows

he whistles

**wetumen**

*wisil*

a whistle

**wewion**

*bikpela perot (pisin)*

Papuan lorikeet (bird)

**weyaŋ bein**

*em i wokim stret*

he straightens it

he corrects it

he repairs something

**weyaŋ pein**

*em i putim gut*

tidy up something,

put something in order

*em i stretim em*

she puts him straight (baby)

**weyaŋti min**

*em i mekim gut gen*

does it the right way

she causes it to be right

**weyaŋzin**

*em i wokim em gut, stretim samting*

repair something

**weyeyā mulup min**

*em i mekim wok long redi*

he prepares

he gets everything ready

*em i mekim wok long stretim*

he gets things into order

**wezan**

*em i pulim em i kamaut*

he extracts it from (the bottom of the bag  
or net)

**wezin**

*putim insait*

put into

**wezolek**

*pisin*

golden whistler (bird)

**wiaŋ wiaŋ**

*planti*

abundance

plenty

**wilik matowezin**

*daunim bikpela kaikai*

swallow large amounts

**wilikzin**

*wilik-zin*

*em i daunim (kaikai)*

he swallows it

**winde**

*strong*

courage

boldness

strength

power

**winde bein**

*em i ran*

he runs

**winde be mezin**

*ran i go*

he runs along fast

**winde mambein**

*em i save ran*

he is running

**windemben**

*i gat strong*

he has much strength

**winde mezin**

*em i ran i go*

he runs along

**windenāŋ**

*strong bilong em*

his strength

**windenāŋ beŋ**

*em i gat strong tru*

he is very strong

**windenāŋmak**

*em i gat i strong*

energetically

with strength

**winderanmak tabm**

*em i mekim wantaim strong*  
he has strength

**windik pein**

*subim insait, hait insait*  
he pushes it inside  
he hides it inside

**wiŋaŋ**

*grinpela samting igat pait (insait long kakalok)*  
gall

**wip wip tapm**

*em i muv i go i kam*  
it sways

**wisat min**

*em i no laik*  
he is weary of it  
it is a waste of one's time  
he is ignoring it  
he is lazy

**wisat nemben**

*mi no laik*  
I do not like it

**wisat pemin**

*em i no laik tru*  
he disobeys  
*em i les tru*  
he is very lazy

**wisat wisat**

*man i mekim planti toktok tumas planti*  
*taim na yu les long harim*  
a disagreeable talkative person

**wiselepman**

*lewa bilong em*  
his liver

**wiselep ŋaman**

*retpela lewa*  
pancreas

**witik peme mezan**

*asde em i tromoi i go*  
he threw away and it went  
*asde em i stikim em na i go*  
he hit it and went

**witikzin**

*em i abrusim (em i no sutim tru)*

he missed it

not to hit it

*em i wipim em (wantaim stik)*

he whips him

**witilip**

*ples tais*  
pulp  
*graun malomalo*  
soft muddy ground

**witilip zuluzin**

*em i waswas long graun malomalo*  
he wallows in the mud

**witimen**

*wisil long maus*  
he whistles

**wombon**

*bikpela binatang i kaikaim man*  
wasp

**wopum**

*taim bilong sori*  
in mourning

**Y y**

**yain**

*em i tekawe (skin bilong em)*  
it comes off  
he takes it off (skin)

**Yalumban**

*nem bilong wanpela ples klostu long Sakalan*  
name of a village near Sakalan

**yanaŋ**

*as bilong em*  
its base  
its motive  
its cause  
its reason  
its meaning  
lower part of garden

**yanaŋ igagen**

*em i gat nalapela as*  
omen  
different cause

**yanaŋ ŋen**

*em i gat alapela kain as*

special kind  
different reason

**yaŋaŋ yaŋaŋ**  
*kain kain pasin*  
skill  
many kinds of

**yaŋbein**  
*em i statim (wok)*  
he begins or starts

**yaŋep**  
*em i orait*  
it is okay

**yaŋgam**  
*liklik palai*  
a small lizard

**yaŋgen**  
*mekim (bet) stretim (blanket)*  
he spreads it out

**yaŋgiseŋ**  
*nem bilong kapul*  
a kind of bush animal

**yaŋgut**  
*yaŋ-gut*  
*tasol*  
but  
(see *kebonaŋgut*)

**yaŋkwep**  
*lain*  
lineage

**yaŋkwesi giŋgiŋ min**  
*em i askim em pranti taim*  
he demands more  
he asks more

**yaŋkwesin**  
*em i askim em*  
he asks it  
he questions

**yaŋkwesisi sokbep**  
*taim i kamap*  
test  
examination  
question

**yaŋŋ**  
*as bilong yumi*  
our motive

**yaŋop**  
*mambu (gutpela bilong kaikai)*  
bamboo (edible)

**yaŋ sokŋ**  
*ol lain tumbuna*  
ancestors

**yaŋwesisi**  
*askim, traim*  
the question

**yat peye**  
*em i krungutimim (bus) na i stap*  
he tramps down the grass

**yayaŋ**  
*wari*  
worry

**yâmbonaŋ**  
*hul bilong as bilong em*  
anus

**yâmaŋ**  
*as bilong em*  
his seat  
his buttocks  
hindquarter of man or beast

**yeeŋaŋ, teeŋaŋ**  
*kol*  
cold

**yek**  
*nogat*  
not  
no

**yek bein**  
*em i dai*  
he dies  
*i nogat*  
he disappears

**yek bembeyelen**  
*klostu i laik dai, klostu i laik dai pinis*  
he nearly died  
he is about to disappear

**yek zein**  
*em i tok nogat*  
refuse  
decline

**yembe**

*maus gras (man)*  
beard

**yembem**

*gras*  
moss

**yembun**

*em i hangapim bilum long sol bilong*  
*em*  
he hangs it (on his shoulder)

**yembu yembu**

*em i haitim em yet long haus na i kam isi*  
*isi*  
comes in a man-like form  
he walks carefully to be unseen

**yemenj**

*lap*  
laugh

**yem tin**

*em i mekim hul bilong planim*  
*yam/banana*  
he makes holes for planting

**yeŋŋ**

*tumbuna man bilong mi*  
my grandfather

**yeŋ papmne, yeŋ sokŋne**

*ol tumbuna*  
my ancestors  
my forebears

**yeŋ peŋ tazin**

*em i lap yet i stap*  
he is still laughing  
he is smiling

**yeŋzin**

*em i lap*  
he smiles  
he laughs

**yeye tabm**

*em i krai*  
groan  
creek

**ye ye tapm**

*em i krai i stap*  
he cries out  
he sobs

**yo**

*tanim (rop)*  
twirl (string)

**yoknaŋ**

*yam*  
a kind of yam

**yom**

*sin, rong*  
mistake  
sin  
wrong  
bad behaviour

**yu**

*nambawan pikinini boi*  
first-born son

**yukwi**

*pinis*  
name of bird

**yumben**

*em i makim poinim*  
he points out  
he shows  
he marks out

**yungaŋ**

*nambawan pikinini boi bilong em*  
his first-born son

**yungu yungu min**

*em i paulim toktok bilong mi*  
he causes confusion  
he mixes them up  
*em i paulim*  
he spoils it

**yungu mezin**

*em i paul na i go*  
mixed up  
unordered

**yupmet yupkot**

*tupela i pait long wanpela samting na*  
*kisim*  
fight over something to see who is the  
winner  
*pulim i go i kam*  
pull back and forth  
snatch it from each other



**yuyukŋaŋ**

*bikpela*  
thick

**yuzin**

*yut-zin*  
*em i pulim (bunara) rop*  
he draws the bow

**Z z****zage**

*wanpela kain diwai*  
a kind of tree

**zain**

*pasim (long rop)*  
he girds it

**zakop, zakopmaŋ (lowland)**

*wasket, wasket bilong em*  
chin  
his chin

**zalaŋ**

*brukim, katim long namel*  
the part that is broken off (but part is  
still on the tree)  
*wanpela lek istap long we long arapela*  
*lek*  
spread-eagled

**zam**

*diwai i gat tupela han*  
forked branch

**zamaŋ tiaŋ**

*pos i gat tupela han*  
forked post

**zam mamtan**

*em i pasim i stap (laplap)*  
she tied it (a wraparound skirt)

**zampein**

*em i pasim*  
she ties up something

**zanza**

*klaut*  
mist  
fog  
cloud

**zanza pelelaŋ pemezin**

*klaut i go i kam*  
clouds disperse

**zaŋkapo (lowland)**

*haus boi ol i skruim i go antap*  
a two-story single men's house  
two-story house

**zapat**

*stori*  
news  
account  
tale

**zapatnaŋ<sup>1</sup>**

*mekim bilong em*  
that which is promised (as a girl in  
marriage)

**zapatnaŋ<sup>2</sup>**

*stori bilong em*  
his story/news

**zawak**

*spet*  
foam (of mouth)  
saliva  
spit

**zawak sat**

*spet*  
foam (of mouth)

**zawak zawak kwazin**

*spet bilong wara i boil*  
foam (of boiling water)  
*spet bilong wara i tait*  
foaming of flood water  
*i gat spet i kamaut*  
foaming (at the mouth)

**zawat dindiŋ**

*malaria*  
malaria

**zawat kaliŋaŋ**

*tibi*  
tuberculosis

**zawat punpuŋ**

*sotwin*  
asthma

**zâlâp zâlâp**

*kalap kalap*  
hopping on both legs (birds, people)

**zebibik**

*zet bik-bik*

*tit i lus*  
loose tooth

**zegalip**  
*kuku*  
crab  
*kom*  
horn (of an animal)

**zegawe pupumak mama**  
*save harim tok*  
obedient

**zegingiq min**  
*askim askim planti*  
he begs  
he talks a lot but not clearly

**zein**  
*em i tok*  
he speaks  
he says

**ze kambuk**  
*stilim tok*  
talk which is overheard

**ze kaŋkaŋ**  
*tok tok strong*  
arguing talk

**zekap**  
*putim kaikai wanpela long maus*  
puts a big piece of food in his mouth

**ze kâkâ**  
*gutpela tok long strongim ol*  
comforting talk  
reassuring words

**ze kuku**  
*tok baksait*  
gossip  
talk about someone in their absence  
*tok hait*  
secrets

**zelak zein**  
*em i bruk kranks, i bruk long arapela sait*  
it goes off to the side  
it veers

**zelaŋ ime mandelezin**  
*kaikaim em na pulim i go i kam na bruk*  
(a dog) bites it (kapul) and pulls it apart

**zelaŋ in**  
*kaikai long tit*  
he eats with his teeth

**zeleset**  
*tanim toktok*  
translating into

**zelewin**  
*kumul*  
blue bird of paradise (*Paradisaea rudolphi*)  
bird of paradise (male)

**zelinaset**  
*long tok ples bilong ol*  
their way of talking in their language

**zem aŋgalaŋpein**  
*em i stopim em*  
he forbids him to do it

**zemâtâzin**  
*zet-mât-tat-zin*  
*em i toktok long mekim klia*  
he advises  
he explains it

**zem bekaŋ bein**  
*em i toktok nogut long em*  
he declares something or someone to be bad

**zembegaŋ**  
*mak bilong sua*  
mark left from sores or from tight bands

**zeme yuŋgun**  
*em i paulim tok*  
he is talking wrongly

**zem geŋgeŋaŋ**  
*ol makim yu, putim yu*  
you are marked

**zem kaliŋ bempewien**  
*ol pasim tok pinis*  
they put a restriction on it (taboo)

**zemkandat pein**  
*em i mekim tok i no save long em*  
he denies knowing him

**zem kaŋkaŋ**  
*tok strong long stopim rong bilong em*  
strong talk (to prevent someone from doing something)

**zem katik bempene**

*em i pasim tok long em i no ken kaikai o  
makim wanpela samting*  
he imposed a strong restriction on him

**zem katik beye**

*em i pasim tok em i promis (long givim)*  
he strengthens his promise (to give)

**zem kawaŋ bein**

*mekim klia*  
he explains

**zem kilom bein**

*em i tok na i kranki*  
speak confusingly

**zem kuin**

*man bilong kotim man*  
he betrays him

**zem kulumindeye**

*em i stopim ol*  
he stops them doing something

**zem kwatam pein**

*em i haitim tok bilong em*  
he wants to hide the talk

**zem kwatatap bein**

*em i stretim tok*  
he settles the quarrel

**zem nanajaŋ**

*ol i bin makim bilong mi*  
it is assigned to me  
*ol i tok orait long mi mekim*  
I have been given permission to do  
something

**zem nâm mimti**

*askim na save ...*  
(they) talk and think about it together...

**zem nâmti**

*ol i mekim toktok wantaim...*  
(they) decide together...

**zem ndoin**

*em i kotim ol*  
he is reporting them  
he is taking them to court

**zem neyo**

*ol i rausim mi*  
they fired me  
dismissed me

*ol i makim mi*

they gave me permission

*ol i tokim mi*

they talked to me

**zem palakŋaŋ bein**

*em i autim na mekim klia long ol*  
he makes it clear

**zem pen**

*em i rausim em*  
he dismisses him  
*em i tokim em i salim em*  
he sends him

**zem sain**

*em i makim bilong em*  
he designated it for him (inheritance)  
*em i autim tok nogut long em*  
he stirs up trouble

**zem sokbein**

*em i autim klia*  
he confesses

**zemsom zemsom min**

*em i krai toktok krai toktok*  
she cries and talks  
she laments  
she utters inarticulated cries

**zem talalat**

*tok long daunim em*  
slandorous talk

**zem talat pein**

*e mi daunim em*  
he makes a bad rebuke to him  
he slanders him

**zem talazin**

*em i daunim em*  
he declares something worthless

**zem tekalin pein**

*em i tok no gut about him*  
he ridicules him

**zemt看 pewien**

*ol i pasim tok*  
they agreed

**zem usulalak**

*sutim toktok*  
argument

**zem wisat min**

*em i tok les*

he expresses discontent

**zem yungun**

*em i paulim toktok*

he confuses the talk

**zem zikat indain**

*em i skulim ol*

he is teaching them

**zenâ zenâ**

*tupela i toktok*

they (dual) converse

**zenâ zenâ mit**

*tupela i pasim tok*

they discuss together

they converse together

**zenen**

*em i tokim mi*

he assigns it to me (work/wife)

**zepen**

*pinis bilong samting*

the finish of something

**zepen̩aŋ**

*arere*

edge

rim

*las bilong samting*

the end of something

*hip tumas*

thick

*planti (pipal)*

many (people)

**zepen̩aŋ**

*oltaim em i save toktok long wanpela*

*samting*

he repeats the same story over and over

**zepoŋ**

*maus bilong pisin*

beak

**zesik̩aŋ niap**

*mi kaikai hap kaikai bilong em*

I am eating half of his food

**zesuluŋaŋ**

*wara bilong sua*

pus (of a sore)

*wara bilong diwai ol i katim em*

sap of the wambe tree

**zet<sup>1</sup>**

*tit*

tooth

teeth

**zet<sup>2</sup>**

*tok*

talk

speech

**zet aimboŋaŋ**

*ples namel long tupela tit*

cavity (in the tooth)

hole (in the tooth)

**zet ak̩aŋ**

*tok i no gutpela (nogut arapela man i*

*harim)*

talk which is better for others not to hear

**zet aumsumaŋ**

*liklik hap tok*

a part of his talk

**zet bak̩aŋ bein**

*tok i no gat paua*

he gives assent

he yields the point.

**zet bolot**

*tit bruk*

space between the teeth

**zet dundun**

*em i tokim em*

he gives him a talking to

*em i krosim em*

he gives him a rebuke

**zet einzililiŋaŋ**

*tok hait*

secret talk (not everybody knows it)

**zet elembenaŋ**

*mekim tok isi*

a talk everyone can hear

**zet gandiŋ**

*arere bilong tit*

molars

**zet gawepuin**

*em i bihainim tok*

he obeys her word

**zet gilik zein**

*em i tanim tok na autim long planti*  
he interprets

**zet gingiŋ tapm**

*em i askim planti taim (long kisim)*  
he persists in asking

**zetik**

*promis*  
a promise

**zetik mip**

*em i promis*  
he made a promise

**zetik mpein**

*em i promisim em*  
he promised him

**zet imbelanŋ**

*isi tok*  
eloquent talk  
talkative

**zet kandanŋan main**

*i stap aninit long tok*  
he is obedient  
he is submissive

**zet kanzowak**

*tok ple, tok pani*  
jest  
joke

**zet kayakŋanŋmak zep**

*em i mekim sampela tok giaman tru*  
*wantaim*  
he added more lies to the earlier one

**zet kelaknaŋ**

*tok gris*  
flattery  
persuasive talk

**zet keyegak**

*em i mekim wankain tok olsem tasol*  
repeatedly say the same thing over and over again

**zet kilom kilim mamin**

*em i krungutim tok*  
his talking is muddled nonsense

**zet kipmaŋ**

*mi ges na i kamaŋ*  
being against someone

**zet kululu min**

*em i no bihainim tok*  
he is obstinate  
he disobeys  
*em i sakim tok*  
he talks back  
*em i stopim em*  
he stops something  
he rejects something

**zet kusak kasak**

*tok isi isi*  
a whisper

**zet kusunŋ kasaŋ**

*tok isi isi*  
whisper

**zet kwakwatnak tabm**

*em i mekim planti toktok*  
he is talkative  
he is jabbering away

**zet kwaliliŋanŋ**

*giaman tok*  
false talk  
lies

**zet miap**

*mi sapotim mi yet long tok tok*  
I am defending myself

**zet mme palagŋanŋ bein**

*em i autim (tok) na planti i harim*  
the news travelled widely

**zet mmot mtot**

*ol i tok i go i kam na i no pasim tok*  
disagreeing  
unable to come to consensus

**zet mundumaŋ**

*mak i mekim long tit*  
toothmark on something bitten

**zet mundumaŋ**

house or place for meetings

**zet mutum zep**

*em i paulim toktok*  
he said the opposite of what I said

**zetnaŋbeŋ**

*man bilong toktok planti*  
a man who argues a lot

**zetnapin**

*man i no gat toktok bilong em*  
speechless  
he does not talk  
lacking an opinion

**zetnapin tazin**

*em i stap nating i no gat toktok bilong em*  
he is silent  
he is without talk  
he has nothing to add

**zet ŋalaŋ**

*tit bruk*  
a broken tooth

**zet palen anzain**

*em i krosim em*  
he gets angry at him

**zet penaŋapiŋ**

*tok i no gat kaikai bilong em*  
unimportant talk  
trifling talk  
empty talk  
empty promises

**zet penaŋ ŋotekŋaŋ**

*nambawan tok*  
important talk

**zet pipik**

*gam*  
gums (of mouth)

**zet temaŋ miap**

*mi mekim bikpela toktok*  
I have got great news/tale  
I am telling an important account (of the incident)

**zet tikŋaŋ**

*switpela tok*  
a good story (told in a likeable way)

**zet wakwat tabm**

*hat long mekim toktok*  
he stutters

**zetwaŋ bakŋaŋ bein**

*tok bilong em i no strong*  
he talks falsetto  
he talks in an unsteady voice

**zet zeme ŋep kumbein**

*zet ze-me ŋep ku-be-in*

*em i toktok na i no stret toktok na i no wanbel*

he talks but it was in vain (not to come to an agreement)

**zeuk zet**

*tok i baksait*  
slander  
*tok stil*  
secret, undercover talk (as when planning to steal)

**zeuk zet mip**

he talks undercover  
he gossips  
he slanders

**zewet**

*salat*  
stinging nettle (species of Dendrocnide)

**zewetnaŋ**

*retpela kom bilong kakaruk*  
comb (of hen)

**zeweyaŋ pein/pen**

*em i stretim toktok bilong em*  
he resolves (to do something)  
he corrects what he said

**zeyayŋ**

*lap*  
laugh

**zeyayaŋ beŋ**

*em man bilong lap*  
man who has sense of humour

**zezapat**

*stori*  
story  
news

**zezet kwazin**

*em i pulap (wara)*  
it is becoming full (of water)

**zigogat?**

*bilong wanem?*  
why?

**zigok?**

*olsem wanem?*  
how?  
how much?  
what?



**zigok nâip?**

*yupela i ting olsem wanem?*  
what do you think?

**zii**

*tambu mak*  
taboo mark

**ziin zet**

*lo (tambu tok)*  
law  
threatening talk

**zikasek**

*zikat-sek*  
*ai pas*  
blind  
poor sighted

**zikat**

*ai*  
eye

**zikat galemaŋ**

*lukim long wanpela hap*  
look at  
glance to the side

**zikat indanda**

*zikat inda-a-inda-a*  
*tiksa*  
teacher

**zikat kapiŋ**

*ai glas*  
eye glasses

**zikat memuŋ taekzin**

*zikat memuŋ tat-ek-zin*  
*em i lukluk strong long em*  
he is examining it carefully

**zikat mimuŋ**

*lukluk strong long em*  
wonders  
stares at  
gazes at

**zikat muluk muluk tapmiap**

*mi ai slip slip i stap*  
I am feeling sleepy

**zikat nain**

*em i soim mi*  
he shows me

**zikatnaŋ beŋaŋ**

*ai bilong em i pas*

he is blind

**zikatnaŋpiŋ**

*em i nogat ai bilong em*  
lacking eyes (not literally; if someone  
bumps into something they say 'he does  
not have eyes')

**zikatnaŋ wesig**

*ai bilong em i no gut*  
he has poor eyesight

**zikatn dumaŋ**

*mi no inap lukim long we*  
short-sighted

**zikatn sop sop sin**

*ai bilong me i kamaŋ dak*  
my vision became dark  
I am dizzy

**zikat petaŋ mpep**

*em i pasim ai long em*  
he winked at (as in flirting)  
he blinked his eyes

**zilem**

*mani bilong tumbuna*  
traditional money

**zilem kwilik**

*tumbuna mani (sel/tit bilong dok/pik)*  
pig's teeth or shells (valuable)  
traditional money

**zililik tapm**

*dok i kros long man*  
he snarls

**zimbin**

*ai susu*  
eye mucus

**zime delaŋ zein**

*zi-me delaŋ ze-in*  
*em i kuk pinis*  
everything is burned

**zimti**

*kukim...*  
she cooks and...

**zimti peyak pen**

*em i kuk na i bruk*  
she cooked it and it burst open (cooking  
food)

**zimti semin**

*em i kukim na i sorap*  
become swollen during cooking or  
singeing

**zin**

*em i kuk*  
*she cooks it*  
it burns

**zinzi**

*wanpela singsing long statim bung*  
song performance for welcoming

**ziŋben**

*ai i pas*  
blind

**ziŋkindiŋ**

*pasim ai liklik*  
squint  
*zipele pelep*  
*saua, i pait olsem muli*  
sour

**zipeluk**

*ai gras*  
eyelashes

**zipelukŋaŋ**

*ai gras bilong em*  
his eyelashes

**zipen**

*gras antap long ai*  
eyebrows

**zipen sat**

*wait mak antap long ai*  
white mark above eye

**zit**

*kapul*  
opossum

**zit pem kusât melo**

*ol i go long kirim abus*  
they go hunting for opossums

**zituwen**

*maleo*  
eel

**zit zampeyo**

*ol i pasim kapul i stap (pasim long rop)*  
they tied the opossum

**ziyuŋan**

*nem long wanpela kapul*  
small wallaby

**zi zampeyo**

*ol i putim tambu*  
they forbid it  
they prohibited it  
they made it taboo

**zomolim**

*yangpela boi*  
young man

**zubak zubak**

*zut-mak zut-mak*  
*tupela wantaim*  
a man married to two women

**zubmaŋ bun**

*em i kukim gras bilong em*  
he is singeing his hair

**zubmaŋ kukŋaŋ**

*gras i stap, i gat nel*  
the grass is sharp/stinging

**zuk?**

*amas?*  
how much?

**zukŋan?**

*wanem taim?*  
when?

**zuk zuk min**

*pulim susu*  
he is sucking

**zulak zulak**

*zut-mak zut-mak*  
*fopela*  
four

**zuluzin**

*zulut-zin*  
*em i wasim*  
she washes (body, not clothes)  
she immerses herself (as a child getting all  
muddy)

**zumzum**

*aibika*  
kind of spinach  
edible greens (*Abelmoschus manihot*)

**zupman**

*zup-maŋ-en*

*ausait*  
outside

**zupmaŋ**  
*zup-maŋ*  
*gras bilong em*  
his hair

**zupzip**  
*pisin*  
orange chat (bird)

**zut**

*tupela*  
two

**zutmak zutmak**  
*(wanpela man) i gat tupela (meri)*  
man with two wives  
*i gat tupela*  
having two

**zut zut**  
*putim tupela tupela*  
in pairs

## APPENDIX 2

### ENGLISH-NABAK INDEX

#### A a

- a fellow Nabak person  
*not*
- a kind of tree  
*banzanje*
- a relative of the sixth ascending or descending generation  
*sak*
- abdomen  
*kambak, tipmanj sopmanj, tipmanj temanj*
- abdomen: lower \_\_  
*tip yananj*
- about this time  
*kegogaguk*
- above  
*duknan, gwaen*
- abundance  
*polak polak, wianj wianj*
- abundantly: he gives us \_\_  
*(eganj) manndain*
- abused: he \_\_ me  
*kumsaget mnen*
- abuses: he \_\_ it  
*kumsaget min*
- accompanies  
*olonkati, seabemti*
- account  
*zapat*
- accuse  
*oik oik min*
- accuse falsely  
*ambet zein*
- accuses: he \_\_ unjustly  
*sekanj bam zein*
- active: he has to be \_\_ all the time  
*selak selak main*
- added: he \_\_ something more  
*timti ondak kwepbep*
- admires: he \_\_  
*egom ze*
- admires: he \_\_ many things  
*ego ego min*
- adorns: he \_\_ him  
*elimiak min*
- advises: he \_\_  
*zemâtâzin*
- adze  
*kiwe, wanam kiwe*
- afraid: be \_\_  
*kingazin*
- afraid: be \_\_ of something and run away  
*guluk kumti mezin*
- afraid: he is \_\_ of touching her/him (namesake)  
*ekseye*
- afraid: he suddenly felt \_\_  
*wenanj melep*
- afraid: not \_\_  
*nâmtalat*
- afternoon: in the \_\_  
*gasiyet*
- again  
*ewe*
- against: being \_\_ someone  
*zet kipmanj*
- aghost: be \_\_  
*kayom banj banj mezin*
- ago: a long time \_\_  
*ewanjan baen, itnanjan*
- agree to  
*nep*
- agree: they \_\_  
*kenj kwep bein*
- agreed: they \_\_  
*zemtompewien*
- ahead: he went way \_\_  
*kuknanjat penanj*

- airplane  
*balus*  
 airs: he puts on \_\_  
*sek mimobot min*  
 alike  
*sakammnok*  
 alive  
*alik*  
 alive: he becomes \_\_  
*wazin*  
 all  
*ilindiŋ, ilinsakwep*  
 all of it  
*melesiŋ*  
 all right  
*ele*  
 all the time  
*peŋ*  
 all things  
*kwitnaŋ kwitnaŋ*  
 allow him to depart  
*pe*  
 allow: you must not \_\_ him to go  
*pe mebepiŋ*  
 alone  
*igak*  
 alone: go \_\_  
*igat pemezin*  
 alone: he \_\_  
*ek kwep*  
 alone: he \_\_ eats  
*igak nin*  
 alone: they put him \_\_ to judge him  
*ek kwewetaŋ zelen peyo*  
 along  
*lolotnak*  
 alongside  
*lolotnak*  
 alongside: he comes \_\_ the house (because  
 he doesn't like me)  
*lolotnak kwawezin*  
 altogether  
*ilinsakwep, ilinsakwep kataŋ*  
 always: it is \_\_  
*matazin*  
 ambush  
*seseŋ op*  
 ambush him  
*domben tazin*  
 ancestors  
*yaŋ sokŋ*  
 ancestors: my \_\_  
*yeŋ papmne, yeŋ sokŋne*  
 and  
*âpme*  
*ma*  
 and other similar things  
*mee*  
 and then  
*mti*  
 anger increases  
*ŋeŋin semem*  
 anger: a man who is slow to \_\_  
*aweyaŋ weyaŋ*  
 anger: he is burning with \_\_  
*keŋaŋ ŋenzinziŋ bein*  
 anger: he is red hot with \_\_  
*keŋaŋ tepzin*  
 anger: he talks with outburst of \_\_  
*memendebak zein*  
 angry  
*ŋenziziŋ*  
 angry: a man becomes \_\_ and runs away  
*wâm*  
 angry: he became \_\_  
*keŋaŋ kasa kwazin*  
 angry: he doesn't like to do it because of  
 being \_\_  
*wâm*  
 angry: he gets \_\_ at him  
*zet palen anzain*  
 angry: he is \_\_  
*ŋenzinziŋ min*  
 angry: he is \_\_ with me  
*ŋenzinziŋ mnain*  
 angry: he is \_\_ and does not talk  
*ŋeyek tapm*  
 angry: he is burning \_\_  
*keŋaŋ kipmaŋ bein*  
 angry: he is not \_\_ anymore  
*keŋaŋ yeŋaŋ pein*  
 angry: he is very \_\_  
*ŋeŋaŋ penaŋ tazin*

angry: he looks \_\_

*ɣenzinziŋ sakam tazin, ɣenzinziŋ  
zimoset tazin*

angry: they are \_\_ and ...

*ɣeŋin zime*

angry: very \_\_

*keŋaŋ tepzin*

animal

*soŋgo*

animal (baby talk)

*ilik*

animal: a kind of bush \_\_

*nosokum (highland), saligip, saŋilon, tamalele, yaŋgiseŋ*

announcement: an \_\_

*golaŋ tin*

another

*belakŋaŋ, ɣen*

another kind

*mamanamaŋ*

another man

*am belakŋaŋ*

another time

*sek ɣen, tem ɣen*

answer to a letter

*dopmaŋ*

ant

*dek*

anthill

*dek mkaŋaŋ*

ants: black \_\_

*dek sulup sulup*

ants: red \_\_

*dekbaŋ*

anus

*yâm aimboŋaŋ*

apart

*igagen*

apart: it falls \_\_

*telak zemti tolep*

apart: wide \_\_ (legs)

*tiliŋ talaŋ*

appeared to them

*sokbem indaye*

appeared: many \_\_

*pesak pen*

appears: he \_\_

*sokbein*

apply: they do not \_\_ themselves to anything

*keŋin kilom maotnâip*

area around house

*mka tambaŋgum*

argue: they (dual) \_\_

*mdâmdâlup*

argues: a man who \_\_ a lot

*zetnaŋbeŋ*

arguing talk

*ze kaŋkaŋ*

argument

*zem usulalak*

arise

*pututuk*

armband

*besaŋ*

armpit

*sukwakalakŋaŋ*

around: go \_\_

*mane, tokweti gilin*

around: make a fence \_\_

*bembulunŋzin*

arouse me

*nembuten*

aroused: he was \_\_

*keŋaŋ kaluk kaluk kwazin*

arrived: he \_\_

*pataŋ pen*

arrives: he \_\_

*pataŋ pemekozin*

arrow used for shooting bush animals

*malaŋ*

arrow: five-pointed \_\_ for shooting birds

*tile*

arrowroot

*menem*

arrowroot: the new leaves of \_\_

*menembewisin*

arrowroot: the new shoots of \_\_

*menembesi*

ashamed: he is \_\_

*sakambuk min*

ashes

*kâ*



ashes from roasted (sweet potatoes)

*tep mubapmaŋ*

ashes: fire \_\_

*kâŋaŋ*

ashes: white powdered \_\_

*tep mubapmaŋ*

aside: he steps \_\_

*sebein*

asking for food indirectly

*âŋ zet*

asking: he persists in \_\_

*zet giŋgiŋ tapm*

asks: he \_\_ it

*yaŋkwesin*

asks: he \_\_ me

*neyaŋkwesin*

asks: he \_\_ more

*yaŋkwesi giŋgiŋ min*

assemble

*ondedak, ondekzin*

assent: he gives \_\_

*zet bagŋaŋ bein*

assent: he nodded \_\_

*ŋep zep*

assent: speak \_\_

*ŋok kwataŋ*

assigned: it is \_\_ to me

*zem nanaŋaŋ*

assigns: he \_\_ it to me (work/wife)

*zenen*

assist

*pekun*

assistance: he gives \_\_

*peme kun*

assistance: seek after \_\_

*mukulem timazin*

asthma

*zawat puŋpuŋ*

asthma: have \_\_

*âtâzin*

asthma: he has \_\_

*emetak tapm*

astonished: he was \_\_

*palapen*

astray: go \_\_

*kilom mezin*

at first

*mamanam*

at once

*kapigogat, memendebak*

*sakwep*

at that place

*kandati*

ate: he \_\_ up all the food on his plate

*selak penanŋ nip*

aunts: my \_\_

*mammne*

avoid (because he is angry)

*ŋeak ŋeak tapm*

awake

*kaik*

awaken me

*nembuten*

awakes: he \_\_

*wazin*

awkward

*geteŋ geteŋ, tiktik tapm*

awry: be \_\_

*kilom ben*

axe

*kisiŋ*

axe: stone \_\_

*kiwe*

axe: with an \_\_

*kisiyaŋ*

## B b

baby

*okak*

baby boy

*a okak*

babysitter

*melenŋaŋaŋ*

back of a person

*biset*

back side

*nemuŋ tiselepmaŋ*

back and forth: he caused it to go \_\_ (as  
baby in net)

*mme mekozin*

backbone

*biset kasetnaŋ*

backwards: he went \_\_\_ for a while and then he left

*bamset bamset meti melep*

backwards: walk \_\_\_

*bamsetset*

bad

*bekanaŋ*

bad behaviour

*yom*

bad feelings towards someone

*nâmsokuku*

bad life

*mama mimi okbi okbi ŋenmak*

bad smell

*okbi okbi*

bad ways

*mama mimi okbi okbi ŋenmak*

bad/evil spirit

*we bekaŋaŋ*

bad: become \_\_\_

*bekanaŋ bein*

bad: do something \_\_\_

*bekanaŋ min*

bad: he caused it to become \_\_\_

*mme bekaŋaŋ bein*

bag

*bek*

bald head

*ŋok kweŋsat*

ball

*bak*

ball-shaped

*melesiŋ*

bambo blind

*tokan*

bamboo

*selik*

bamboo (edible)

*yaŋop*

bamboo thicket

*selik mitipmaŋ*

bamboo: the place is filled with small wild

\_\_\_  
*gwagimbuk mitipmaŋ*

bamboo: wild \_\_\_

*gwagimbuk*

banana

*ŋaŋ*

banana (edible without cooking)

*ŋaŋ pita, ŋaŋ walu*

banana: a cooking \_\_\_

*ŋaŋ dambi, ŋaŋ gwabâsât, ŋaŋ labaul,  
ŋaŋ ŋain, ŋaŋ ŋewak, ŋaŋ pasaŋa, ŋaŋ  
pisa mâŋaŋ, ŋaŋ pisa wenegaŋ, ŋaŋ  
sekole, ŋaŋ sibak, ŋaŋ wapuna, ŋaŋ  
yumut*

banana: he supports the \_\_\_ palm

*ŋaŋ peme kun*

banana: ripe \_\_\_ (not for cooking)

*ŋaŋaŋ, ŋaŋ besop*

banana: type of \_\_\_

*ŋaŋ same*

banana: wild \_\_\_

*ŋaŋ ŋoli, ŋaŋ zup*

bandicoot: a small species of \_\_\_

*kasakep*

bank (of river/lake)

*nelum*

banquet for bride price

*simbe*

bark of the sago palm

*labi sekŋaŋ*

barn owl

*sali*

barren

*tip katik*

bars: he \_\_\_ the way (by standing in it) so you cannot get through

*elingompen*

barter

*tosa aem kwaem*

base

*ŋotakŋaŋ*

base: its \_\_\_

*yaŋaŋ*

basket

*sewilili*

basket: man's small \_\_\_

*suagembe*

bastard

*nemba tunŋupmaŋ*

bat: spinal winged \_\_ (*Dobsonia moluccensie*)  
*mopokŋen* (highland), *saimbe* (lowland)

be  
*be*

beads  
*kekek*

beads for women  
*kâmkâm*

beak  
*demsek, depumaŋ, zepoŋ*

beak: his \_\_  
*dembusakŋaŋ*

bean: a kind of \_\_  
*ampalak*

bean: red \_\_  
*akwiliŋ*

bean: string \_\_  
*meyawak*

beard  
*yembe*

bearer: roof \_\_  
*tikaluk kaluk min*

beat  
*tâŋtâŋ kun*

beat him up  
*omba kut*

beat: he \_\_ him to death  
*mme gakin*

beating: the heart is \_\_  
*punduŋ punduŋ tapm*

become  
*be*

bedbugs  
*bimbim*

beetle: click \_\_ (*Elateridae*)  
*embesi imbiŋaŋ*

beetle: click \_\_ (*Cleridae*)  
*aŋus*

beetle: edible \_\_ (*Promechus pittospor*)  
*guna bik-ŋaŋ*

before  
*ewaŋaŋ*

before: a long time \_\_  
*tipman baen*

beg  
*bet talalaŋ mi-n, nembuk nembuk tapm*

beggar  
*an nembuk nembuk  
 wekuku*

begging: get things by \_\_  
*wekumtiti*

begins: he \_\_ or starts  
*yaŋbein*

begs: he \_\_  
*wekun, zegiŋgiŋ min*

begs: he repeatedly \_\_  
*nembuk nembuk tapm*

behind: from \_\_  
*baman*

behind: he went \_\_ the house  
*solonaset melap*

belching: he is \_\_  
*kât min*

belief  
*nâmkikiŋpepe*

belief: his \_\_  
*nâmkikiŋpepeŋaŋ*

bell peal  
*deŋdeŋ kun*

belly  
*kambak*

belly: big \_\_  
*kambak tem, kambak tembe,  
 kambaksat*

belly: his \_\_  
*kambakŋaŋ*

belongs: it \_\_ to himself  
*ikiŋaŋgalen*

belongs: person who \_\_ to the area  
*mtoŋ*

below  
*kilambaŋaŋ*

bend at the knee  
*pet mutumti tazin*

bend: you \_\_ the paper like this  
*papia pigok muŋguŋsenik*

bend: you must \_\_ it  
*kuluwanik*

bends: he \_\_ down his head  
*kusuin*

bends: he \_\_ down very carefully and works  
*kakanemuŋ kusupeŋ tapme*

bends: he \_\_ down  
*pâlât zemti tozin*  
 bends: he \_\_ over  
*kusum tozin*  
 bends: he \_\_ something (iron, nails, snake)  
*mme muṅguṅzin*  
 bends: he \_\_ to the side to see  
*kekesim ekzin*  
 benefits: heap \_\_ on  
*mukulem mpen*  
 bent  
*gwaṅ*  
 bent: you \_\_ this the same way (as you  
 have bent the first one)  
*papia muṅguṅnak kapigokgak*  
 beside the ocean  
*nembugilop*  
 betelnut (*Areca catechu*)  
*saṅgip*  
 betelnut: blue \_\_ (inside blue)  
*buda*  
 betrays: a man who \_\_ another man  
*anzemindondo an*  
 betrays: he \_\_ him  
*zem kuin*  
 better: it is a little \_\_  
*pembenanik*  
 between two mountains  
*kalaṅ tungup-man*  
 big  
*temaṅ*  
 big: a very \_\_ man  
*an aṅelip*  
 big: become \_\_  
*an tembe bein*  
 big: very \_\_  
*aṅelip*  
 bind  
*opempein*  
 bind one's head  
*ṅokṅaṅ zain*  
 bird  
*age*  
 bird of paradise (male) (*Paradisaea*  
*rudolphi*)  
*zelewin*

bird: a big \_\_ (eats chickens)  
*liplip*  
 bird: a black \_\_ with a long tail (from the  
 bird of paradise family)  
*muṅzon*  
 bird: a green \_\_ that eats banana  
*ṅaṅnini*  
 bird: a kind of \_\_  
*gwa-teṅ sisit, māyaimbi*  
 bird: a kind of black \_\_  
*menemsaik*  
 bird: a kind of \_\_ (dove family)  
*mampale*  
 bird: a kind of \_\_ (parrot)  
*mâkileṅ kalaṅ*  
 bird: a kind of \_\_ (like a small flying fox)  
*mâpelep*  
 bird: name of \_\_  
*age kwitnaṅ*  
 bird: name of \_\_  
*nodiliṅ dalap, yukwi*  
 bird: name of \_\_ (black and red)  
*gelokat (lowland), gwakaikaik*  
 bird: name of \_\_ (of the dove family which  
 flies in a group)  
*kokpande*  
 bird: name of a \_\_  
*esimbe, moaṅgok, samesimsam*  
 bird: name of a \_\_ (white around the eyes)  
*gwaziṅsat*  
 bird: name of \_\_  
*sololok*  
*sukwakwalik*  
 bird: name of a \_\_ (brownish appearance)  
*kiluwak*  
 bird: yellow and grey \_\_  
*natâk*  
 birth: his mother gives \_\_  
*mamaṅaṅ ambezin*  
 birth: she gives \_\_  
*ambezin*  
 birthplace  
*sombem*  
 birthplace: Are you going to your \_\_  
*sokbemdanen mesâpmnik*  
 bite  
*i*

bite (by insects)

*aindakâkâ*

bite the sugarcane and drink it

*sem giti met kalak ni*

bites: a dog \_\_\_ it (kapul and pulls it apart)

*zelaŋ ime mandelezin*

bites: he \_\_\_

*ampuin*

bites: he \_\_\_ him

*iwe*

bites: he \_\_\_ him and he dies

*ime gakin*

bites: he \_\_\_ it

*in*

bites: he \_\_\_ it and it breaks

*ime balaŋ zen*

bites: he \_\_\_ me

*nin*

bites: louse \_\_\_

*lingit sasat*

biting taste (from salt, pepper, ginger)

*akŋaŋ*

bitter

*akŋaŋ*

bitter: it has become \_\_\_

*akŋaŋ bein*

black

*sopmaŋ*

black ground (rich soil)

*msat sopmaŋ*

black hand

*besop*

black: become \_\_\_

*sop kun*

black: it has become \_\_\_

*gesisiŋaŋ, sop kukuŋaŋ*

blames: he \_\_\_

*bemzein*

blanket

*bake, palange*

blind

*zikasek, ziŋbeŋ*

blind man

*an zikatnaŋ beŋaŋ, an ziŋbeŋ*

blind: he is \_\_\_

*zikatnaŋ beŋaŋ*

blinked: he \_\_\_ his eyes

*zikat petaŋ mpep*

blinking

*beyak beyak*

blinking: he/it is \_\_\_

*beyak beyak tapm*

block up

*bekekzin*

blood

*sip*

blood: his \_\_\_

*sipmaŋ*

blossom

*belalak katnaŋ*

blossom of a tree

*tep elewilinaŋ*

blotched

*mitipesak*

blouse

*kâlâp*

blows: he \_\_\_

*wetume kumbuin*

blows: he \_\_\_ (on a fire)

*kumbun*

blows: he \_\_\_ his nose

*ŋetip suŋ min*

blows: he \_\_\_ the conch shell

*lumun kun*

blows: he \_\_\_ the fire and it burns

*tep kumbume mezin*

blows: he \_\_\_ up (a balloon/soap bubbles)

and it goes

*kumbume mezin*

blue

*kâŋkâmaŋ*

blunt

*dumaŋ*

blunt: it is \_\_\_ not pointed

*kukŋaŋpiŋ*

board

*palan*

boast

*mobotnaŋ min*

bob up and down

*gawaŋ gawaŋ min*

body: his \_\_\_

*sekŋaŋ*

boiled: it ____	brag
<i>wendip</i>	<i>mobotnaŋ min</i>
boiling: he is ____ it	brain: his ____
<i>bun, buin</i>	<i>ŋotikŋaŋ</i>
boiling: the noise of ____ water	brainless
<i>kwilak kwilak</i>	<i>ŋotiktipiŋ</i>
boils: the water ____	branch
<i>tu wendin, wendin</i>	<i>betnaŋ, tep betnaŋ</i>
boldness	brave
<i>winde</i>	<i>nâmtalat</i>
bone of a person	breadfruit tree
<i>am kasetnaŋ</i>	<i>simam</i>
bone: his ____	breadfruit tree ( <i>Artocarpus altilis</i> )
<i>kasetnaŋ</i>	<i>tapmom, tepmom</i>
border	break
<i>msat tungupman</i>	<i>anselen</i>
border (of two countries or gardens)	break (bone, stick)
<i>sutnaŋ temaŋ</i>	<i>dewaŋ zein</i>
born with it	break: not hard to ____
<i>mamkeŋ</i>	<i>sewakŋaŋ mutup</i>
born: he is ____	break: you ____ off
<i>sokbein</i>	<i>sem giti met kalak ni</i>
boss	breaks: he ____ it
<i>an damuŋ</i>	<i>meselen, mesemuŋzin</i> (highland), <i>soin</i>
boss: to ____	breaks: he ____ it with his hands
<i>momtazin</i>	<i>mutuin</i>
bossing: he is ____ her/him	breaks: he ____ it (with his teeth)
<i>damuŋ min</i>	<i>elun</i>
bother: do not ____ me (let me be)	breaks: he ____ the law/rules
<i>sek weyaŋ wayeŋ ku mi</i>	<i>set angoson</i>
bottle	breaks: it ____
<i>seggip selik</i>	<i>balan pein, etin, etum</i>
bottom: in the ____	breaks: it ____ (rope)
<i>tikalakŋan, tikanderan</i>	<i>mitin</i>
bounces: it ____ (a rubber ball)	breaks: it ____ away (ground)
<i>pupup takun</i>	<i>punduŋ pemti mezin</i>
bow	breaks: it ____ easily
<i>timbi</i>	<i>peselak</i>
bows: he ____	breaks: it ____ off and falls down
<i>kusuin</i>	<i>dâlân zein</i>
bows: he ____ his head	breaks: it ____ off and comes down
<i>gunduŋ tozin, gunduŋzin</i>	<i>etun tozin</i>
bowstring	breast
<i>timbi tek</i>	<i>nam</i>
boy	breast milk
<i>anemba</i>	<i>nam</i>



- breast: her \_\_\_  
*namaŋ*
- breast: milkless \_\_\_  
*namaŋ papmaŋ bein*
- breast: my \_\_\_  
*namm*
- breast: small \_\_\_ of girl  
*namzi*
- breastbone: tip of the \_\_\_  
*monzikaŋkaŋ*
- breath  
*emetak*
- breath: a separate/different \_\_\_  
*emetak igagen*
- breath: he is short of \_\_\_  
*emetak tain, emetak tapm*
- breathes: he \_\_\_  
*emetak tain*
- breathless: be \_\_\_  
*âtâzin*
- breathless: he is \_\_\_  
*puŋ puŋ takun*
- breeze  
*tâgâ bubuk*
- bride price  
*biapmaŋ, imbi simbe*
- bridge  
*gwidep*
- brings: he \_\_\_ it up  
*atam kwazin*
- brings: he \_\_\_ it  
*mkozin*
- brings: he \_\_\_ it to me  
*egaŋ mimnain*
- bristles: the \_\_\_ of a dog/pig are standing up  
 (when fighting)  
*bim zelomaŋ (teŋteŋ) kwazin*
- brittle  
*sewakŋaŋ mutup*
- broken: it is \_\_\_  
*balan zenzegaŋ*
- broken: it's \_\_\_ (shirt)  
*endelezin*
- broken: the part that is \_\_\_ off (but part is  
 still on the tree)  
*zalaŋ*
- broken: woman whose engagement has  
 been \_\_\_  
*kanzitnaŋ*
- brother-in-law (man speaking)  
*nali, nalim*
- brother-in-law (woman speaking)  
*kanzit*
- brother: her \_\_\_ (woman speaking)  
*ipmaŋ*
- brother: his elder \_\_\_ (of a man)  
*datnaŋ*
- brothers, sisters and cousins  
*ipdonnatnne*
- bud: a \_\_\_  
*mememaŋ*
- bud: taro \_\_\_  
*nandekŋaŋ*
- Buka man  
*an sopmaŋ*
- bullroarer  
*kwembumambum*
- bunch  
*pende*
- bunch/bundle: he makes a \_\_\_  
*pende min*
- bunch: one \_\_\_ (banana)  
*kip kwep*
- bundle  
*pende, sindasi*
- bundled: not \_\_\_  
*lala*
- bundles: he \_\_\_ it and gives it to him  
*pende msain*
- bundles: he makes \_\_\_  
*pendem min*
- bundles: he ties something in \_\_\_  
*pendem mimpein*
- burned: everything is \_\_\_  
*zime delaŋ zein*
- burned: it \_\_\_ me  
*nembun*
- burned: it \_\_\_ them  
*indenzin*
- burned: the \_\_\_ part of cooked potatoes  
*mupmaŋ*
- burning: fire is \_\_\_  
*tep zin*

burning: he is \_\_\_ it (wood)

*bun, buin*

burns

*busatnaŋ zin*

burns: it \_\_\_

*zin*

burnt: black \_\_\_ wood

*tezi munzi*

burrow: the \_\_\_ of a large bush rat or bandicoot

*miŋa*

bursts: it \_\_\_ breaks (glass, dry wood)

*epein*

bursts: fire \_\_\_ out

*punduŋ pen*

bury

*be, ben, bein*

bury: they \_\_\_ him

*beip*

bush

*misikokok*

bush: in the \_\_\_

*tep keŋan*

but

*yaŋgut*

(see *keboŋaŋgut*)

butterfly

*belem bele*

buttock

*ŋotakŋaŋ*

buttocks: his \_\_\_

*yâmaŋ*

buys: he \_\_\_ it

*kwitin*

## C c

cabbage

*kela*

calf

*lebupm*

call: the way to \_\_\_ the chickens

*pupup takun*

call: you \_\_\_ them and they come

*indamandamane kolit*

calling: he is \_\_\_ loudly

*kwak kwak tabm*

calls: he \_\_\_ me

*nâgât kwizet kun*

came: he \_\_\_ and cooked it

*kobuwan*

cane

*sindip*

cane: he always walks with a \_\_\_

*tongaŋaŋmak main*

cannibal

*aindindi*

cannibal: female \_\_\_

*imbi koko*

capable: a very \_\_\_ man

*an nânâŋaŋ igagen, an ŋoktikŋaŋ*

*temaŋ*

carbuncle

*lingit sasat*

care: he gives it into my \_\_\_

*betnnaŋ pein*

care: he takes \_\_\_ of him

*gogot mpen*

care: take \_\_\_ of (in someone else's stead)

*momtazin*

care: take \_\_\_ of me

*mukulem minen*

care: to \_\_\_ for (sick one)

*mukulem mpen*

carefully

*kakanemuŋ*

carefully: he chooses his words \_\_\_

*an titikŋaŋ penaŋ*

carefully: he does it very \_\_\_

*sewak sewak penaŋ min*

carefully: treat me \_\_\_

*mukulem minen*

careless

*kileŋ min*

careless: be \_\_\_

*mobotnaŋ min*

careless: he was \_\_\_ and left him and he went

*kileŋ pemane melep*

caretaker

*an damuŋ*

cargo

*milawat*

cargo: a place where \_\_\_ comes from

*msa yaŋaŋ*

carried/birthed: she \_\_ you  
*gambebetnaŋ*

carried: she \_\_ (the baby)  
*ambezin*

carries: he \_\_ (on his shoulder)  
*gapun*

carries: he \_\_ (the baby) in his arms and comes  
*ambet puluŋ mkozin*

carries: he \_\_ (the baby) on his shoulders and comes  
*ambet pumkozin*

carries: he \_\_ (the baby) in his arms and it stays  
*ambet pumtazin*

carries: he \_\_ (a child on his shoulder)  
*andukzin*

carries: he \_\_ it on his shoulders  
*pun*

carries: he \_\_ it  
*mmain*

carries: he \_\_ it away  
*ambepumezin*

carries: he \_\_ it around  
*tim main*

carries: he \_\_ me  
*nazin*

carries: he \_\_ much in his arms and goes  
*ambetpele mezin*

carries: he \_\_ on his shoulder  
*gabem mezin*

carries: he \_\_ something on a pole  
*luwen zain*

carries: he \_\_ something up (on his shoulder)  
*gapu mozin*

carries: she \_\_ (in her hands)  
*ambezin*

carries: she \_\_ (a net bag)  
*tin*

carry it (on arms) and come  
*pumkosenik*

carry: they (dual) \_\_ it on their shoulders  
*pum melup*

carry: they \_\_ on their shoulders  
*pumelut*

carry: you \_\_  
*ambet*

carry: you \_\_ (a child on your shoulder)  
*anduk*

carry: you \_\_ it (on your shoulders) and come  
*pum kosenik*

carrying it with two hands  
*ambet puluŋ*

carrying stick  
*sagaselen*

carves: he \_\_  
*sâin*  
*sâsât mamin*

carving  
*bet melowaŋ tapm*

carving: he is \_\_  
*tep sâin*

cassava  
*menoka*

cassowary  
*sawakwikwit, sawasembip*

cassowary: dwarf \_\_ (*Casuarius bennettii*)  
*sawesembip*

castor oil plant (*Ricinus communis*)  
*wasi*

castrates: he \_\_  
*lomaŋ son*

cat  
*tamŋaŋ, taŋkwisip*

cat bird  
*saoaoa*

catapult  
*dabaŋ*

caterpillar  
*saibon*

caterpillar: a kind of \_\_  
*gwapap*

caught: the pig got \_\_ in the rope  
*bo minzam tazin*

cause: its \_\_  
*yaŋaŋ*

caution  
*golaŋ tin*

cave  
*ŋandaŋ aimboŋaŋ*

cavity (in the tooth)  
*zet aimboŋaŋ*

cease	
<i>deləŋ zesâpm</i>	
centipede	
<i>tambekoko</i>	
centipede	
<i>aŋkandenome</i>	
centre of body	
<i>pemaŋ</i>	
centre: in the ___	
<i>sutnan</i>	
century plant	
<i>ambe, ambin</i>	
challenge: the ___	
<i>kambembe</i>	
challenges: he ___ him	
<i>kambe min</i>	
chaotic	
<i>kileŋ kileŋ</i>	
charcoal	
<i>mupmaŋ, tezi munzi</i>	
chase	
<i>napmâzin</i>	
chase: you ___ the two	
<i>idamât</i>	
chases: he ___ (a pig) out	
<i>enzein</i>	
chases: he ___ it (rat)	
<i>milazin</i>	
chases: he ___ out	
<i>mâzin</i>	
chases: he ___ them and...	
<i>indamâti</i>	
cheater	
<i>an yaŋpepe</i>	
cheats: he ___ him	
<i>iyangpein</i>	
cheek	
<i>naŋgum, nungum</i>	
chest: his ___	
<i>mampomgaŋaŋ</i>	
chewing movement	
<i>ametitip</i>	
chicken	
<i>pepup</i> (lowland), <i>sakolok, sakokolok</i>	
child	
<i>nemba</i>	
childless	
<i>tip katik</i>	
chills: have ___	
<i>diŋdiŋ min</i>	
chin	
<i>zakop, zakopmaŋ</i> (lowland)	
chin: double ___	
<i>bim lalatnaŋ</i>	
chin: his ___	
<i>dakop, dakopmaŋ</i> (highland), <i>zakop, zakopmaŋ</i> (lowland)	
chip of wood	
<i>tep sipakŋaŋ</i>	
choice: act by one's own ___	
<i>igak keŋaŋetaŋ mip</i>	
chomping, munching sounds	
<i>gulu guluk</i>	
choose	
<i>ombem pein</i>	
chops: he ___	
<i>antun</i>	
chosen: he had ___ me	
<i>egaŋ neŋ naombem naŋge</i>	
chosen: he had ___ them	
<i>egaŋ indaombem indeye</i>	
chosen: he had ___ you	
<i>egaŋ ombemeye</i>	
Christ	
<i>Kilais</i>	
cigarette	
<i>dau</i>	
circles: it ___ around (pig)	
<i>tokwet benbuliŋzin</i>	
circumspect	
<i>an titikŋaŋ penaŋ</i>	
citizen	
<i>mka mtoŋ</i>	
city	
<i>welili</i>	
claim	
<i>aŋginaŋ min</i>	
claiming as yours something which belongs to another person	
<i>kakiki</i>	
clan	
<i>iwe</i>	

clansman: our/my \_\_  
*iwen kwep*

clap hands  
*bet pâmpâm kun*

clapping: they are \_\_  
*bepalak pâp pâp takup*

clasp (hands)  
*atam kitik*

claw: its \_\_  
*sepalukṇaṇ*

clay: green \_\_  
*ampambet*

clay: red \_\_  
*kilikawa*

clean  
*dolakṇaṇ, saṅgamaṇ, satnaṇ*

clean: his fingers are \_\_  
*bet dukṇaṇ satnaṇ*

clear  
*saṅgamaṇ, dolakṇaṇ*

clear ground of a new garden  
*nukgwanam*

clear: he makes it \_\_  
*zem palakṇaṇ bein*

clearing  
*kawaṇaṇ*

clearly: he talks not \_\_ enough  
*bugap bugap tazein*

clears: it \_\_ up (weather)  
*pelelaṇ pein*

clenched: his teeth are \_\_  
*dembusakṇaṇ katikṇaṇ bein*

cliff  
*kapalaṇ, ṇandaṇ*

climbs: it \_\_ up (as a vine going around a support pole)  
*mekanṅuṇ kokanṅuṇ*

close bamboo on both sides (with greens/leaves)  
*manṅuṇaṇ*

close it  
*bekek*

close together  
*kindiṇ kindiṇ* (clouds, fog), *kiti kitik*,  
*pepepmak talup, soṇaṇ sokṇaṇ*

close up  
*bekekzin, kekzin*

close: do not \_\_ the door  
*set kekekpiṇ*

close: you \_\_ the door!  
*set kek!*

closes: he \_\_ the door  
*set kekzin*

cloth  
*saṅgum*

cloth: strong \_\_  
*seṅgum kakit*

clothes: her \_\_  
*sâkṇaṇ*

cloud  
*zanza*

cloud: a big thick \_\_  
*mguluṇḃik, muṇḃulumbuk*

cloudless day  
*mtete*

clouds disperse  
*zanza pelelaṇ pemezin*

clumsy  
*tiktik tapm*

clumsy person  
*an kileṇ kileṇ*

co-wife: a woman's \_\_  
*kasuṇ*

coal: live \_\_ (is still burning)  
*tep kwitnaṇ*

coast  
*nembugilop*

cob: its \_\_  
*kasetnaṇ*

cob: only a (corn) \_\_  
*kasetnaṇ etaṇ*

cobweb  
*gigo gagom mkaṇaṇ*

cock-a-doodle-doo  
*kâkââk*

cockatoo: white \_\_  
*kwalem*

cockroach  
*tâsilikoko*

cockscorb  
*pep kwetak*

coconut  
*niwet*

coconut husks <i>niwet sumsuman</i>	companion <i>akŋala</i>
coconut milk <i>niwet kelakŋan</i>	company <i>apalak</i>
coconut shell <i>niwet kasetnan</i>	compare <i>pepe bemti</i>
coconut: name of the wild __ palm <i>tip puluk</i>	compensating <i>dop min</i>
cold <i>eeŋan, tâgâ, teeŋan, yeŋan</i>	compete <i>istiwiŋ mseip, taŋetage</i>
cold: I am __ <i>tâgâyet tapmiyap</i>	completely <i>ilinsakwep</i>
cold: a __ <i>katonan</i>	composes: he __ a song <i>mililim kun</i>
cold: to get something __ or a medicine to treat him <i>gwasep gwasep</i>	concentrate on one thing <i>epuin</i>
collect together <i>ondekzin</i>	confesses: he __ <i>zem sokbein</i>
collects: he __ <i>mainzin</i>	confuse something <i>kilom ben</i>
colour: its __ <i>sepeman</i>	confuses: he __ the talk <i>zem yuŋgun</i>
comb <i>maemae</i>	confusingly: speak __ <i>zem kilom bein</i>
comb (of hen) <i>zewetnan</i>	confusion: he causes __ <i>yuŋgu yuŋgu min</i>
come and see <i>koek</i>	congregation: another __ <i>am manŋe ŋen</i>
come...: you have not __ (and we have cooked all that food) <i>kobuwan</i>	conscience <i>ŋoktikŋ</i>
come: we __ and stay <i>kot tatnup</i>	consciousness: he goes in and out of __ <i>gakimwat gakimwat tapm</i>
comes: he __ <i>kozin</i>	consensus: unable to come to __ <i>zet mmot mtot</i>
comfortable: body does not feel __ (because of hot weather) <i>sekŋ kapi kapi</i>	constantly <i>mene mene</i>
comforting talk <i>ze kâkâ</i>	constipated <i>tisât alen</i>
coming <i>mane</i>	contest: they will have __ <i>istiwiŋ mseip</i>
coming and coming <i>kotne kotne</i>	contest: to hold __ <i>taŋetage</i>
common <i>apalak</i>	continuation of something (sickness) <i>mine mine</i>
	contracts: it __ <i>menzeun</i>



contradicts: he \_\_

*keŋaŋ kwasim tazin*

converse: they (dual) \_\_

*zenâ zenâ*

converse: they \_\_ together

*zenâ zenâ mit*

cookatoo's crest

*kwalem darinaŋ*

cooked: she \_\_ it and it burst open (cooking food)

*zimti peyak pen*

cooked: they \_\_ it and put it

*bumbembeŋaŋ*

cooking: he is \_\_ food

*meu buin*

cooking: he is \_\_ it

*bun, buin*

cooks: she \_\_ and

*zimti*

cooks: she \_\_ it

*zin*

cool place under the tree

*ayoŋaŋ*

cool: it becomes \_\_

*sewakŋaŋ bein*

cooperate and work

*kalelep*

cooperative

*apalak*

copulates: he \_\_

*sitzin*

copy

*ametitip min*

corn

*saŋgo*

corn silk

*elewinan*

correct

*esemtaŋ*

correct someone's faulty song performance

*musuwazin*

corrects: he \_\_ it

*weyaŋ bein*

corrects: he \_\_ what he said

*zeweyaŋ pein/pen*

cough

*katonan*

countable

*makuku*

counts: he \_\_

*maiŋzin*

courage

*nâmtalat, winde*

courageous: he is \_\_ and wants to go

*ek nâmtalat mesapm*

court: he is taking them to \_\_

*zem ndoin*

cousin

*ando*

cousin: my \_\_

*andon*

cousin: your female \_\_

*imbi do-n-di*

cover

*atain*

cover (the dead)

*minzilin*

cover something

*munduŋ pen*

cover: talk designed to \_\_ up one's wrong

*tim yape yape*

cover: you \_\_ yourself

*ambulut mi*

cover: you get something to \_\_

*ambulut mi*

covered: something \_\_ (by flies/ants)

*pipilin*

covered: they have \_\_ it

*atampeyo*

covering: something for \_\_

*ambululut*

covers: he \_\_ (with leaves/umbrella)

*ambuluzin*

covers: he \_\_ himself with the net

*ele mim ambuluzin*

covers: he \_\_ him

*ambulut pen*

covers: he \_\_ it (with leaf)

*sin sumuŋzin*

covers: he \_\_ us

*manndam kwatain*

covers: it \_\_ me (smoke)

*nakwalazin*

covers: she \_\_ her head with a net (as a sign of sorrow)

*ele mim ambuluzin*

covetousness

*eyak*

crab

*zegalip*

crab: a small \_\_

*mugasek, mugasik*

crack: a \_\_

*eseleleŋaŋ*

crackles: it \_\_

*putuŋ patan takun*

crackling leaves/fire

*putuŋ patan takun*

crawl on all fours as dog or pig

*selaime bela mi, tamset boŋet*

crayfish

*siu*

creak

*yeye tabm*

cries: a man who \_\_ easily

*an siŋan bakŋan*

cries: a person who \_\_ often

*an siŋanben*

cries: he \_\_

*sun*

cries: he \_\_ (as in a temper tantrum)

*kalem tapm*

cries: he \_\_ out

*ye ye tapm*

cries: she \_\_ and talks

*zemsu zemsu min*

crippled

*wesiŋ*

crippled person

*awesiŋ*

crisp

*sewakŋan mutup*

crocodile

*gazu gazu*

crooked

*kaŋguŋguŋan, pesan pepeŋan*

crooked, bent (wood)

*kwaliliŋan*

crooked: he caused it to be \_\_ (hit a nail)

*mme kwalin*

crooked: it is \_\_

*gwem gwem tazin, gwan zem tazin, kwalin*

cross-eyed: he is \_\_

*galamaset ekzin*

crowd: they \_\_ together

*pedondom talip*

crown of tree

*tep dukŋan*

cruel: be \_\_ to someone

*mobotnan min*

crumble

*munuŋzin*

crumble

*mubapman bein*

crumbles: ground \_\_

*saŋmuŋzin*

crumple

*muŋguŋsenik*

crunching: eat with \_\_ noise

*kulu kâlâk nin*

crunching: he eats with \_\_ noises

*uluk âlâk nin*

crushes: he \_\_ him and he dies

*ime gakin*

cry: the \_\_ of a bird

*age kwitnan*

cry: the child will \_\_ until it wants to stop

*anemba tasu metneti katipesem*

crying

*si*

crying: he is \_\_ out

*kwak kwak tabm*

cuckoo-shrike: black-hooded \_\_ (*Coracina*

*longicauda*)

*mampalesat*

cuckoo: name of a red \_\_ (*Cacomantis*

*variolosus*)

*gwabowam, gwabuwam*

cucumber

*suŋem*

cucumber: a kind of \_\_

*milibak*

curls: cork screw \_\_

*ŋok belepmak*

curse

*saik, wepualili*

curse: I \_\_ you  
*nâmtakalimgein*

curve  
*gilili*

curved  
*kwaliligaŋ, pesaŋ pepeŋaŋ*

custom  
*mama mimi*

cut  
*anselein*

cut (pig) in little pieces  
*munzuk munzuk min, munzup munzup  
 min, munzut munzut min*

cut in pieces (beans)  
*antum isisik*

cut it down  
*antume tozin*

cut it into short logs  
*antum pamkwep mi*

cut the branches of a tree  
*enzaŋzin*

cut: he \_\_ with the knife and then put it  
 inside (the net bag)  
*wanamaŋ kumti wezin*

cut: it \_\_ me (glass, bamboo, stick)  
*nelikzin*

cut: it has been \_\_  
*antitiŋaŋ*

cut: to \_\_ with knife (bush/grass)  
*laiŋ (lowland), lalamba (highland)*

cut: toes \_\_ off  
*set dumaŋ*

cut: you \_\_ (pig, banana)  
*aŋ*

cuts: he \_\_  
*antun*

cuts: he \_\_ it  
*antin*

cuts: he \_\_ it (with a knife/sissors)  
*eleggein*

cuts: he \_\_ it and he breaks it  
*atumsop*

cuts: he \_\_ the wood  
*oselen*

cutting: he is \_\_  
*aŋzin*

## D d

daddy (vocative)  
*bien*

damage: you \_\_ the teeth/sharpness of the  
 knife  
*naip kuluwanit, maip kuluwanik*

damages: he \_\_ it  
*kumsaget min*

dance  
*silik*

dance: a \_\_ after they have won a fight  
*ambelili*

danced: he \_\_  
*wendip*

dances: he \_\_  
*wendin*

dances: he \_\_ and sings  
*silik kuin*

dancing with headdress  
*ageilik*

dark: growing \_\_  
*msat sosok kun*

dark: it becomes \_\_  
*mkoko kun*

dark: it's getting \_\_ (sign of rain)  
*msat tagesin*

darkening: it is \_\_  
*tambun*

darker: become \_\_  
*sop kun*

darkness  
*tambumbu*

daughter: his \_\_  
*nembaŋaŋ*

dawn  
*msain*

dawning: it is \_\_  
*misat misain*

dawning: the day is \_\_  
*misat busatnaŋ bein*

day  
*misasa, msasa*

day before yesterday  
*âgân*

day: next \_\_  
*mseŋan*

daybreak  
*busasat bein, misat misain*

daybreak (6 a.m.)

*tambujangat*

daybreak appeared

*balan pein*

daybreak is coming

*msat msain*

dead (person)

*gakikiŋaŋ*

dead person

*eeŋaŋ, teeŋaŋ, yeeŋaŋ*

dead: abode of the \_\_; Hades

*am gakikiŋaŋ weŋinaŋgalen mundumin*

dead: a place where the \_\_ are

*msa yaŋaŋ*

deaf

*an kopa*

deals: he \_\_ out

*kalakun*

death

*gakiki*

death of a child

*nukŋaŋ aikzin*

decay: beginning to \_\_

*sukŋaŋ bein*

decays: it \_\_

*sambuin*

deceit

*dâsiki zem kakim titi*

deceit: he permits his \_\_ to remain hidden

*iyangzin*

deceitful man

*an gwasim nambalam*

deceived: he caused him to be \_\_

*tetipem mege*

deceives: he \_\_

*tetim aiai min*

deceives: he \_\_ him

*tetiŋein*

decide: he cannot \_\_

*keŋaŋ sambe bein*

decide: they \_\_ together ...

*zem nâmti*

declares: he \_\_ something or someone to be bad

*zem bekanan bein*

decline

*yek zein*

decorated: be \_\_

*miak*

deep

*beŋan, keŋan penan, kuluk bein*

(lowland), *imbeŋan, beŋan* (highland)

deep: is the water/river \_\_ or shallow?

*tu sesembe ma imbeŋan?*

deep: very \_\_ down

*beŋan penan towewetnan*

defending: I am \_\_ myself

*zet miap*

defenseless: be \_\_

*mukulem ku mpepeyelen*

defrauds: he \_\_

*tetim aiai min*

demands: he \_\_ more

*yaŋkwesi giŋgiŋ min*

denies: he \_\_ it

*iyangŋein*

denies: he \_\_ knowing him

*zemkandat pein*

departed: they \_\_

*ndeyo*

dependants

*nemelanga*

deprive of branches

*laŋgazin*

derogatory remark made by man to his wife

when they fight

*tip pululuk minikgat*

descends: he \_\_

*tozin*

designated: he \_\_ it for him (inheritance)

*zem sain*

desire

*nâmtikŋaŋ*

desist from

*mneti petazin*

desist: to \_\_ from

*katipen*

destroyed

*kilom ben*

destroyed: he caused it to be \_\_

*mme kilom bein*

determined

*giŋgiŋ mezin*

dew (from the rain)  
*setuk*

dexterity: work with \_\_  
*imbelan̄an palen min*

diaper  
*tip sin*

diarrhoea  
*tip bak̄an̄, tip pulelet, tip talalan̄*

die: he caused it to \_\_  
*mme gakin*

died: he \_\_  
*wembe katnan̄ tolep*

died: he has \_\_  
*gakiki aikzin*

died: he nearly \_\_  
*yek bembeyelen*

died: it \_\_  
*bep zein*

dies: he \_\_  
*gakin*

dies: he \_\_  
*yek bein*

different  
*igagen*

different cause  
*yan̄an̄ igagen*

different reason  
*yan̄an̄ ŋen*

different size  
*teman̄ isik̄an̄*

different things  
*igaigak*

difficult  
*nuk̄an̄*

difficult: he finds something too \_\_  
*mme nuk̄an̄ ben*

difficult: it is \_\_ to give to him  
*sasât alen*

difficult: you find it \_\_  
*taolatnik*

difficulty  
*nuk̄an̄ aikzin*

dig ground (with a pick)  
*msat utu*

dig out  
*pelet*

dig through (a mountain)  
*kakalin*

digs: he \_\_ a hole  
*pusak tin*

direction: put a \_\_ sign on the road that you  
went that way  
*pilin̄*

dirt  
*mzumzu*

dirt (on body/pot)  
*kakalak*

dirt: his \_\_  
*bumbulupman̄*

dirty  
*mubulup*

dirty: become \_\_  
*mubulup bein*

dirty: very \_\_  
*tan̄gan̄an̄*

disagreeing  
*zet mmot mtot*

disappear: he is about to \_\_  
*yek bembeyelen*

disappears: he/it \_\_  
*galan̄ zein*  
*yek bein*

disappears: the road \_\_  
*set muluk kukun̄an̄*

disappointed: be \_\_  
*nâyayan̄ yek bein*

discontent: he expresses \_\_  
*zem wisat min*

disease: a skin \_\_  
*seksesat*

disgust  
*kalambi*

disgusting: do something \_\_  
*okbi okbi min*

dish: a big \_\_ (from wood)  
*batikondo*

dislocates (shoulder)  
*dâlân̄ zein*

dismissed me  
*zem neyo*

dismisses: he \_\_ his wife because he has  
another one  
*ek takalim pep*

dismisses: he \_\_ him

*zem pen*

disobedient

*mobotnaŋ sakam igaigak*

disobeys: he \_\_

*keŋaŋ kwasim tazin, wisat pemin, zet  
kululu min*

disorder: in \_\_

*kilom ben*

disorderly

*kileŋ*

disorderly way of life (fornication)

*set kileŋ mama*

disperse

*kalaŋ mebe kolit, mebe kokot tapm*

disperse after a meal

*nime delaŋ zeme melip*

disperses: it \_\_

*pelalaŋ mekozin*

disrespectful: he is \_\_ of others

*ek takalin, ek talazin*

dissatisfaction: he expresses \_\_

*sop min*

distended: the child has a \_\_ stomach (from  
a sickness)

*nemba kambaksat*

distress

*nukŋaŋ aikzin*

distressed: he is \_\_

*keŋ kuku*

distressing: become \_\_

*nukŋaŋ bein*

disturbs: he \_\_ him

*oyekzin*

dived: he \_\_ into the water

*uluk zemti tu keŋan*

divide: you \_\_ it

*kalaŋ*

divided (family)

*kalaŋ tazin*

divides: he \_\_

*kalakun*

divides: he \_\_ it

*mitin*

divorce

*asek pen, aweimbiŋ kalalaŋ*

divorced: a woman who \_\_ her husband

*imbi inda asek inde-nde*

divorced: he \_\_ his wife

*imbi asekpeye*

dizzy: I am \_\_

*zikatn sop sop sin*

do and

*mti*

does: he \_\_ it

*min*

does: he \_\_ it to me

*mnein*

dog

*tam*

dog (derogatory remark; when someone is  
immoral, people will call him a dog; used  
when a man eats meat only and leaves the  
sweet potatoes; used of pigs digging in  
the garden)

*gwayokŋaŋ*

domesticated pig

*bo mtoŋ*

done: it is \_\_

*kobuwan?*

door

*sekekek*

doubtful: he is \_\_; he cannot decide

*keŋ zutmak zutmak min*

dove

*sasakandenombe*

dove: ground \_\_ (bird)

*dawit*

down

*bato*

down below

*tipman baen*

down that way

*baeset*

down there

*kamba*

down: he does not come \_\_

*totopiŋ min*

down: he goes \_\_

*towezin*

down: head bent \_\_

*gundur*

down: it goes \_\_ very far

*beŋan penaŋ towewetnaŋ*



down: it goes \_\_  
*metozin*

down: it is way \_\_ there  
*kaim tazin*

down: she puts something lower \_\_ (as  
 when pulling dress down)  
*peme tozin*

dragonfly  
*anteñiñiñ, lumun lumun*

draw water  
*oin*

draws  
*mandain*

draws: he \_\_ the bow  
*yuzin*

dream: a \_\_  
*ki*

dreams: he \_\_ and knows  
*kimbe nâin*

dress up  
*miak*

dress: a long \_\_  
*melakandun teepman*

dressed up with great show but with some  
 ragged clothes  
*miak miak bekanan*

dresses: he \_\_ up  
*miakzin*

dried: he \_\_ it  
*mme kon*

dried: it \_\_  
*kop*

dried: it has \_\_ up (water)  
*bep zein*

dries: he \_\_ (coffee in the sun)  
*tabum kon*

dries: he \_\_ pork  
*tabum kon*

drives: he \_\_ away  
*mâzin*

drives: he \_\_ the car for no good reason  
*talak kileñ mezin*

drop: he lets it \_\_  
*petozin*

drum: a \_\_  
*gwasim*

drum: slit gong \_\_ (specifically)  
*batikondo*

drunk: he is \_\_  
*keñ kilom bein, keñan kilom bein*

dry  
*ko*

dry (place, cloth)  
*ñonan*

dry (tree)  
*memunan*

dry season  
*mtete*

dry: almost \_\_  
*mangasin, angasin*

dry: it has become \_\_ (from heat)  
*kâkânan*

dry: it is \_\_  
*angasin*

dry: it is almost \_\_ (lower)  
*angasim tatzin*

dry: the wood is not \_\_  
*kok tep*

drying: he is \_\_ it (at the fire, in the sun)  
*bumkon*

dull  
*deluman*

dull (a knife)  
*kuluip*

dumb  
*an kopa, an seuñ, kopa*

dung  
*tip*

dung: the maggots eat the \_\_  
*tip gonan ip*

dust  
*kânzuzun, konzunzun, minzunzu,  
 mzumzu*

dust (from boring a hole and from fire)  
*mubapman*

dwarf  
*an memun kukunan*

dying: almost \_\_  
*mangasin, angasin*

## E e

eagerly  
*sakwep penan*

eagle  
*muntin, munñin, mñin*

- ear  
*wak*
- ear: his \_\_  
*wakŋaŋ*
- early in the morning  
*tambuŋan penaŋ*
- earthquake  
*mâkinam*
- earthworm  
*gwik*
- easily: it breaks \_\_  
*peselak meselen*
- easy  
*sawak penaŋ*
- easy-going: a man who is always an \_\_  
 man  
*aweyaŋ weyaŋtoŋ*
- easy-going: a man who is careful, \_\_  
*aweyaŋ weyaŋ*
- easy: he made it \_\_  
*mime elembelaŋ bemti*
- easy: it has become \_\_ (for him to do it)  
*elembelaŋ bein*
- eat  
*peŋaŋgu*
- eat fatty meat  
*gutuk gutuk nin*
- eat without stopping  
*nti niniyak tapmin*
- eat: I \_\_ half of his food  
*desikŋaŋ niyap*
- eaten: they have \_\_ and gone  
*nime delaŋ zeme melip*
- eating: I am \_\_ half of his food  
*zesikŋaŋ niap*
- eating: a dog is \_\_ pig  
*ombein*
- eating: he concentrates on \_\_  
*aweyaŋ nini*
- eats all the time  
*nipeŋ*
- eats something coloured and it gets on his  
 face or shirt  
*metekun*
- eats: he \_\_ and it tastes good  
*nimti tikŋaŋ nâin*
- eats: he \_\_ it  
*nin*
- eats: he \_\_ with his teeth  
*zelaŋ in*
- eats: the cat \_\_ it  
*peme ampum tapm tatn*
- edge  
*depeŋaŋ, zepenaŋ*
- edible  
*niniyelen*
- eel  
*aŋkweto, elimowa, zituwen*
- egg  
*katnaŋ*
- egg: chicken's \_\_  
*sakokolok katnaŋ*
- eighth-born boy  
*simsam*
- either this or that  
*ke ma ke*
- elbow  
*bet kaŋaŋ, kaŋaŋ*
- eloquent talk  
*zet imbelanaŋ*
- else: something \_\_  
*mee*
- embarrassment  
*sakambuk*
- embraces: he \_\_  
*ambeti mukuin*
- embraces: he \_\_ in love  
*ambep mkun*
- empty  
*penaŋaŋpiŋ, penaŋapiŋ bein*
- empty (stalks)  
*mamaŋ*
- empty-handed  
*belak*
- empty talk  
*zet penaŋapiŋ*
- empty the water out of a pond  
*munzuŋzin*
- empty: he comes \_\_ handed  
*belak kozin*
- encircles: he \_\_  
*bembuluŋzin*

end

*delan zenzenan, delan zesâpm*

end of spine

*dak kanzigan*

end of the loin clothing hanging down at the back

*napdak*

end: the \_\_

*butnan*

end: the \_\_ of something

*zepejan*

end: the \_\_ of the road

*set muluk kukunan*

enemy

*kasa*

energetically

*windenjanmak*

engaged woman

*imbi zapatnan*

engaged: be \_\_

*imbi zapatnan*

enough

*ilak, nep*

enough: it is \_\_

*nep bein*

enough: not \_\_

*olalat miyap*

entrails

*tip*

entrails: my \_\_

*tipm isiknan*

entwine with rope

*mungu mangu min*

envies: he \_\_

*ken kuku*

erase

*asekzin*

erect

*mwaonde, mwaonze*

escapes: he \_\_

*kunzunzin*

European

*an satnan*

evening: be \_\_

*gasin bein*

everything

*kwitnan kwitnan*

everywhere

*ke ma ke*

everywhere: it went \_\_

*pelalan bein*

everywhere: they went \_\_

*lalambubuk, lalam melip*

everywhere: went \_\_

*pelelan bein*

evil

*bekanan*

examination

*yankwesisi sokbep*

examining: he is \_\_ it carefully

*zikat memun taekzin*

exchange (food)

*aem kwaem mka*

exchange (two people exchange the same kind of thing, such as a pig)

*ando nembetnan*

exchange of money

*tosa aem kwaem*

exchange: to \_\_

*aem kwaem mi*

exclaiming: he is \_\_ tsk tsk

*tek tek min*

exclamation expressing surprise, incredulity, etc.

*alagalak!*

exclamation of surprise

*wakei!, wenegeye!*

excommunicate

*asek pen*

excrete: hard to \_\_

*tisât alen*

excretes: a boy who \_\_ at any place

*tip puluk namba*

excretes: he \_\_

*tip tatizin*

exist

*be*

existence

*mama*

exists: he \_\_

*main*

expectations: didn't measure up to \_\_

*penanapij bein*

expire

*delan zesâpm*

explains: he \_\_  
*zem kawan bein*  
 explains: he \_\_ it  
*zemâtâzin*  
 explodes: it \_\_  
*punduŋ pen*  
 explodes: it \_\_ (of bamboo)  
*epein*  
 explosion  
*epeeŋaŋ*  
 extinguish a fire by beating it  
*ombeme mezin*  
 extinguished: it is \_\_ (fire)  
*bep zein*  
 extracted  
*kwanzenzeŋaŋ*  
 extracting: he is \_\_ (the root, teeth)  
*kwanzein*  
 extracts (teeth)  
*seŋzin*  
 extracts: he \_\_ (pandanus)  
*tâlân tâlân min*  
 extracts: he \_\_ it from (the bottom of the  
 bag or net)  
*wezan*  
 eye  
*zikat*  
 eye mucus  
*zimbin*  
 eyebrows  
*zipen*  
 eyelashes  
*zipeluk*  
 eyelashes: his \_\_  
*zipelukŋaŋ*  
 eyes: lacking \_\_ (not literally; if someone  
 bumps into something they say, 'he does  
 not have eyes')  
*zikatnaŋpiŋ*  
 eyesight: he has poor \_\_  
*zikatnaŋ weŋ*

**F f**

faeces of a bad spirit  
*we sinduk tipmaŋ*  
 faeces of a bird  
*age tip*

faeces with blood  
*tip sibak*  
 faeces: my \_\_  
*tipm*  
 faeces: on top of the \_\_  
*tip dukŋan*  
 faeces: the \_\_ and urine of the millepede  
*lanzi tip sandiŋaŋ*  
 failed: he (doctor) performed and he  
 (patient) \_\_ to become well  
*mme nukŋaŋ ben*  
 fails: he \_\_ to succeed with something  
*mme pilik pen*  
 faint  
*delelet*  
 falling: it is in \_\_ position (tree/house/man)  
*gwem gwem tazin*  
 falling: the leaves of the tree are \_\_  
*tep sinan bululuŋ zemti tozin*  
 falls: he \_\_ down and goes  
*tokumti mezin*  
 falls: he \_\_ down  
*tokun*  
 falls: he \_\_ over  
*tokutun*  
 falls: he \_\_ over and lies there  
*tokutuwen*  
 falls: it \_\_ down and goes  
*tokumti mezin*  
 falls: it \_\_ off  
*etun tozin*  
 false talk  
*zet kwaliliŋaŋ*  
 false: he gives a \_\_ alarm  
*timbeleŋzin*  
 falsehood  
*dâsiki*  
 falsetto: he talks \_\_  
*zetwaŋ bakŋaŋ bein*  
 family: his large \_\_  
*napdak*  
 family: your \_\_ (mother says to her child)  
*andi*  
 famine  
*âŋ, kameŋ, oŋsat*  
 famine: there is a \_\_  
*âŋ tazin*

far  
*bejan*  
 far away  
*bejan*  
 fast  
*sakwep*  
 fast: he goes \_\_  
*sakwep sakwep mezin*  
 fastens: he \_\_ (the rope to the bow)  
*ain*  
 fastens: he \_\_ his belt  
*bitim zain*  
 fat  
*kelakŋaŋ*  
 fat belly  
*kambaksat*  
 fat woman  
*imbi koko*  
 fat: a big or \_\_ woman  
*imbi ŋalip*  
 fat: he has become \_\_  
*kambaksat bein*  
 fat: many \_\_ people  
*kambaksasat*  
 father's sister  
*â*  
 father's sister's son's wife  
*kanzit*  
 father's sister's husband  
*moim*  
 father-in-law (man speaking)  
*tat*  
 father-in-law (woman speaking)  
*nani*  
 father/mother: he becomes \_\_ of child  
*mimkipmaŋ bein*  
 father: his \_\_  
*bipmaŋ*  
 fear  
*kingagat*  
 feather: chicken's \_\_  
*sakokolok zupmaŋ*  
 feathers of a cassowary  
*kasam*  
 feathers: the long tail \_\_  
*elewinan*

fed: not \_\_ well  
*peme tateŋaŋ, peme tetŋaŋ*  
 feebly: walk \_\_  
*tiŋtoŋ tiŋtoŋ mezin*  
 feed him  
*palangun*  
 feed him (baby/dog)  
*pelangu*  
 feed: you \_\_ them  
*indapelangu*  
 feeds: he \_\_ him  
*meuŋaŋ sain, pelangun*  
 feels: he \_\_ like (going some place)  
*keŋaŋ baŋbaŋ bein*  
 fell: it \_\_ down and broke  
*tokumson epein*  
 female bird of paradise  
*kwaksat*  
 fence  
*kimbat*  
 fence (made of pitpit, wild sugar cane)  
*dem*  
 fence post  
*kimbatuŋ*  
 fence: he made a \_\_ from a type of wild  
 sugar cane (as for onion garden)  
*demin*  
 fence: make a good \_\_  
*kimbat weyaŋ be*  
 fence: name of a certain \_\_  
*kimbasat*  
 fenceless  
*lala*  
 fern  
*kase*  
 fetch: go and \_\_ (water)  
*meom kot*  
 fever: I have \_\_  
*sek kip, sek kikip*  
 few  
*isikŋaŋ bugan*  
 fictional story  
*bemzenze zet*  
 fifth-born boy  
*nemba kayak*  
 fifth-born female  
*kwalaŋge*

fifth-born male

*kayak*

fig: aiai \_\_

*mupuk*

fight all the time

*opeŋ*

fight over something to see who is the winner

*yupmet yupkot*

fight: they (dual) want to \_\_

*ausat tapmilup*

fight: we two \_\_

*aondi*

fighter

*an kukŋaŋbeŋ, an kuktoŋ*

fighting back and forth

*mekum kokum*

fighting: he is \_\_ continuously

*aumezin*

fight: he \_\_ (all the time)

*kupen*

file: walking in single \_\_

*ati mâti mâti*

files: he \_\_ the knife

*wanam kwiyen*

fill up

*lenzin, oin*

fill up many (cups, plates)

*auŋauŋ*

filling: he is \_\_ with water from a spring

*omezin*

filthy

*mubulup*

finds: he \_\_ something

*aikzin*

finger

*bet dukŋaŋ*

finger: middle \_\_

*bepmuŋ*

fingermail: a short \_\_

*bepelukaŋaŋ dumaŋ*

fingermail: his \_\_

*betpelukaŋaŋ, sepalukaŋaŋ*

fingertips cut off

*bet dumaŋ*

finish eating

*nime delaŋ zein*

finish: he did not \_\_ it

*ku mmen delaŋ zep*

finish: the \_\_ of something

*zepen*

finished: he did it and it is \_\_

*mme delaŋ zein*

finished: he has \_\_ writing it

*kume delaŋ zep*

finished: it is \_\_

*delaŋ pein*

finished: not \_\_

*ewe*

finished: both hands are \_\_

*beduk delaŋ*

fire

*tep*

fire is about to go out

*taŋam besât tapm*

fire is burning well

*taŋam zin*

fire: he sets \_\_ to

*punduŋ pen*

fire: to set \_\_

*bume punduŋ pein*

fired: they \_\_ me

*zem neyo*

firefly

*wenzim*

fireplace

*nombeman*

firewood ashes

*tep mubapmaŋ*

firewood heap

*tep maŋge*

firewood house

*mzalaŋ*

firewood: dry \_\_

*tep memuŋaŋ*

firm: he caused it to become \_\_

*mme katikŋaŋ bein*

first

*ŋeŋan ŋeŋan, ŋeŋaŋ*

first he does it and then...

*mmeŋgut*

first time

*mamanam*



- first-born girl  
*mâ*  
 first-born piglet  
*kawit-naŋ*  
 first-born son  
*yu*  
 first: being \_\_  
*ŋeŋaŋ bein*  
 first: he goes \_\_  
*kukŋaŋgat*  
 first: very \_\_  
*kukŋaŋalak*  
 first: you go \_\_  
*ŋeŋaŋ ŋeŋaŋ gwaen met*  
 first-born: his \_\_ son  
*yuaŋaŋ*  
 fit: a \_\_  
*delelet*  
 five  
*betnembet delaŋ*  
 flame  
*taŋam*  
 flame of the fire  
*balan*  
 flames: it \_\_ up  
*pundun pen*  
 flaps: it \_\_  
*pelap pelep tapm, pelep pelep tabmin*  
 flashing: it is \_\_ (lightning)  
*beyak beyak tapm*  
 flat  
*palaliŋaŋ, pambetnaŋ*  
 flat down  
*pale wen*  
 flat ground  
*msat palalikŋaŋ*  
 flat: it is \_\_  
*palakŋaŋ bein*  
 flatten bamboo (for floor)  
*bap son*  
 flattens: he \_\_ something with hands  
*mme palakŋaŋ bein*  
 flattery  
*zet kelaknaŋ*  
 flays: he \_\_ his limbs  
*talaiŋ talaiŋ min*
- flea  
*emtawen, kunzun, pelika, sapelika*  
 flees: he \_\_  
*kunzunŋin*  
 flesh  
*sesumbanaŋ*  
 flings: he \_\_ it away  
*peme wap mezin*  
 floats: he \_\_ on top of the water  
*tu palan mezin*  
 floor  
*bap*  
 floor: make a \_\_ (from bamboo)  
*bap pen*  
 flower  
*belalik, tep belak, tep belalik, tep belak belak*  
 flower: a kind of red \_\_ (which looks like a cockscomb)  
*pepup kwetak*  
 flower: kind of \_\_ (growing among taro)  
*menembe siliŋaŋ*  
 fluids from a decomposed body  
*sektun*  
 fluttering: the leaves are \_\_  
*tep sinaŋ piliŋ piliŋ min*  
 fly (imperative of verb)  
*pâ*  
 fly (insect)  
*nembuam*  
 flying fox  
*sagembe, sambe, mopokŋaŋ, msambe, muŋsambe, muŋtipap*  
 flying: he \_\_ away  
*pâmti mezin*  
 flying: he is \_\_  
*pân*  
 foam (of boiling water)  
*zawak zawak kwazin*  
 foam (of mouth)  
*zawak, zawak sat*  
 foaming (at the mouth/of flood water)  
*zawak zawak kwazin*  
 fog  
*zanza*  
 fold up small and pack together  
*kumwezin*

- folded legs  
*pet mutumti tazin*
- folktales  
*bemzet*
- follow: to \_\_ with one's eyes  
*egalak galak min*
- follows: he \_\_  
*mâzin*
- follows: he \_\_ it with his eyes as it moves  
(plane, bird)  
*ekti tiwep*
- follows: he \_\_ me  
*napmâzin*
- food  
*meu*
- food for the road  
*ŋalam*
- food: tomorrow's \_\_  
*ŋalam*
- food: without \_\_  
*meuŋapiŋ*
- fool  
*an minzim baŋbaŋaŋbeŋ*
- foolish: be \_\_  
*kopa bein*
- foolish: they are \_\_  
*keŋin kilom maotnâip*
- foot: his \_\_  
*setnaŋ*
- footprints: on his \_\_  
*set munduman*
- for me  
*nâgât*
- for this  
*keyet*
- for this reason  
*keyet*
- for this time  
*pigogat*
- for: he did it \_\_ them  
*mim indendeŋaŋ*
- forbid: they \_\_ it  
*zi zampeyo*
- forbids: he \_\_ him to do it  
*zem aŋgalaŋpein*
- forebears: my \_\_  
*yeŋ papmne, yeŋ sokŋne*
- forefathers: my \_\_  
*sokŋ guluk galakŋŋ*
- forehead  
*monzalamdan, ŋopapakŋaŋ*
- forgets: a man who \_\_  
*an kopa*
- forgot: he \_\_  
*keŋaŋ gakip*
- forgotten: he has \_\_ it  
*kandazin*
- fork: the \_\_ of a branch  
*ŋalaŋaŋ*
- forked branch  
*zam*
- forked post  
*zamaŋ tiaŋ*
- forked stick (for support of string of  
bananas)  
*bandim*
- formerly  
*itnaŋaŋ*
- fornication  
*an imbi set kilom*
- foundation  
*ŋotakŋaŋ*
- four  
*zulak zulak*
- fourth-born boy  
*sa*
- fourth-born girl  
*dambi*
- fourth-born: he got the \_\_ child but he left  
him and went  
*belak sandi peme weme mege*
- fowl: wild \_\_  
*lât, paŋŋ*
- fragile  
*peselak meselen*
- framework for making headdress (for  
singsing)  
*age kasetnaŋ (silikgalen)*
- free: be \_\_  
*lala*
- freely  
*sosokgakak*
- freely: act \_\_  
*igak keŋaŋetaŋ mip*

Friday  
*Bepmam*  
 friend  
*not, ŋala*  
 friend: his \_\_\_\_  
*notnaŋ, ŋalaŋaŋ*  
 friend: my \_\_\_\_  
*notn*  
 frightened: be \_\_\_\_  
*kayom baŋ baŋ mezin*  
 frightening talk  
*bimbi zet*  
 fringe  
*kâlâp sumsumaŋ*  
 fro: work it to and \_\_\_\_  
*timetiŋkot*  
 frog  
*bet*  
 frog (*Nyctimystes pulchra*)  
*betsat*  
 frog (*Xendoatrachus* sp.)  
*motipuŋ*  
 frog: a big \_\_\_\_  
*belimbiŋ*  
 frog: a black \_\_\_\_ (edible)  
*besop*  
 frog: a kind of \_\_\_\_  
*bet gugak*  
 frog: a kind of small \_\_\_\_  
*mâtipuŋ*  
 frog: edible \_\_\_\_ (*Litoria micromembrana*)  
*betsop*  
 frog: edible \_\_\_\_ (*Litoria wollastoni*)  
*kaitetak*  
 frog: green \_\_\_\_ (*Litoria infrafrinata*)  
*bekok*  
 front  
*ŋeŋan ŋeŋan*  
 front side  
*kandaŋan, nemuŋ tiselepmaŋ*  
 front: go in \_\_\_\_  
*ŋeŋaŋ bein*  
 front: in \_\_\_\_  
*ŋeŋan*  
 fruit: has no \_\_\_\_  
*penaŋapiŋ bein*

fruit: its \_\_\_\_  
*penaŋaŋ*  
 fruit: red \_\_\_\_ from a tree (used for painting  
 faces red for a singsing)  
*busaŋ*  
 fruit: the \_\_\_\_ of the tree is good  
*tep katnaŋ dolakŋaŋ tazin*  
 fruitless  
*penaŋaŋpiŋ*  
 frying: he is \_\_\_\_ it  
*bun, buin*  
 full  
*gak zein*  
 full grown  
*sememeŋaŋ*  
 full measure  
*(egaŋ) manndain*  
 full: he is \_\_\_\_  
*keŋaŋ kwazin*  
 full: it is becoming \_\_\_\_ (of water)  
*zezet kwazin*  
 fungus  
*ise memuŋ*  
 furious: be \_\_\_\_  
*kayombaŋ mezin*

## G g

gall  
*munzikaŋkaŋ, wiŋaŋ*  
 gall bladder  
*kaŋkaŋaŋ*  
 game  
*pep kansowak*  
 game in which children shoot at trees and  
 other things  
*aŋkumemuk*  
 game in which stones are tossed  
*nanaŋ guluk gilik*  
 game in which they hold hands  
*dek dek*  
 game: a \_\_\_\_ played with stones to throw at a  
 new shoot of a plant  
*amemem kumak kumak*  
 game: cat's cradle \_\_\_\_  
*tekok*  
 gape  
*andem tazin*

garbage  
*isa isak* (highland), *isesak* (lowland)

garden  
*mulup*

garden: old \_\_  
*mulup kayak*

garrulous  
*an nambalaman zut*

garrulous man  
*an zelak zelak*

gas: intestinal \_\_  
*tip kwitnaŋ*

gate: he is coming through the \_\_ (at a singsing)  
*olunŋdi kozin*

gather things together  
*kumalut kwaopme*

gather: many people \_\_ to eat and drink  
*nim wiyana wiyana*

gathering place  
*bembululuŋ*

gathers: he \_\_  
*mainzin*

gathers: he \_\_ them (pigs)  
*bembuluŋ mezin*

gave: he \_\_ it to us  
*mim indandanaŋ*

gave: he \_\_ me  
*nap*

gazes at  
*zikat mimuŋ*

gecko  
*gwigwilak*

genitals: female \_\_  
*awakanaŋ*

gently: he \_\_ removes it  
*peselak gain*

get: it's yours to \_\_  
*ganŋayet tazin*

get: you \_\_ him (dog)  
*pemku*

gets: he \_\_ it and takes it down  
*mtozin*

gets: he \_\_ it and covers himself  
*mambuluzin, mimambuluzin*

gets: he \_\_ them (by car)  
*indazin*

getting even  
*dop min*

gift  
*taolet*

ginger  
*dip*

ginger: a tall species of \_\_  
*momondambi*

girds: he \_\_ it  
*zain*

girl  
*imbi nemba*

give it to him  
*sain*

give up  
*pemezin*

give: you \_\_ it to him  
*sa*

give: you \_\_ it to me  
*na*

give: you \_\_ it to us  
*nda*

give: you \_\_ them  
*inda*

gives: he \_\_ freely  
*namtakalimsap*

gives: he \_\_ him food  
*meunaŋ sain*

gives: he \_\_ it to me  
*nain*

gives: he \_\_ me a gift  
*taolet mim nain*

gives: he \_\_ you  
*gain*

gives: he takes it and \_\_ it to him  
*msain*

giving: he keeps on \_\_  
*namti nanayak nain*

glance to the side  
*zikat galemaŋ*

glance: cast a sidelong \_\_  
*galamaset ekzin*

glands: thigh \_\_  
*tambekoko*

glasses: eye \_\_  
*zikat kapiŋ*

glittering  
*puyuk payak tapm*

glorious: he caused to appear \_\_  
*nâme ambayayagaŋ sekŋnan*  
 glossy swiftlet (*Collocalia esculenta*)  
*gwasembelebele*  
 glows: it \_\_  
*busatnaŋ zin*  
 glue something  
*milikzin*  
 glued: he \_\_ it  
*milik pein*  
 go and come many times  
*mebe kokot tapm*  
 go back and forth (walking or on a swing)  
*mepme kokot min*  
 go down  
*toim*  
 go up and down (child, airplane)  
*mmot mtot*  
 go!: let's \_\_  
*ka!, ka-me!, kokame metne!, metne!*  
 go: you (dual) let it \_\_  
*pelut*  
 goes: he \_\_  
*mezin*  
 goes: he \_\_ and comes (on the same road)  
*mekozin*  
 goes: he \_\_ and looks  
*meti ekzin*  
 goes: he \_\_ to see him  
*meekzin*  
 going: let's keep on \_\_  
*metne metne*  
 goitre  
*bimaŋmak, bim katnaŋ*  
 golden whistler (bird)  
*wezolek*  
 gonggarang grub  
*saibon*  
 good  
*dolakŋaŋ, pembedaŋ, sangamaŋ*  
 good afternoon  
*gasiyet*  
 good side  
*dolakaset*  
 good/well: has become \_\_  
*dolakŋaŋ bein*

good: a very \_\_ man  
*an sewakŋaŋ penanŋ*  
 good: be \_\_  
*dolakŋaŋ bein*  
 good: he has a \_\_ life  
*mamaŋaŋ aikzin*  
 good: it is almost \_\_  
*pembenanok, sangamanok*  
 good: it is not \_\_  
*ŋep yek, pembedaŋ yek*  
 good: it is somewhat \_\_  
*sangamanik*  
 good: very \_\_  
*pembedaŋ penanŋ*  
 goodbye  
*ele*  
 goods  
*milawat*  
 gorge  
*nti niniyak tapmin*  
 gossip  
*ze kuku*  
 gossips: he \_\_  
*zeuk zet mip*  
 got: he/she \_\_ it (net) and went  
*mtip*  
 gourd used for drying seeds or carrying  
 water  
*kuaŋgondo*  
 grabs it (with its claws)  
*munzuŋzin*  
 grace  
*keŋ taolet*  
 grandfather  
*ayeŋŋ*  
 grandfather: my \_\_  
*yeŋŋ*  
 grandma (vocative)  
*pawe*  
 grandmother  
*apawe*  
 grandmother: his/her \_\_  
*papmaŋ*  
 grandson, granddaughter  
*in*  
 grasp firmly  
*atam kiitk*

grass  
*kwaŋ sinaŋ*  
 grass: a kind of \_\_  
*mākwp*  
 grasshopper  
*gwidek, mamalaŋ*  
 grasshopper (a very small species)  
*kapapak*  
 grasshopper (big)  
*moŋguŋ*  
 grasshopper (medium size)  
*satikaŋ*  
 grasshopper-like: a small, edible female \_\_  
 insect which lives in the ground (the male  
 of the species is called *sapsek*)  
*gwazelak*  
 grate  
*kilazin*  
 grate (taro)  
*sâŋsâŋ*  
 grater: a \_\_  
*soŋsoŋ*  
 grave  
*sum, am sum*  
 gravel  
*gambibik*  
 gravel (from river)  
*nelum gambibik*  
 grease  
*kelakŋaŋ*  
 great-grandfather  
*gulu galak*  
 greedy  
*guak*  
 greedy man  
*aiigak nini*  
 greedy: he swallows in a \_\_ manner  
*igak wilikzin*  
 green  
*kokŋaŋ*  
 green: it became \_\_  
*kokŋaŋ bembegaŋ*  
 green: something has become \_\_  
*kokoksin*  
 greens  
*sikok*

greens: a kind of wild \_\_ (edible leaves)  
*mâsapisok*  
 greens: a kind of \_\_ (edible)  
*muŋgulumbik*  
 greens: edible \_\_ (*Abelmoschus manihot*)  
*zumzum*  
 grille skin fungus  
*gala*  
 grins: he \_\_ (and comes)  
*ŋiniŋpen (kozin)*  
 groan  
*yeye tabm*  
 grope (in dark or in the water)  
*bemanzat*  
 ground  
*msat*  
 ground: dirty \_\_  
*msat kakalak*  
 group  
*am maŋge*  
 group: another \_\_  
*am maŋge ŋen*  
 group: large \_\_ of women  
*imbi sambe wen*  
 grow: it doesn't \_\_ well (taro)  
*deŋ kun*  
 grown up  
*sememeŋaŋ*  
 grumble  
*ŋukŋuk min*  
 grunt (pigs)  
*ŋukŋuk min*  
 guard: his \_\_  
*melenŋaŋaŋ*  
 gulps: he \_\_ (food) down  
*pâpkwisak nin*  
 gum  
*baŋgalem*  
 gums (of mouth)  
*zet pipik*

## H h

haemorrhoea  
*tip sibak*  
 hair  
*ŋoksin*



hair: his \_\_\_\_  
*ɲokɲaŋ zupmaŋ, zupmaŋ*  
 hair: short \_\_\_\_  
*ɲokɲaŋ memuŋaŋ, ɲok zupmaŋ dumaŋ*  
 half  
*butnaŋ, nembet*  
 half: its \_\_\_\_  
*butnaŋ*  
 halves  
*paŋaŋ paŋaŋ*  
 halves: two \_\_\_\_  
*butbut, butnaŋ butnaŋ*  
 hand  
*bet*  
 hand: I hold my \_\_\_\_ between my teeth  
*betn amupuyap*  
 hand: his \_\_\_\_  
*betnaŋ*  
 hand: no \_\_\_\_  
*bet dumaŋ*  
 hands: in his \_\_\_\_  
*betnanen*  
 hang oneself  
*anza*  
 hang: to \_\_\_\_ up (with rope)  
*meanzam*  
 hanging: blouse \_\_\_\_ down in front only  
*kitik katak*  
 hanging: he is \_\_\_\_ on him  
*sat tazin*  
 hanging: he is \_\_\_\_ and stays (that way)  
*anzam tazin*  
 hanging: he/it is \_\_\_\_ (on the rope)  
*anzain*  
 hanging: it is \_\_\_\_ (ready to fall down)  
*âtâtazin*  
 hanging: the flying fox is \_\_\_\_  
*sapembe anzain*  
 hanging: the net is \_\_\_\_ down from the neck  
*ele ando*  
 hanging: the net bag is \_\_\_\_ down from her head  
*ele tin*  
 hangs: he \_\_\_\_ it (on his shoulder)  
*yembun*  
 hangs: he \_\_\_\_ it up (cloth)  
*peme totazin*

happily: they live \_\_\_\_  
*ologen maip*  
 happy  
*olin, ologen palen*  
 happy: he is \_\_\_\_  
*keŋ ologen nâin*  
 hard: too \_\_\_\_  
*nukɲaŋ*  
 harsh  
*dembusakɲaŋ bekanan*  
 harsh: use \_\_\_\_ words  
*dembusakɲaŋ kukɲaŋ bein*  
 has some movement (stone, tooth)  
*bikbik tapm*  
 hastily  
*sakwep penaŋ*  
 have two things at the same time  
*pepe bemti*  
 have: He says, “I don’t \_\_\_\_ any, I don’t have any”.  
*“Ne yek, ne yek”, ta-ze-n.*  
 hawk  
*muŋtin, sekwit*  
 hawk: brown \_\_\_\_  
*kalikakak*  
 he  
*ek*  
 he doesn’t want to give  
*aŋginaŋ min*  
 he gets it and gives it to me  
*egaŋ mimnain*  
 he himself  
*ikɲaŋ*  
 he is mentally disturbed  
*keŋ kilom bein, keŋaŋ kilom bein*  
 he is very thin (stomach)  
*leplep*  
 he lies in wait  
*damuŋ mim ekzin*  
 he turns his back towards him  
*bam kumpe*  
 he/she/it (with focus marker)  
*egaŋ*  
 head: his \_\_\_\_  
*ɲokɲaŋ*  
 head: strong \_\_\_\_  
*ɲokɲaŋ kaliŋaŋ*

- headstrong: he is \_\_  
*keŋ katik*
- healed: The big sore is \_\_  
*lingit teman pi ilak ŋelup*
- healed: a wound is \_\_  
*alik bein*
- healed: his mouth is \_\_ up  
*dembusakŋaŋ dolakŋaŋ bein*
- healed: it is \_\_  
*ŋelun*
- healed: the leg is \_\_  
*setnaŋ imbelanaŋ bein*
- heap  
*maŋge*
- heap up  
*tipmaŋ sakŋan*
- hear/obey: you \_\_ the talk and go  
*gawepu met*
- hears: he \_\_  
*nâin*
- heart: his \_\_  
*gumkatnaŋ*
- heavy  
*nukŋaŋ*
- heavy undergrowth  
*didik katikŋaŋ*
- heavy: become \_\_  
*nukŋaŋ bein*
- heavy: not \_\_  
*imbelanaŋ*
- heavy: too \_\_ to do it by hand  
*mme nukŋaŋ ben*
- heavy: very \_\_  
*sindem igagen tapm*
- helicopter  
*anteŋiŋiŋ*
- help  
*bandim*
- help through prayer  
*dunduyaŋ bandim*
- help: a \_\_ to the body  
*sek bandim*
- help: one cannot \_\_ him  
*mukulem ku mpepeyelen*
- helps: a person who \_\_ people  
*mukulem mimi*
- helps: he \_\_ him  
*bandim min, mukulem min, mukulem mpen, tikâk mimpein*
- helps: he \_\_ me  
*mukulem minen, napmukulem min*
- helps: he \_\_ me do it  
*mulup mimnein*
- helps: he \_\_ me (with the work)  
*mamnen*
- here  
*pi*
- here and there  
*ke ma ke*
- hers  
*egat*
- hiccup  
*mâŋatak, ŋatak ŋatak*
- hiccups: he \_\_  
*mâŋatak min, ŋatak ŋatak min*
- hide!  
*enzili*
- hide: he wants to \_\_ the talk  
*zem kwatam pein*
- hides: he \_\_  
*enzilin*
- hides: he \_\_ him  
*aŋgalazin*
- hides: he \_\_ it inside  
*gwidikzin, windik pein*
- hiding place  
*enzililiŋaŋ, mundum enzililiŋaŋ*
- high  
*gwaen*
- high above  
*sukwep*
- high up in the tree  
*tedukŋan molep*
- hindquarter of man or beast  
*yâmaŋ*
- hinting there is not much food in his garden  
*âŋ zet*
- hired: he \_\_ a man to do black magic on an enemy  
*tam zaye*
- his  
*egat*
- his father's sister's children  
*donan*

his mother's brother's children

*donarj*

his own

*ikrjangalen*

his: it's \_\_

*egat zapat*

hiss: to \_\_ (fat in the pan)

*palalarj min*

hit

*kuin*

hit (iron) and it becomes flat

*kume palakrarj bein*

hit him and he falls down

*kume towen*

hit it and it breaks

*kume etun*

hit: he \_\_ against two things

*limbarj bemkup*

hit: he \_\_ it and went

*witik peme mezan*

hit: he \_\_ me as though lightning appeared on my body

*nâme ambayayagarj sekñnan*

hit: he \_\_ me very much

*ambeyayak*

hit: he \_\_ them and left them

*aumti mezin*

hit: not to \_\_ it

*witikzin*

hit: to \_\_ one's funny bone

*betnarj sililik pen*

hit: you \_\_ it

*ku*

hits: he \_\_ and breaks it (garden/bottle/eggs/stone)

*kum son*

hoarse: he is \_\_

*bim isikrarj bein*

hobbles (because of deformity or sore)

*karjarj karjarj*

hold

*atain*

hold firmly

*kitik*

hold strongly

*kili kili*

hold tied to the other

*panpan min*

hold tightly

*kili kili*

hold: it does not \_\_ well and falls down

*pilik zem tozin*

holding: he eats/drinks it while \_\_ it in his teeth (as a baby nursing)

*peme ampum tapm tatn*

holding: he is \_\_ him on his lap

*tambenanen ambetazin*

holds in arms

*ambeti mukuin*

holds: he \_\_ it

*min*

holds: he \_\_ it (with his teeth or in its beak)

*apun*

holds: he \_\_ it (between his teeth)

*peme ampum tazin*

holds: he \_\_ it very tight and it stays (like that)

*atam kitik mi-tat-zin*

holds: he \_\_ out his hand (to get something)

*bet talalarj min*

holds: he \_\_ something (with his fingers)

*gala galak min*

holds: it \_\_ fast

*milikti wen*

hole

*aimbarj* (highland), *ainzurj*, *enzurj*  
(lowland), *pusak*

hole (in the tooth)

*zet aimbarj*

hole: a big \_\_

*aimbarj palakrarj*

hole: a small \_\_

*aimbarj gikrarj*

hole: he drills a \_\_

*aimbarj mip*

hole: he is digging a \_\_

*aimbarj tin*

hole: he is making a \_\_ (through something)

*aimbarj min*, *ainzurj min*

hole: he makes a \_\_ (wood)

*aimbarj weyarzin*

hole: make a \_\_ with a drill, chisel  
*kakalin*  
 holed: to become \_\_  
*pâtâk pein*  
 holes: having \_\_  
*aimboṇaṇmak*  
 holes: he makes \_\_ for planting  
*yem tin*  
 holes: make \_\_ to plant (sweet potato)  
*saṇ kuin (butuk)*  
 holes: many small \_\_ (in something)  
*aimboṇ sasat*  
 holiday  
*kendo*  
 hollow by hewing  
*batikondo min*  
 hollow: a \_\_  
*luṇaṇ*  
 Holy Spirit  
*Emetak Teṇ*  
 hop along on one leg  
*kaṇtaṇ kaṇtaṇ*  
 hop away  
*palain*  
 hope  
*webembe*  
 hope: I \_\_ all the time  
*webepēṇ mayap*  
 hope: we \_\_ and wait for it  
*webem tatnup*  
 hoping: I continue \_\_  
*webem mayap*  
 hopping on both legs (birds, people)  
*zâlâp zâlâp*  
 horn (of an animal)  
*ṇelipmaṇ, zegalip*  
 horn of a cow, pig  
*bon zegalipmaṇ*  
 hornbill (bird)  
*enzaṇga*  
 hot  
*akṇaṇ, kip, kipmaṇ*  
 hot body (from sun)  
*seṇṇ kipkip tabein*  
 hot taste  
*dip sindem*

hot water  
*tu kipmaṇ*  
 hot: I am \_\_ (from doing work)  
*seṇṇ kipmaṇ bein*  
 hot: become \_\_  
*kipmaṇ bein*  
 hot: it is \_\_ (sun)  
*kukṇaṇ bein*  
 hot: it is \_\_ (spicy)  
*siṇemaṇ, siṇemaṇ bein*  
 hot: very crowded and I get \_\_ in there (in a room)  
*kipkip siap*  
 house  
*mika*  
 house  
*maka, mka, meka, mika*  
 house used for hunting birds  
*age suksuk*  
 house: a \_\_ for boys  
*aṇkawe*  
 house: a two-story single men's \_\_  
*zaṇkapo (lowland)*  
 house: big \_\_  
*mkaṇalip*  
 house: they have left the \_\_ before and came back  
*mka pepeṇaṇ*  
 hover: to \_\_ about  
*tokweti gilin*  
 how  
*zigok*  
 how much  
*zigok, zuk*  
 huge  
*temaṇ*  
 hugs  
*ambeti mukuin*  
 humility  
*keṇ mtoto mam*  
 humour: man who has sense of \_\_  
*zeyanaṇ beṇ*  
 hunchback  
*awesiṇ*  
 hungry: he is \_\_  
*leplep, meuyet gakin, meuyet tapm*

hungry: he is always \_\_  
*meuŋaŋbeŋ*

hunting: they go \_\_ for opossums  
*zit pem kusât melo*

hurriedly  
*sakwep*

hurries: he \_\_  
*sakwep mezin*

hurt: he \_\_ me  
*kumsaget mnen*

hurts: head \_\_  
*nukŋaŋ bein*

hypocrite  
*an zelak zelak*

hypocritical man  
*an zegalen*

## I i

identical  
*sakam kwep*

if  
*beme*

ignites: a fire \_\_  
*punduŋ pen*

ignorant  
*kopa, nukŋaŋ bein*

ignorant: a man who is \_\_ about a certain  
subject  
*an kopa*

ignoring: he is \_\_ it  
*wisat min*

ill: slightly \_\_  
*ŋepnok*

image  
*muluwaŋ*

imitate somebody  
*ametitip min*

immediately  
*keyegak*

immerses: she \_\_ herself (as a child getting  
all muddy)  
*zuluzin*

importance: his talk is of no \_\_  
*belak zein*

important talk  
*zet penaŋ ŋotekŋaŋ*

important: very very \_\_  
*penaŋaŋ penaŋ bein*

in another room  
*keŋaŋ ŋen*

in this  
*pigok*

in vain  
*belak*

inarticulated: she utters \_\_ cries  
*zemsuŋ zemsuŋ min*

incantation to make the garden grow  
*agulam*

incite: talk to \_\_ anger  
*tege tege zet tapm*

incomplete: he left it \_\_  
*mneti petazin*

inconsiderate  
*mobotnaŋ min*

incorrectly  
*kileŋ kileŋ*

increases: it \_\_  
*sambeŋzin*

indecenty  
*an imbi set kilom*

indecently: behave \_\_  
*okbi okbi min*

indigenous: person \_\_ to Papua New  
Guinea  
*an sopmaŋ*

indolent after overeating  
*kâkâsin*

information  
*busup zet, buŋam zet*

inherited  
*mamkeŋ*

injection  
*deka*

injection: give an \_\_  
*musuŋ pen*

insect  
*goŋ, mugogagak, munzi*

insect (*Eupholus geoffroyi*)  
*munzi*

insect like a grasshopper  
*sapiseka*

insect: edible \_\_ (*Eupatorus beccarii*)  
*siŋsâsâ*

insect: generic word for \_\_  
*mugogagak*

insect: kind of \_\_  
*gwabike, nombe tâ, sajedanda*

insect: name of an \_\_  
*monzi*

insects  
*muṅgobubuk*

insects which fly  
*mgogagak*

insert  
*gwidik, gwidikzin*

insert (such as putting corn in the coals to roast)  
*wet*

inside  
*keṅ*

inside the mother  
*mama keṅan*

inside: he goes \_\_ (water)  
*keṅan melep*

inside: he goes \_\_  
*memozin*

inside: he pushes it \_\_  
*windik pein*

insufficient: it is \_\_  
*ṅep yek*

intelligent man  
*an nânâṅaṅ*

intend (but no fulfilment)  
*sâsât mamin*

interprets: he \_\_  
*zet gilik zein*

intestines: small \_\_  
*tip lanziṅaṅ, tip nemuṅaṅ*

intractable  
*keṅ katik*

introduces a new thought  
*âpme*

invite  
*mandain*

invite: you \_\_ them to come  
*indamandamane kolit*

invites: he \_\_ me  
*namandain*

invites: he \_\_ them  
*inda-manda-in*

is that you yourself?  
*oe giti*

is: he \_\_  
*main*

it  
*ek*

it becomes curved  
*pesaṅ pen*

it has become watery (taro)  
*sukṅaṅ bein*

it made him stumble about (rope/vine/long grass)  
*setetek min, setetak tin*

it spread all over  
*pelalaṅ bein*

itches: it \_\_  
*kilak mamben*

itchy  
*kilak*

itchy: become \_\_  
*kilak bein*

## J j

jabbering: he is \_\_ away  
*zet kwakwatnak tabm*

jaw: his \_\_  
*ameamaṅ*

jaw: lower \_\_  
*kangalaṅ palaṅ*

jaws: their \_\_  
*ameamin*

jest  
*zet kanzowak*

jew's-harp  
*bamandoaṅ*

jobs: he does many \_\_  
*mulup pumain*

join  
*tusu*

join two pieces together  
*peme ampun*

joins: he \_\_  
*olaṅdi kwazin*

joins: he \_\_ (two pieces)  
*pem sampun*

joint (bamboo)  
*gwenze*

joint: his \_\_  
*olalaṅaṅ*



joint: the pelvic \_\_  
*giŋgwanəŋ*  
 jointly  
*nsakwep*  
 joke  
*pepe zet, zet kanzowak*  
 jug: bamboo \_\_  
*tu selik*  
 jump  
*palain, pale*  
 jumping: keeps \_\_  
*palam mezin*  
 jumps: he \_\_ and goes  
*palam mezin*  
 jumps: it \_\_ about  
*wendin*  
 jungle  
*didik*  
 jungle: impenetrable \_\_  
*didik kiŋkiŋəŋ*

## K k

kangaroo: red tree \_\_  
*sembatiŋ*  
 kangaroo: red-headed tree \_\_  
*wandep*  
 keep going  
*mane*  
 keep on and on  
*tagetage*  
 keeps/cherishes: she \_\_  
*mimkipmaŋ bein*  
 kept doing  
*mine mine*  
 kidney  
*biset katnaŋ*  
 kill and cook it  
*kumbun*  
 killed: he \_\_ and buried him  
*kumbein*  
 killed: he has \_\_ all of them  
*kume delaŋ zep*  
 killer  
*aindondo*  
 kills: he \_\_ it by treading on it  
*ime gakin*  
 kin  
*not*

kindles: he \_\_ (matches)  
*koŋzin*  
 kindling: he is \_\_ a fire  
*tep buin*  
 kindness  
*keŋ taolet*  
 kinds: different \_\_ of (colour, size, kind)  
*sepemaŋ igak igak*  
 kinds: many \_\_ of  
*yaŋəŋ yaŋəŋ*  
 kingfisher: sacred \_\_  
*daumpaip*  
 kinship term for the fourth ascending or  
 descending generation  
*gulu galak*  
 kinship term for mother's male cousins  
*an ŋokŋəŋ*  
 kinship term used by a woman for her  
 husband and his parents  
*apnaniŋane*  
 knee  
*pet*  
 knee: his \_\_  
*petnaŋ*  
 kneecap  
*petnaŋ temaŋ*  
 kneeling: they are \_\_  
*pedondom talip*  
 knife  
*maep, wanam*  
 knife: I give you the \_\_ the wrong way (lest  
 you get cut)  
*wanam kileŋ gayap*  
 knife: a small \_\_  
*kandak*  
 knife: old-fashioned \_\_  
*wanem sop*  
 knock  
*tâŋtâŋ kun*  
 knocks: he \_\_ at the door  
*set tâŋtâŋ kun*  
 knocks: he \_\_ him down  
*kupeme townen*  
 knot in wood  
*tep betnaŋ mundumaŋ, tep gwanzaŋəŋ,  
 tep kaŋəŋ*

knot of a tree  
*tep bimaŋ*  
 knotted wood  
*tep kaŋaŋ*  
 knotted: the two get \_\_\_ up  
*kwaik tabun*  
 know: I \_\_\_ it already  
*nâmtalat*  
 know: I almost \_\_\_ it  
*imbelaŋ setnaŋ bein*  
 know: I do not \_\_\_  
*ku nâyap*  
 know: I do not \_\_\_ of this kind  
*kaboŋ kapi neŋ ku eknâyap*  
 know: a man who doesn't \_\_\_ much  
*an seuŋ*  
 know: a man who doesn't \_\_\_ much  
*an kopa*  
 know: he does not \_\_\_  
*kandazin*  
 know: many people \_\_\_ it  
*pesak pen*  
 knowledge  
*nânâ*  
 knowledge: a man with \_\_\_  
*an nânâŋaŋ*  
 knowledge: a man with a lot of \_\_\_  
*an nânâŋaŋ igagen, an ŋoktikŋaŋ*  
*temaŋ*  
 knowledge: my \_\_\_  
*nânân*  
 knowledge: you lack \_\_\_  
*ŋotiktipiŋ*  
 knows: he \_\_\_  
*nâin*  
 knows: he \_\_\_ a lot  
*igagen nân*  
 knows: he alone \_\_\_  
*igak keŋaŋgat nânâŋak*  
 knuckles  
*bet gwenzeŋaŋ*  
 kookaburra  
*daumpaip*

**L I**

labour pain  
*nemba sindem, memokŋaŋ sindem*

ladder  
*sepeloŋ*  
 Lae  
*welili*  
 ladder  
*moim toim*  
 lake  
*lemunaŋ*  
 lament over  
*ŋukŋuk sun*  
 laments: she \_\_\_  
*zemsuŋ zemsuŋ min*  
 landslide  
*seŋ*  
 landsliding: the ground is \_\_\_  
*seŋ semuŋzin*  
 language: their way of talking in their \_\_\_  
*zelinaset*  
 large  
*temaŋ*  
 large: many very \_\_\_ things  
*temaŋ temaŋ penaŋ talip*  
 large: very \_\_\_  
*temaŋ penaŋ*  
 larva (edible)  
*guna bikŋaŋ*  
 larva: fat, red, long \_\_\_ (edible)  
*gwiknambikŋaŋ*  
 larynx  
*niŋgwigwit*  
 lasso  
*ŋandolop pen*  
 last  
*bam*  
 last: a dying person's \_\_\_ words  
*bimbi zet*  
 last: on the \_\_\_ day Jesus will come and take  
 us to heaven  
*kangat Zisasiyaŋ kot ndatime*  
*kululuŋen mebanup*  
 later  
*bam, bamgat*  
 later then  
*bamgegut*  
 later: then \_\_\_  
*naman*

laugh  
     *yemen, zeyan*  
 laughing: he is still \_\_  
     *yeŋ peŋ tazin*  
 laughs: he \_\_  
     *yeŋzin*  
 law  
     *ziin zet*  
 lazy  
     *bekopsat, nâpemetan*  
 lazy man  
     *an bekobsap*  
 lazy: being \_\_  
     *milam, milam tazin*  
 lazy: he is \_\_  
     *wisat min*  
 lazy: he is \_\_ to come  
     *muluk kumain*  
 lazy: he is a \_\_ man  
     *bet dukŋan satnan*  
 lazy: he is very \_\_  
     *wisat pemin*  
 lead the way  
     *ŋeŋan bein*  
 leader  
     *an ŋeŋan bembe*  
 leaf  
     *sinaŋ*  
 leaf of a sago palm  
     *anaŋ sinaŋ*  
 leaf stem  
     *bâgâpman*  
 leaf: edible \_\_  
     *kapeŋ*  
 leak  
     *pâtâk pein*  
 leaks in  
     *map susan*  
 leans: it \_\_ on it  
     *watakun*  
 learns: he \_\_ well  
     *nâmâtâzin*  
 leave it!  
     *a!*  
 leave it and it falls down  
     *peme totazin*

leave: you \_\_ and  
     *pemane*  
 leave: you cannot \_\_ him and go (you have  
 to stay here)  
     *pe mebepeŋ*  
 leaves used for toilet paper  
     *tip sinaŋ*  
 leaves: dry banana \_\_  
     *ŋan sin memun*  
 leaves: he \_\_ him  
     *pein*  
 leaves: he \_\_ him and goes  
     *peme melep*  
 leaves: he did it and \_\_ it  
     *katipen*  
 leaves: the \_\_ of the tree are falling  
     *tep sinaŋ bululun zemti tozin*  
 leaves: wild green \_\_ which are edible  
     *mâŋgonam*  
 leech: forest \_\_  
     *ambese*  
 left hand  
     *alom*  
 left side  
     *alomset*  
 left: he \_\_ him and intends to stay  
     *peme tasâpm*  
 left: he \_\_ it  
     *katipen, mneti petazin*  
 left: he \_\_ the two  
     *ideme*  
 left: he \_\_ the child and is coming here to  
 stay  
     *nemba pem kotazin*  
 left: he has \_\_  
     *mebetnan, melewan*  
 left: some is \_\_  
     *katipen, mneti petazin*  
 left: they \_\_ us  
     *ndeyo*  
 leftovers  
     *ŋalam*  
 legends  
     *wekawet*  
 legs apart, extended  
     *diliŋ dalan*  
 lemon  
     *muli*

length: a \_\_ of

*paŋaŋ*

leprosy

*lingit sat, niŋgitsat*

let it go

*pe*

letter

*melowaŋ, muluwaŋ*

lewdness

*an imbi set kilom*

liar

*dâsikitoŋ*

lick

*besein*

lid

*maŋguŋaŋ, pusaŋaŋ*

lie: tell a \_\_

*dâsiki zein*

lies

*zet kwaliliŋaŋ*

lies: he \_\_ down

*wen*

lies: he added more \_\_ to the earlier one

*zet kayakŋaŋmak zep*

life

*mama*

life: he found \_\_

*mamaŋaŋ aikzin*

lifts: he \_\_ it up

*pulung zemti mim molep*

lifts: he \_\_ up something

*tâlân tâlân min*

light

*belep belep, imbelanaŋ, sokŋaŋ*

light: it becomes \_\_

*busatnaŋ bein*

light: it is \_\_ (as day)

*busatnaŋ*

lightened: he causes it to become \_\_ (a work load)

*mme imbelanaŋ bein*

lightning

*ambe, ambeyak*

lightning flash

*beyak zin*

lights: he \_\_ (candle, bamboo)

*koŋzin*

like

*nemboŋ, -nok*

like that there

*keboŋ ke*

like this

*kapiŋok, keŋok, piŋok, puk piŋok*

like this but...

*keboŋaŋgut...*

like this one

*keboŋ ke*

like this one itself

*kogogak*

like you

*geŋ keboŋ, inomboŋ*

like: I \_\_ to

*nem bein*

like: I do not \_\_ it

*wisat nemben*

like: he does not \_\_ it

*nâmaŋ*

like: it is \_\_ this one here

*kaboŋ kapi*

likes: a woman who \_\_ men

*an kilikbeŋ*

likes: he \_\_ him

*gogot mpen*

likes: he \_\_ it

*keŋaŋ bein*

likes: he \_\_ it and does it

*elembelaŋ bein*

likes: he \_\_ it and talks

*egom ze*

likes: he \_\_ it very much

*nâmtikŋaŋ penaŋ*

likes: he \_\_ it/her/him

*egoin*

likes: he \_\_ something very much

*kilik*

likes: he \_\_ the (good-looking woman)

*ek segat min*

likes: he \_\_ to do it

*msâpm*

likes: he \_\_ you

*maŋgigoin*

lime: betel \_\_

*kâ (highland)*

- lineage  
*yaŋkwep*
- lip: his \_\_  
*dembusakŋaŋ*
- lips  
*demsek*
- liquid  
*tu*
- listens: he \_\_ with great eagerness  
*elembelaŋ bein*
- little scraps of things  
*(meu) pâpmaŋ*
- liver: his \_\_  
*wiselepmaŋ*
- lives: he \_\_  
*main*
- living  
*mane*
- lizard (green when young, turns brown as it ages)  
*gwalakat* (highland), *gwawilakat* (lowland)
- lizard: a green \_\_  
*gwabilelaŋ*
- lizard: a green/brown \_\_ (skin used for a drum cover)  
*gwasim*
- lizard: a kind of \_\_  
*tambosaik*
- lizard: a small \_\_  
*yanggam*
- lizard: clinging \_\_ which sings at night  
*gwigwilak*
- loincloth: narrow \_\_ of men  
*nap*
- lonely  
*igak*
- long  
*teepmaŋ*
- long time  
*kwesiŋ*
- long way  
*sukwep*
- long-legged  
*bozombai*
- long: he is \_\_  
*teepmaŋ bein*
- long: to \_\_ for  
*eyak*
- look at  
*zikat galemaŋ*
- look at that one/person  
*ambe egit*
- look intently and...  
*indik titimti*
- look steadily  
*indik titimti*
- look straight at them  
*indik titimti*
- look: don't \_\_  
*eekepiŋ*
- look: you \_\_ and come up  
*ekti kwat*
- looks: he \_\_  
*ekzin*
- looks: he \_\_ and does it  
*ekti tapm*
- loose  
*bikbik tapm*
- loose tooth  
*zebibik*
- loose: be \_\_  
*bâlân bâlân pen*
- loose: he caused it to become \_\_  
*mme kalaŋzin*
- loose: it became \_\_ and falls down  
*âtâtozin*
- loose: it became \_\_ and came down  
*pilik zem tozin*
- loose: it becomes \_\_  
*âtâzin*
- loose: it becomes \_\_  
*pilik zein*
- loose: it becomes \_\_ (fruit)  
*enzein*
- loose: it is \_\_ (a tree with roots)  
*enzein*
- loose: it is \_\_ (screw)  
*âlâgâlâk bein*
- loose: the tree's roots are \_\_  
*tep enzep*
- loosely  
*âlâk âlâk*
- loosen (a rope)  
*kwalezin*

loosens: he \_\_\_ it and he comes  
*peme kozin*

lops: he \_\_\_ off the branches  
*tep enzerzin*

lorikeet: Papuan \_\_\_ (bird)  
*wewioŋ*

lose one's way  
*kilom mezin*

lost: get \_\_\_  
*galaŋ zein*

lost: he \_\_\_ everything  
*miyaloŋ bep*

lot: a \_\_\_  
*beŋ, mien, mitipmaŋ*

lot: a \_\_\_ of cargo  
*milom bilombi*

louse, lice  
*em, emiŋ, emin*

love  
*nâmtikŋaŋ*

loves: he \_\_\_ her  
*keŋaŋ bein*

lower part of garden  
*yaŋaŋ*

lowlander  
*tosi*

lying down  
*palak palak towen*

lying: it is \_\_\_ around  
*kileŋ tazin*

## M m

maggot, insects which do not fly  
*goŋ*

magic: a man makes \_\_\_ directed at a woman  
*imbi kandeŋe*

magic: a woman makes \_\_\_ on a man  
*aŋkandeŋe*

magic: black \_\_\_  
*saik kandeŋe*

magic: counter \_\_\_  
*gwasep*

magic: he performs white \_\_\_ (garden  
magic, love magic)  
*agulam mpen*

magic: love \_\_\_  
*imbi kandeŋe*

magic: rain \_\_\_  
*map mandaiŋ*

magic: white \_\_\_  
*agulam*

major portion (which isn't cut)  
*melesiŋ*

makes: he \_\_\_ it  
*ilak mpen, min*

making: he is \_\_\_ things (acting, carving,  
writing)  
*muluwaŋ min*

malaria  
*wendindi, zawat dindiŋ*

malaria: have \_\_\_  
*sebetnaŋ wendin*

Malay apple tree and fruit  
*mupuk*

man  
*an*

man-like: comes in a \_\_\_ form  
*yembu yembu*

man: a \_\_\_ who has many gardens or cargo  
*an penaŋ*

man: her \_\_\_  
*anaŋ*

man: like a \_\_\_  
*annemboŋ*

man: your \_\_\_  
*andi*

mandible  
*kaŋgalaŋ palaŋ*

mango  
*seŋgeneŋ*

manioc  
*menoka*

manioc: a kind of \_\_\_  
*biyak*

many  
*ŋen ŋen, sambe*

many (people)  
*zepeŋaŋ*

many little things  
*isisik*

many men  
*an omba*

many people  
*am mitipmaŋ*



many things  
*milom bilombi*  
 many times  
*kan kataŋ, kwesiŋ kwesiŋ, mene mene*  
 many: a chicken has \_\_\_ chicks  
*ambeson*  
 many: she has \_\_\_ children  
*ambeson*  
 many: very \_\_\_  
*sambe tazin*  
 many: very \_\_\_ men are there  
*an titikŋaŋ penaŋ*  
 mark him  
*ombem pein*  
 mark left from sores or from tight bands  
*zemberaŋ*  
 mark: a \_\_\_  
*benziŋ*  
 mark: his \_\_\_  
*mulawaŋaŋ*  
 marked: it has been \_\_\_ for me  
*nâgât zapat*  
 marked: you are \_\_\_  
*zem geŋgeŋaŋ*  
 marks: he \_\_\_ it and talks  
*bemzein*  
 marks: he \_\_\_ out  
*yumben*  
 married woman  
*imbi ŋalip*  
 married: a man \_\_\_ to two women  
*zubak zubak*  
 married: a woman who has \_\_\_ a third time  
*kosak*  
 married: they are \_\_\_ but (he is unfaithful)  
*awembiŋ bemberaŋaŋgut*  
 masters: he \_\_\_ something  
*mimkipmaŋ bein*  
 matter  
*kwitnaŋ*  
 maybe  
*mene*  
 meaning: its \_\_\_  
*yaŋaŋ*  
 measure  
*bemakzin*

meat  
*sesumbanaŋ*  
 meekness  
*keŋ mtoto mam*  
 meeting  
*bembululuŋ, ondedak*  
 meeting: a \_\_\_ of people  
*am imbi keŋaŋ*  
 meeting: he is going to a \_\_\_  
*bembululuŋ mezin*  
 meetings: house or place for \_\_\_  
*zet mundumaŋ*  
 meets: he \_\_\_ him  
*aikzin*  
 member: he is not a \_\_\_ of this group  
*am belakŋaŋ*  
 men and women  
*an imbi*  
 men's clubhouse  
*ankawe*  
 mercy  
*angalaŋ gogot*  
 message  
*busup zet, buŋam zet*  
 midday: at \_\_\_  
*tinsutnan*  
 middle (of a long object)  
*pem*  
 middle-aged man  
*an penaŋ*  
 middle: in the \_\_\_  
*sutnan*  
 middle: its \_\_\_  
*pem pemaŋ*  
 middle: its \_\_\_  
*pemaŋ*  
 mildew  
*gagakŋaŋ*  
 milk  
*nam*  
 milkless breasts  
*namaŋ papmaŋ bein*  
 millepede  
*lanzi*  
 mimic  
*ametitip min*

mind: one's \_\_  
*otnânâ*

mine  
*nâlen*

miracle  
*muluwanaŋ*

mirror  
*gapiyam*

miser  
*an keŋ katik*

miserly  
*keŋ katik*

missed: he \_\_ it  
*witikzin*

misses: it \_\_  
*silipen*

mist  
*zanza*

mist  
*map pelep pelep*

mist (moon's dribble)  
*eyonga zesulukŋaŋ*

mistake  
*yom*

mistake: he made a \_\_  
*mim yongugunaŋ*

misused: he has \_\_ (things, money)  
*muluk kukuŋaŋ*

mix  
*gulu gilik*

mixed up  
*yungu mezin*

mixes: he \_\_  
*lelin*

mixes: he \_\_ them up  
*yungu yungu min*

molars  
*zet gandiŋ*

mold  
*gagakŋaŋ*

molting  
*gwiaiaŋaŋ*

molts: it \_\_ (snake)  
*sekŋaŋ gilun*

mom!  
*mange!*

money: a person who likes much \_\_  
*mânep toŋ*

money: traditional \_\_  
*zilem kwilik*

money: traditional \_\_  
*zilem*

month  
*eyonga*

moon  
*eyonga*

more  
*beŋ, ewe*

more: he says \_\_  
*ewe zein*

morning  
*tambuŋaŋ*

morning star  
*saputuŋ*

morning: something for the \_\_  
*tambuŋangat*

mosquito  
*aibubuk, nakŋak, ŋagak, ŋetŋat*

mosquito net  
*lala*

mosquitoes  
*ŋekŋak*

moss  
*yembem*

mother's brother, uncle  
*eiŋaŋ*

mother's brother's son's wife  
*kanzit*

mother-in-law (man speaking)  
*nani, tat*

mother: his \_\_  
*mamaŋ*

motionless  
*titokŋaŋpiŋ*

motivated to act  
*keŋaŋ kaluk kaluk kwazin*

motive: its \_\_  
*yaŋaŋ*

motive: our \_\_  
*yaŋŋ*

mould  
*kânzuzuŋ*

mountain  
*kalaŋ*  
 mountain: there is a \_\_  
*kalaŋ tazin*  
 mourning  
*si kondundu*  
 mourning: in \_\_  
*wopum*  
 mouth  
*demsek, kangalam*  
 move to and fro (branches)  
*mekozin*  
 move: to \_\_ the buttocks towards the back  
 (in singsing)  
*gangaŋ min*  
 movement of the jaw  
*ametitip*  
 movement: hand \_\_ while making a netbag  
*kiliŋ kiliŋ*  
 movement: head \_\_ (a sign for “me” and  
 others)  
*kiliŋ kiliŋ*  
 movement: it’s a large \_\_ (storm,  
 earthquake)  
*titok temaŋ min*  
 moves it  
*buten*  
 moves: his body or head \_\_ from side to  
 side  
*mepme kokot min*  
 moves: it \_\_  
*palan palan tapmip*  
 moves: it \_\_ about  
*pelan pelan tapm*  
 moves: it \_\_ up and down or sideways  
*geteŋ geteŋ min*  
 movie  
*am weŋaŋ*  
 much  
*beŋ, igagen, ŋen ŋen, omba, sambe  
 tazin*  
 much paper  
*papia omba*  
 mucous: nose \_\_  
*ŋetip*  
 mucous: white \_\_ of a cold  
*kwak sulupmaŋ*

mucus of a sore on the penis  
*munaŋ tuŋaŋ*  
 muddy: soft \_\_ ground  
*witilip*  
 mudlark bird  
*dit*  
 multiply  
*ambeson*  
 multiply itself many times over  
*mme palakaŋaŋ bein*  
 mumbles  
*bugap bugap tazein*  
 murderer  
*aindondo, am indondo*  
 murderer: secret ritual \_\_ (often on hire by  
 sorcerers)  
*an semuk*  
 muscle: leg \_\_  
*lebupm*  
 mushroom (grows on trees)  
*ise*  
 mushroom: edible \_\_ (grows on trees)  
*saimbâs*  
 mushy: food cooked until it is \_\_  
*kwetakaŋaŋ*  
 mute  
*kopa*  
 my great-grandfather  
*sokaŋ*  
 my husband’s brother’s wife  
*botn*  
 my wife’s sister’s husband  
*botn*

## N n

nailed: he \_\_ two things together  
*limbaŋ bemkup*  
 naked  
*talak*  
 name  
*kwitnaŋ*  
 name of a Nabak village  
*Momsalopm*  
 name of a Nabak village (near Lae)  
*Gawam*  
 name of a place  
*Kanasaŋ, Kasanombe, Sambamen,  
 Sambuen, Sasawalen*

name of a place near Kemen

*Den*

name of a small place

*Elomen*

name of a village

*Baindowaŋ, Kalaŋan, Kistuen, Sakalaŋ*

name of a village near Gawam

*Musom*

name of a village near Kalaŋan

*Kemen*

name of a village near Sakalaŋ

*Yalumbaŋ*

name of a village (near Kalaŋan)

*Baindap*

name of a village near Sakalaŋ

*Mâgâm*

name of a village near Kalaŋan

*Bambok*

name of river

*Nimbenelum*

name of small bird

*mtetembule*

namesake

*nambe*

namesake: my \_\_\_\_

*opm*

nape of the neck

*kwanzenzaŋ, ŋande*

narrow

*gikŋaŋ*

narrow (as eye of needle)

*gikŋaŋaŋgut*

nasty

*mgasik*

native

*mtoŋ*

native of this land

*mka mtoŋ*

navel

*nombosin*

navel: his \_\_\_\_

*nombosinaŋ*

near him

*kandaŋaset*

near: he comes \_\_\_\_

*sokŋan kozin*

near: it draws \_\_\_\_

*sokŋan kozin*

near: people who are \_\_\_\_ you

*nemelanga*

near: time draws \_\_\_\_

*sokŋan bein*

nearby

*mamkandaŋ, mamkandaŋan*

nearly: I \_\_\_\_ can manage it

*imbelaŋ setnaŋ bein*

neck: his \_\_\_\_

*bimaŋ*

neck: it has a \_\_\_\_

*bimaŋmak*

neck: on his \_\_\_\_

*biman*

needles: long bones in bat's wings used as

*deka*

nephew

*biat*

nervous: he is \_\_\_\_ (when in love with someone)

*enzein*

nettle: stinging \_\_\_\_ (species of Dendrocnide)

*zewet*

new

*alakŋaŋ, mamanam*

new: something \_\_\_\_

*melowaŋaŋ*

new: something very \_\_\_\_

*mamanamaŋ*

newborn

*okak alakŋaŋ*

news

*zapat, zezapat*

news/tale: I have got great \_\_\_\_

*zet temaŋ miap*

news: the \_\_\_\_ travelled widely

*zet mme palakŋaŋ bein*

next time

*mseŋan*

next to

*lolotnak*

niece

*biat*

night-time  
*tambumbu*  
 nimbly  
*sakwep sakwep*  
 ninth-born male  
*kwasambe* (highland)  
 nipple of breast  
*nam katn*  
 no  
*kogok yek, yek*  
 nods: he \_\_ (as when sleeping)  
*mepme kokot min*  
 noise  
*kusak, kwisak*  
 noise of a lamp when it has too much  
 kerosene  
*bâkbak*  
 noise: a kind of \_\_  
*taŋ*  
 noise: he makes \_\_  
*buten*  
 noise: make \_\_ of waves breaking  
*nembu mamaŋ kuin*  
 noise: the \_\_ of tapping the metal  
*teŋteŋ kup*  
 noise: the \_\_ of metal (such as nails or  
 money)  
*galaŋ galaŋ tapm*  
 noise: the \_\_ of a muffler  
*pâmpâm mtapm*  
 noise: the \_\_ you make when food tastes  
 good  
*ilik*  
 noiselessly  
*kusakŋapiŋ, kwisakŋapiŋ*  
 nonsense  
*dâsiki*  
 nonsense: a man who talks \_\_  
*an nambalamaŋ zut*  
 nonsense: his talking is muddled \_\_  
*zet kilom kilim mamin*  
 nose  
*ŋeŋ*  
 nose: I make a hole into my \_\_  
*ŋeŋŋ peyap*  
 nose: sides or flare of the \_\_  
*ŋeŋ kindiŋ*

not  
*ku, yek*  
 not one of us  
*belakŋaŋ*  
 not so  
*kogok yek*  
 not well off  
*tip dukŋak*  
 nothing  
*belak*  
 nothing: he did it but \_\_ came of it  
*mme penapiŋ bein*  
 nothing: he has \_\_ to add  
*zetnapiŋ tazin*  
 nothing: really \_\_  
*belak penaŋ*  
 now  
*alak, kapigogat*  
 now: just \_\_  
*alakŋati*  
 numb  
*bemzin*  
 numerous  
*igagen*  
 nut tree  
*asoŋ, aso*  
 nut: a kind of \_\_ (from the mândot tree,  
 children use them as marbles)  
*mândosakat*

## O o

o'clock  
*kilok*  
 obedient  
*zegawe pupumak mama*  
 obedient: he is \_\_  
*zet kandaŋan main*  
 obeys: he \_\_ her word  
*zet gawepuin*  
 oblique  
*kala kakap*  
 obstinate: he is \_\_  
*zet kululu min*  
 occasionally  
*kan notnangat*  
 of course  
*â zigok?*

off: he takes it \_\_ (skin)  
*yain*

off: he turned it \_\_ (light)  
*mme bep zein*

off: it came \_\_ (skin of a drum)  
*âtâkwazin*

off: it comes \_\_  
*yain*

offering  
*sâpe sâpe*

office worker  
*bet duksat*

often  
*kwesiŋ kwesiŋ, mene mene*

oh dear!  
*ei!*

oh!  
*ei!, oweŋ!*

okay  
*ele*

okay: it is \_\_  
*yaŋep*

okay: it is \_\_ you give it to me  
*ŋepgat na*

old  
*indanaŋ*

old (of things)  
*tanganaŋ*

old maid  
*imbi ilip*

old men and women  
*an imbi ilip*

old sagging breasts  
*namaŋ papmaŋ bein*

old: an \_\_ person who has a lot of energy  
*selelak mezin*

old: be \_\_  
*an penaŋ bein*

old: become an \_\_ man  
*an penaŋ bein*

old: he is very \_\_  
*aiilip bein*

old: many \_\_ people  
*am penaŋ*

old: very \_\_ man  
*aiilip*

old: very \_\_ woman  
*imbi ilip*

older brother of him  
*notnaŋ temaŋ*

older: an \_\_ man  
*an penaŋ*

omen  
*yaŋaŋ igagen*

on his \_\_ body  
*sekaŋ*

on the day before yesterday  
*âgânen*

once: he goes just \_\_  
*pesakwep magak*

once: only \_\_  
*pesakwep*

one boy and many girls in one family  
*imbi keŋan*

one boy born only among many girls  
*an imbi keŋan*

one man in a group of women  
*imbi keŋan*

one of a pair  
*nembet*

one: you are of \_\_ mind  
*keŋin ondagip*

only this  
*keetaŋ*

open (mouth)  
*ande*

open book  
*mâtâzin*

open: it is \_\_  
*ŋandam tazin*

open: it is \_\_ (door)  
*anden tazin*

open: it remains in the \_\_  
*kilom tazin*

open: the petals \_\_  
*epeŋaŋ*

open: to \_\_ (tin of fish)  
*wawatnaŋ*

opening (of a bottle/bamboo/gun)  
*demsek*

opening (of a bottle, bamboo, gun)  
*dembusakŋaŋ*



- openly  
*sosokgagak*  
 opens: he \_\_\_ (door, box)  
*anden*  
 opens: he \_\_\_ (watertap)  
*mâtâzin*  
 opens: he \_\_\_ his mouth  
*aŋ min*  
 opens: he \_\_\_ the door  
*set kaluzin, set kweselen, set timbein*  
 operate slowly (machine, car)  
*bepbep mezin*  
 opinion: each gives his \_\_\_  
*mmot mtot*  
 opinion: lacking an \_\_\_  
*zetnapin*  
 opossum  
*ansokŋan, zit*  
 opossum: a kind of bush animal, a kind of \_\_\_  
*kinzap*  
 opossum: a kind of \_\_\_  
*mendemem*  
 opossum: a large white \_\_\_  
*bokbok* (lowland), *pakpak*  
 opossum: they tied the \_\_\_  
*zit zampeyo*  
 opposite: he said the \_\_\_ of what I said  
*zet mutum zep*  
 or  
*ma, oŋ, o*  
 orange  
*alaŋaŋ*  
 orange chat (bird)  
*zupzip*  
 order: he gets things into \_\_\_  
*weyeyaŋ mulup min*  
 order: put something in \_\_\_  
*weyaŋ pein*  
 origin  
*ŋotakŋaŋ*  
 ornament  
*elimiyak*  
 ornaments: very nice \_\_\_  
*miak miak sopmaŋ*  
 orphan  
*dumen*  
 other ones  
*ŋen ŋen*  
 others  
*ŋen*  
 others: the \_\_\_  
*am belakŋaŋ*  
 out: he took him \_\_\_  
*seŋ mimti*  
 out: it comes \_\_\_ easily (not blocked up)  
*âlâk*  
 outside  
*zupman*  
 outside the fence (near by)  
*paslen*  
 outside the fence (of a garden)  
*pakilen*  
 oven: earth \_\_\_  
*melum*  
 over  
*dukŋaset*  
 over there  
*daen*  
 over: going \_\_\_  
*dukŋan*  
 over: the way \_\_\_  
*dukŋaset*  
 overdoing: a person who is \_\_\_ everything  
*an zelak zelak*  
 overflowing  
*auŋauŋ*  
 overflows: it \_\_\_  
*lenzin tozin, misik kwati tozin*  
 overgrown: be \_\_\_  
*minzilin*  
 overgrown: the road is \_\_\_  
*set okzin (dindik)*  
 overheard: talk which is \_\_\_  
*ze kambuk*  
 overripe  
*bepbep tapm*  
 overseer  
*an damuŋ*  
 owl: the boobook or winking \_\_\_  
*age seon*  
 owner  
*toŋaŋ*

owner of the house

*mka mtoŋ*

## P p

pack something

*kuwet*

pack together

*pepet bein*

packed together – things like

grass/leaves/wood/paper

*kiti kitik*

paid: he \_\_\_ blood money to a murderer for  
killing an enemy

*tam zaye*

pain

*sindem*

pain: he has a \_\_\_ in the arm

*betnaŋ sindem bein*

pains: he has \_\_\_

*sindemgat tapm*

paint: the red fruit of the busaŋ tree used for

\_\_\_  
*kasin busaŋ*

pairs: in \_\_\_

*zut zut*

palm: a kind of \_\_\_ tree

*ansama, kip, wawioŋ*

palm: the \_\_\_ of hand

*bet palakŋaŋ*

palpitation: heart \_\_\_

*punduŋ punduŋ, punduŋ punduŋ tapm*

pancreas

*wiselep ŋamaŋ*

pandanus (fruit)

*sam*

pandanus leaves

*sam sinaŋ*

pant

*âtâzin*

pants: he \_\_\_

*emetak tapm*

papa

*bien*

parable

*bemzenze zet*

parrot: a big red \_\_\_

*agebet*

parrot: a small red and green \_\_\_

*kwisik* (highland)

parrot: red \_\_\_

*mkaliŋ kaliŋ*

part

*butnaŋ*

part of something cut lengthwise

*paŋaŋ*

party: a \_\_\_ of men

*am maŋge ŋen*

pass me

*sebemnen*

passenger

*luweŋ*

passes: he \_\_\_ by

*silipen*

passion

*nâmtikŋaŋ*

path: narrow \_\_\_

*set gikŋaŋ*

pay

*tosa*

pay back a debt

*ŋokŋaŋ zain*

pay: his \_\_\_

*dopmaŋ*

paying: he is \_\_\_ back

*dop min*

payment

*dopmaŋ*

peaceful

*mamasi, sewakŋaŋ*

peaceful life

*mamasi palen mama*

pearls

*kekek*

peel Singapore taro

*siŋgaŋoŋ kiliŋ kiliŋ*

peel the skin off and leave it (to get dry)

*âtâpen*

peels: he \_\_\_ (with knife)

*sâin*

peels: he \_\_\_ a banana

*ŋaŋ wakazin*

peels: he \_\_\_ a banana

*ŋaŋ walakazin*

peels: he \_\_ off (bark)

*pik zem kwazin*

pelvic bone

*pigitnaŋ*

pelvis

*piŋsekaŋaŋ*

pen for pigs

*balan*

penis: his \_\_

*kaŋaŋ, munan*

people

*am*

perform: he tries to \_\_ a song

*seseŋman*

perhaps

*mene*

perish

*aŋgasin*

permission: I have been given \_\_ to do something

*zem nanaŋaŋ*

permission: they gave me \_\_

*zem neyo*

persist

*taŋgetaŋe*

persists: he \_\_

*giŋgiŋ min*

persuasive talk

*zet kelaknaŋ*

pick up

*makuku, mwazin*

picks: he \_\_ (fruit)

*mâtâzin*

picks: he \_\_ up

*mainzin*

picture

*am weŋaŋ, muluwaŋ*

picture: his \_\_

*muluwaŋaŋ, weŋaŋ*

piece

*ŋotakŋaŋ*

piece of wood

*tep sipakŋaŋ*

pieces: in many \_\_

*butbut, butnaŋ butnaŋ*

pieces: small \_\_

*isikŋaŋ paŋaŋ paŋaŋ*

pierced through (spear)

*kâlân*

pig

*bo*

pig's teeth or shells (valuable)

*zilem kwilik*

pig: a big fat \_\_

*bo ŋelip*

pig: a wild \_\_

*bon zup*

pig: domestic \_\_

*bo mtawenaŋ*

pig: without \_\_

*boŋapiŋ*

pigeon

*balus*

pile

*mange*

piled rubbish used to support a fence

*nak*

pillow

*kwilimbaŋ*

pimple

*liŋgit sasat*

pinches: he \_\_ him

*munzuk munzuk min, munzup munzup*

*min, munzuŋzin, munzut munzut min*

pipe (for smoking)

*dau paip*

pity: they have \_\_ for him

*mulup tee min*

place

*mundum*

place where many ants are

*dek mitipmaŋ*

place where some houses formerly were

*mka lambe*

place where there are lots of fleas

*em-tawen*

place: his \_\_

*mundumaŋ*

place: the \_\_ of leeches (old Kasanombe)

*Ambesemien*

place: the name of a \_\_

*Aŋkandaŋ*

placename (near Sambuen)

*Anola*

placename of a village (near Kwambelen)

*Anopman*

plans: he \_\_\_ to do something

*nam kabein*

plant: a kind of \_\_\_ (used for tying up greens)

*kapapak*

plant: a yellow \_\_\_

*tip kok*

plant: species of aerial \_\_\_

*pam* (highland)

planted: he \_\_\_ (something)

*beyeen*

planting: he is \_\_\_ corn

*ondempein*

plants: he \_\_\_

*oin*

plants: some \_\_\_ which are used as steelwool

*lumun lumun*

platform

*siak*

platform

*siksak*

play (ball or any game)

*kanzowak*

play: we want to \_\_\_ ball (to compete)

*nin bak kusâgât isti isti tapmnup*

plays: he \_\_\_

*sekŋiek min*

plays: he \_\_\_ (a game)

*pep kansowak tapm*

pleased: he is \_\_\_

*ek tikŋaŋ min*

plenty

*mien*

plenty

*wiaŋ wiaŋ*

plenty: there is \_\_\_

*wen sambe wen*

pliable

*sewakŋaŋ*

plucks: she \_\_\_ (feathers)

*seluin*

pneumonia

*gazalaŋ*

point

*delan zenzenaŋ*

pointed

*ŋilikŋaŋ*

pointed: not \_\_\_

*dumaŋ*

pointer (index finger)

*beyu*

points: he \_\_\_ out

*yumben*

poison

*mkambuk*

poke into (an ant's nest) and they come out

*ome kwezin*

pool

*lemunaŋ*

poor

*bekopsat, nâpemetan, olazi*

poor life

*esu esut, pepesut*

poor light (evening or when raining)

*msat sosok kun*

poor living conditions

*tip dukŋak*

poor man

*an bekobsap*

poor-sighted

*zikasek*

poor: a road in \_\_\_ condition

*set kilom bein*

possessions: someone's \_\_\_

*lombi*

post

*tepum*

post for house

*tenaŋ*

post: strong \_\_\_

*taŋkawet*

posts you put underneath

*watnaŋ*

pot

*menzim*

pot: a red \_\_\_

*menzim baŋaŋ*

pot: a white \_\_\_ (enamel)

*menzim sat*

pothole

*kuluk pen* (lowland)

pots: many white \_\_ (enamel)

*menzim satnaŋ satnaŋ*

pounds: he \_\_ or presses it until it becomes soft

*mme bakŋaŋ bein*

pours: he \_\_ out (water)

*mulazin*

power

*winde*

powerless

*an windenapiŋ*

praises: he \_\_ himself

*sesewazin*

pray

*dundun, dunduin*

praying mantis

*kuŋkaŋkaŋ*

precipice

*ŋandaŋ*

pregnant: she has become \_\_

*keŋmak bein*

prepared: they \_\_ it (food)

*bumbembenaŋ*

prepares: he \_\_

*weyeyaŋ mulup min*

presence: in your \_\_

*monzalamdan*

press: to \_\_ down

*naŋgame tozin*

pretended: he \_\_

*mozem tozem tapm*

pretends: he \_\_ to work

*mulup dâsiki min*

prickly pear, chayote

*sâkâ*

pride

*sek mim mobot*

pride: he was lifted up in \_\_

*sekaŋ molep*

prime: a man in his \_\_

*an penaŋ*

prohibited: they \_\_ it

*zi zampeyo*

prohibition: food \_\_

*ninipiŋ*

promise: a \_\_

*zetik*

promise: he made a \_\_

*zetik mip*

promised: he \_\_ him

*zetik mpein*

promised: that which is \_\_ (as a girl in marriage)

*zapatnaŋ*

promises: empty \_\_

*zet penaŋapiŋ*

prop up

*peme kun*

properly: not \_\_

*kileŋ min*

protect somebody

*aŋgalaŋ pen*

protrude: his buttocks \_\_

*gwaŋ zem tazin*

protrudes on the other side (spear, nail)

*kâlâŋ*

provide: you \_\_ for their needs

*indapelaŋgu*

public

*apalak*

pull (as with a rope or hand)

*indamandamane kolit*

pull back and forth

*yupmet yupkot*

pull it tight

*neŋnaŋ yuzin*

pull out grass (in garden)

*nosi tapm*

pull out weeds

*nosi seŋ*

pulled out (trees, teeth, stones)

*kwanzenzeŋaŋ*

pulled: he \_\_ him out

*seŋ mimi*

pulling one's shoulder when he is surprised

*bâŋgâp gapkaŋ*

pulls: he \_\_

*mandain*

pulls: he \_\_ her/it (a stick for weighing)

*saŋzin*

pulls: he \_\_ it apart

*mitin*

pulls: he \_\_ me

*namandain*

pulls: he \_\_ out  
*mpe mezin*

pulls: he \_\_ something out  
*seŋzin*

pulls: he \_\_ them  
*indamandain*

pulp  
*witilip*

punch  
*bet pep*

purposeless  
*belak*

pursues: he \_\_  
*mâzin*

pus (of a sore)  
*zesuluŋaŋ*

push away  
*naŋgame mezin*

push him over  
*âtâpe*

push him up  
*tikok mpein*

pushes: he \_\_ (the car)  
*naŋgain*

pushes: he \_\_ him  
*naŋgan*

pushes: he \_\_ him/it and leaves him  
*âtâpen*

pushes: he \_\_ it down  
*naŋgame tozin*

pushes: he \_\_ it inside  
*gwidikzin*

pushes: he \_\_ it away  
*âtâpeme mezin*

pushing: he is \_\_ him or pressing him and  
 he passes wind  
*naŋgame tiwitnaŋ kuin*

put  
*be*

put (many things) there and leave them  
*mulaloŋ pe*

put around (the neck a necklace, rope)  
*andon*

put into  
*wezin*

put it  
*ben, bein, bepein*

put more wood on the stove  
*tep kwidisenik*

put on top  
*dukŋan be*

put one's head down  
*ŋok kwataŋ*

put salt (into something)  
*dalaŋ pe*

put something away  
*mpe*

put: he \_\_ the (post) into ground  
*peme towelep*

put: he cannot \_\_ it  
*ku bein*

put: they \_\_ it  
*beip*

put: they \_\_ it here and there  
*mebemtat kwabemtat tapm*

put: they have \_\_ it away for later  
*bepepeŋaŋ*

puts a big piece of food in his mouth  
*zekap*

puts: he \_\_ it  
*bep zein*

puts: he \_\_ it around himself  
*angun*

puts: he \_\_ it and then  
*beme*

puts: he \_\_ it into  
*alazin*

puts: he \_\_ it underneath  
*alazin*

puts: he \_\_ the tapa cloth on him  
*nap bepen*

puts: she \_\_ diapers or loincloth around her  
*angumpep*

## Q q

quarrel over who is to get something  
*nâgât gâgât tapmilup*

quarrel: they \_\_  
*gâgât nâgât miyo*

question  
*yaŋkwesisi sokbep*

question: the \_\_  
*yaŋkwesisi*



questions: he \_\_ me

*neyaŋkwesin*

questions: he \_\_

*yaŋkwesin*

quick

*memendebak*

quickly

*sakwep, sakwep penaŋ, sakwep*

*sakwep*

quickly: he did it \_\_ unannounced

*memendebak mip*

quickly: he does it \_\_

*sakwep sakwep mezin*

quiet

*buzak buzak*

quiet: he causes him to become \_\_

*mme sewakŋaŋ bein*

quiet: it is \_\_

*buzak tazin*

quietly

*buzak*

quietly: he walks \_\_

*pekpek mezin*

## R r

race: we will \_\_ by doing something

*istiwanup*

rack for corpse (in a tree)

*sisak, siksak*

rafter

*kuwat*

rain

*map*

rain: a light \_\_

*belep belep, map pelep pelep*

rain: a lot of \_\_ falling

*pesak kun*

rain: the \_\_ is about to stop

*map sabesâpm*

rain: the \_\_ is cold

*map sukŋaŋ*

rainbow

*bitim natak, lanzi tip sandiŋaŋ*

raining: it is \_\_

*map tozin*

rains: it \_\_ and thunders

*map kululuŋ*

rainy season

*mawalam*

raise something and set it upright

*mwazin*

ransom: pay a \_\_

*tosa*

rat: a kind of \_\_

*tâpeyet (kwap)*

rat: a large bush \_\_

*kasakep*

rat: kind of bush \_\_

*kwakwat*

rat: large \_\_

*kwakwasat*

rattles

*kuluŋ kalaŋ tabm*

raw (food)

*kasu kasut*

rays: sun's \_\_

*sange soŋga*

reads: he \_\_

*maiŋzin*

ready to go

*mebegalen*

ready: he gets everything \_\_

*weyeyaŋ mulup min*

really

*penaŋ, penaŋaŋ penaŋ bein*

rears: it \_\_ up (snake)

*wazin*

reason: its \_\_

*yaŋaŋ*

reassuring words

*ze kâkâ*

rebuke: he gives him a \_\_

*zet dundun*

rebuke: he makes a bad \_\_ to him

*zem talatpein*

recollect

*otnâin*

red

*baŋaŋ, ŋamaŋ*

refuse

*isa isak (highland), yek zein*

reimbursement

*dopmaŋ*

- rejects: he \_\_\_ something  
*zet kululu min*
- relative of the third ascending or  
descending generation  
*sok*
- relative: a \_\_\_ of the fifth ascending or  
descending generation  
*pak*
- relatives  
*nemelanga*
- release the two  
*idamât*
- remainder: its \_\_\_  
*butnaŋ*
- remains  
*ŋalam*
- remarriage: a widow is showing herself  
available for \_\_\_  
*om timat timat min*
- remarried  
*kanzak,*
- remarried: a woman who has \_\_\_ again  
*imbi kanzak*
- remember: something to \_\_\_  
*benziŋ*
- remembers: he \_\_\_  
*keŋaŋ teŋ pein, nâpeŋ main, teŋ pein*
- remnant  
*ŋotakŋaŋ*
- remnants  
*kalakŋaŋ*
- remove (the lid of the box)  
*mâtâzin*
- removes: he \_\_\_ (the bark/skin of tree)  
*âtât, âtâzin*
- removes: he \_\_\_ (a dress, shoes)  
*gulun*
- removes: he \_\_\_ me  
*napmâzin*
- removes: he \_\_\_ something  
*mpe mezin*
- repair something  
*weyaŋzin*
- repairs: he \_\_\_ something  
*weyaŋ bein*
- repeatedly say the same thing over and over  
again  
*zet keyegak*
- repeats: he \_\_\_ it  
*ewe zein*
- repeats: he \_\_\_ the same story over and over  
*zepeŋaŋ*
- reporting: he is \_\_\_ them  
*zem ndoin*
- reports: a man who \_\_\_ another  
*anzemindondo an*
- reproach  
*oik oik min*
- residence  
*sombem*
- resign  
*pemezin*
- resolves: he \_\_\_ (to do something)  
*zeweyaŋ pein/pen*
- rest  
*kâtnânâ*
- rest on backside  
*palak palak towen*
- rest time, lunch time  
*kâtnânâ kan*
- rest: sit down and \_\_\_  
*kâtânâ mtat, tagomtat*
- rest: the \_\_\_ day/time has come  
*kâtnânâyelen dangoin*
- rest: the day of \_\_\_  
*kâtânâ tem*
- rest: the day of \_\_\_  
*kâtnânâ kan*
- rest: they \_\_\_  
*kâtnâip*
- restless  
*selak selak main*
- restoring  
*dop min*
- restriction: he imposed a strong \_\_\_ on him  
*zem katik bempene*
- restriction: they put a \_\_\_ on it (taboo)  
*zem kaliŋ bempewien*
- result: without useful \_\_\_  
*penaŋaŋpiŋ*
- results: no \_\_\_  
*penaŋapiŋ bein*
- retaliation  
*dopmaŋ*

return something

*ando nembet*

return: I \_\_\_ it to you

*gilik zem gayap*

returns: he \_\_\_

*gilik ze kozin*

returns: he \_\_\_ it

*gilik ze sain*

reveal: he did not \_\_\_ it

*mozem tozem tapm*

revive

*belak zein*

revolving: wings are \_\_\_ (helicopter blades)

*tatokwezín*

reward

*dopmaŋ*

reward: a meal given as a \_\_\_

*sâpe sâpe*

ribs

*gat*

ribs: the lower \_\_\_

*gstnaŋ imbiŋaŋ*

ribs: the short \_\_\_ of the body

*gatnaŋ kasetnaŋ*

ribs: the upper \_\_\_

*gatnaŋ apmaŋ*

ridicules: he \_\_\_ him

*zem tekalin pein*

right hand

*bet penaŋ*

right way

*setnaŋmak*

right: all \_\_\_

*ŋep*

right: does it the \_\_\_ way

*weyaŋti min*

right: he does it \_\_\_

*esemtaŋ min*

right: he doesn't do it \_\_\_

*kileŋ penaŋ tapm*

right: he has become all \_\_\_

*elembelaŋ bein*

right: she causes it to be \_\_\_

*weyaŋti min*

right: you said it \_\_\_

*ŋep zep*

righteous

*teŋ*

rigor mortis

*mututu tazin*

rim

*zepeŋaŋ*

ring the bell

*deŋdeŋ kun*

rinses: he \_\_\_ out

*lelimti mulazin, tatelimti mulazin*

ripe

*alanaŋ bein*

ripe: almost \_\_\_

*alalanaŋ*

ripe (betelnut), ready to eat

*dekdak*

ripe: it is \_\_\_ (fruit)

*kwipmaŋ bein*

rises: he \_\_\_

*wazin*

rising: it is \_\_\_

*semen*

rising: the moon is \_\_\_

*eyoŋga kwazin*

road

*set, set kileŋ bein*

road: his \_\_\_; trail

*setnaŋ*

road/trail: it is a \_\_\_ in poor condition

*set kileŋ bein*

road: come on, let's go on the good \_\_\_

*set dolakŋaset kame metne*

road: he is going on his \_\_\_ (near his house)

*setnaset*

road: he went the way to the big \_\_\_

*pamaset melep*

road: main \_\_\_

*set temaŋ*

road: make a \_\_\_

*set zuluzin*

road: the \_\_\_ goes by way of the

bush/grassy trail

*set dindik keŋaset*

roams: he \_\_\_ about

*tokwat tokwat main*

roasted

*wepteŋ*

- robber  
*an kambutoŋ*  
 rock  
*kapalaŋ*  
 rock to and fro  
*mebe kokot tapm*  
 rock: to \_\_ in arms (when the baby cries)  
*ooŋ ooŋ min*  
 roll in mud  
*linzaŋ kun*  
 roll up  
*munguŋsenik*  
 roll up (twine crosswise)  
*tek tayoŋ*  
 roll: to \_\_ up  
*sin sumuŋzin*  
 rolls: he \_\_ (tobacco)  
*enzaŋzin*  
 roof: gable \_\_ of native house  
*mka nemuŋaŋ, mka tipselepmaŋ*  
 roof: lower \_\_ of a house  
*mka tipselepmaŋ*  
 roost: chicken \_\_  
*pepup mka*  
 root  
*kindiŋaŋ*  
 root (of bamboo/tree)  
*gwenzeŋ, yaŋaŋ, ŋotakŋaŋ*  
 root of the tree  
*tep kindiŋaŋ*  
 root: the old yam \_\_  
*nupmamaŋ*  
 roots: the \_\_ of a tree are out  
*beluk zein*  
 rope used for climbing up a tree (worn on the feet)  
*nustek*  
 rosella: the crimson \_\_ (bird)  
*ageyu*  
 rots  
*mubapmaŋ bein*  
 rots: it \_\_ (man, grass, wood)  
*sambuŋin*  
 rotten  
*deŋ kukuŋaŋ, sambubuŋaŋ*  
 rotten: it has become \_\_  
*etim bein*  
 rotten: the tree is \_\_  
*tep sambun*  
 rotten: unfertilised eggs have become \_\_  
*deŋ kun*  
 rottenness  
*okbi okbi*  
 round  
*kililiŋ*  
 round: it became \_\_ and big (as cabbage or cheeks filled with food or air)  
*kunduŋzin*  
 rubbish  
*isa isak* (highland)  
 rubs: he \_\_ (as beans to remove pods/hulls)  
*enzaŋzin*  
 rubs: he \_\_ (off dust)  
*enzaŋzin*  
 ruins: he \_\_ something  
*mme mgasik bein*  
 rumbles: it \_\_ (stomach)  
*gâlâlâk takun*  
 run: he caused him to \_\_ away  
*mme melep*  
 run: he lets it \_\_ out (water)  
*mme melep*  
 running: he is \_\_  
*winde mambein*  
 runs: he \_\_  
*winde bein*  
 runs: he \_\_ along fast  
*winde be mezin*  
 runs: he \_\_ along  
*winde mezin*  
 runs: he \_\_ away  
*kunzuŋzin*  
 rustles  
*kuluŋ kalaŋ tabm*  
 rustling (of leaves by wind)  
*palaŋ palaŋ*  
 rustling (of leaves by wind)  
*palaŋ palaŋ takun*

## S s

- sacrifice  
*sâpe sâpe*  
 safely  
*kakanemuŋ*

sago: a kind of \_\_ leaf  
*pok*

sago: the \_\_ palm  
*anaŋ*

saliva  
*zawak*

salt  
*dalaŋ*

saltless: it is \_\_  
*tikŋapiŋ*

same  
*keyegak, sekam kwep, sepemaŋ kwep, sepem kwep*

same: I do the \_\_ as my father did (work, thoughts)  
*set munduman imti talap (idiom)*

same: exactly the \_\_  
*sakam kwep*

same: the \_\_ way  
*pigokgak*

sand  
*gambibik, nelum gambibik*

sank: his heart \_\_  
*weŋaŋ melep*

sap of the wambe tree  
*zesuluŋaŋ*

sated: he ate and ate and became \_\_  
*nim wiaŋ wiaŋ*

sated: he ate much and is \_\_  
*nim nalak nalak*

satiated  
*keŋaŋ kwazin*

satisfactory: the road is \_\_  
*setnaŋ imbelanaŋ bein*

satisfied: be \_\_ with  
*ŋep*

save  
*angalaŋ pen*

saved: they have \_\_ it  
*bepepeŋaŋ*

saves: he \_\_ you and likes you  
*angalaŋ gogot*

saw: he \_\_ you (plural)  
*indigep*

sawdust: becomes \_\_  
*mubapmaŋ bein*

say: he did not \_\_ it  
*ku zep*

says: he \_\_  
*zein*

scabies  
*liŋgit sasat, seksesat*

scar  
*liŋgit yembaŋaŋ, liŋgit zembaŋaŋ*

scatter it around  
*time mebekokot*

scattered: he \_\_ it (as chicken)  
*mme mekozin*

scatters: it \_\_  
*tokwat tokwat main*

scold  
*dembusakŋaŋ kukŋaŋ bein*

scolds: he \_\_ me  
*ŋenzinziŋ mnain*

scorpion  
*salis*

scrape  
*beyak bein, kilat*

scrape (potato/stick)  
*kilazin*

scrape Singapore taro  
*siŋgapoŋ kiliŋ kiliŋ*

scraps (food)  
*meu butnaŋ butnaŋ, (meu) pâpmaŋ*

scratch (on wood)  
*kilip kilip tapm*

scratch (the eye)  
*munzuŋzin*

scratch: you \_\_ only  
*belak alik*

scratches: he \_\_  
*alikzin*

scrotum  
*lomaŋ*

sea  
*nembu*

search for  
*bemanzat*

search for me  
*natimazin*

searching: he is \_\_  
*timazin*

seat: his \_\_\_  
     *yâmaŋ*  
 second-born boy  
     *muŋ*  
 second-born girl  
     *wene*  
 secret talk (not everybody knows it)  
     *zet einzililiŋaŋ*  
 secret, undercover talk (as when planning  
 to steal)  
     *zeuk zet*  
 secret: a \_\_\_ place  
     *enzililiŋaŋ*  
 secretly: they planned \_\_\_  
     *buzak zem tâwien*  
 secrets  
     *ze kuku*  
 secrets: a bearer of \_\_\_  
     *an zeuktoŋ*  
 see through  
     *ekmâtâzin*  
 see: I did not \_\_\_ you and I hit you  
     *gigipiŋ goyap*  
 see: be able to \_\_\_ through something (like  
 plastic or cloth)  
     *aiaikŋaŋ*  
 see: he cannot \_\_\_ well  
     *egalak galak min*  
 see: he wants to \_\_\_ it  
     *eksâgât*  
 see: you \_\_\_ them  
     *indik*  
 see: you cannot \_\_\_ me  
     *niknikpiŋ*  
 seed (of corn)  
     *alik (saŋgo alik)*  
 seedling  
     *alik alik, alikŋaŋ, belak alik, belalak*  
     *katnaŋ*  
 seeds of a flower  
     *tep belalik katnaŋ*  
 seeds which are at the end of a bunch of  
 bananas  
     *âkŋaŋ*  
 sees: he \_\_\_  
     *ekzin*

seize  
     *aŋginaŋ min*  
 seize with tongs  
     *peme ampun*  
 seized: they \_\_\_ my land  
     *misatn kakim tiyo*  
 seizes: he \_\_\_ it  
     *kakin*  
 seizure  
     *delelet*  
 seldom  
     *pesakwep pesakwep*  
 semen  
     *munanŋ tunanŋ*  
 send: I \_\_\_ it to you  
     *bema kozin*  
 sends: he \_\_\_ him  
     *zem pen*  
 separate  
     *igaigak*  
 separate by himself  
     *igak*  
 separate: he cause it to \_\_\_  
     *mme kalaŋzin*  
 serrations  
     *naip kuluwanit, maip kuluwanik*  
 servant  
     *sisiliŋ*  
 sets: it \_\_\_ (sun)  
     *metozin*  
 settle: to \_\_\_ (a complaint)  
     *aŋkeŋoo zet*  
 settles: he \_\_\_ the quarrel  
     *zem kwatatap bein*  
 seventh-born boy  
     *muŋsakŋaŋ*  
 seventh-born female  
     *mâlânziŋ*  
 seventh-born male  
     *kalea*  
 sewing: she is \_\_\_  
     *selin*  
 sews: she \_\_\_ all the time  
     *maselin*  
 shade  
     *ayonŋaŋ*



shadow

*wengan*

shadow: my \_\_\_ has become long (in the afternoon)

*weng teepman bein*

shadow: my \_\_\_ is short (at noon)

*weng danaŋ beingat*

shady: it is \_\_\_

*ayon bein*

shake

*dindin min*

shake hands

*mukum pen*

shake: do not \_\_\_ it; put it down very carefully

*titok titokpiŋ kakanemuŋ bepe*

shake: take leave of somebody and \_\_\_ hands

*mukum pen*

shake: to \_\_\_ (with chills)

*wendin*

shaken: they have \_\_\_ the tree and harvested the fruit

*kwandalanggingan*

shakes: he \_\_\_

*enzein*

shakes: he \_\_\_ a lot

*titok temaŋ min*

shakes: he \_\_\_ himself (dog)

*tetelin*

shakes: he \_\_\_ it

*buten*

shakes: he \_\_\_ the tree to remove (coconuts, coffee, Malay apple)

*kwandelangin*

shame

*sakambuk*

shame

*sakambuk*

share: he doesn't want to \_\_\_

*bo igak nini*

share: he gives each one his \_\_\_

*kalanzin*

sharp

*ŋilikŋaŋ*

sharp/stinging: the grass is \_\_\_

*zupman kukŋaŋ*

sharp: it is \_\_\_

*kukŋaŋ bein, kukŋaŋmak*

sharp: not \_\_\_

*delumaŋ, dumaŋ*

sharp: the knife is \_\_\_

*wanam kukŋaŋmak*

sharp: very \_\_\_

*ŋilikŋaŋ ŋilikŋaŋ, kukŋaŋben*

sharp: very \_\_\_

*kukselak penaŋ*

sharpen (a knife with a file)

*kwiyaŋzin*

sharpening: he is \_\_\_ (fence) posts (or pencil)

*tep sâŋ*

shave (hair)

*kilat pe*

shave: you \_\_\_ (his head)

*kwanzepe*

she

*ek*

she hangs the net bag from her shoulder

*ele sembe min*

sheaf

*pende*

sheds: the way a snake \_\_\_ its skin

*gwiaiaŋaŋ*

shell (a white round shell used for singsing)

*kawangondo*

shell: conch \_\_\_

*lumun, lum*

shell: sea, sea \_\_\_

*lumun, lum*

shells: many small \_\_\_

*lumun lumun*

shield

*mowa*

shielding: a piece of plastic for \_\_\_ from rain

*ambululut*

shin

*gati kalaŋaŋ*

shine

*puyuk payak*

shines: it \_\_\_

*busatnaŋ bein, sokŋaŋaŋ uluŋ elan*

*tapm*

shines: it \_\_\_ with grease

*sekŋaŋ biliŋ biliŋ*

shining: the moon is \_\_\_

*eyoŋga busatnaŋ*

shiny

*puyuk payak, sokŋaŋ*

shiver

*sebetnaŋ wendin*

shock: I received a \_\_\_

*wegŋ melep*

shoot (of a tree)

*tep petnaŋ*

shoot of the banana for planting

*nandekŋaŋ*

shoot of the sago palm

*anaŋ*

shoot: a \_\_\_ or sprout

*alik alik*

shoot: a new \_\_\_ of a plant

*amemem*

shoot: young \_\_\_

*mememaŋ*

shooting two things at the same time

*selimbe selimbe*

shoots: he \_\_\_ him

*elein*

shoots: he \_\_\_ me

*nelein*

shoots: new sprouts or \_\_\_

*dukŋaŋ*

shoots: the \_\_\_ of the wild sugarcane (pitpit)

*gat*

shore

*nelum*

short

*danaŋ*

short ones

*paŋkwep*

short time

*sakwep wakgak kot*

short woman

*imbi paŋkwep*

short-sighted

*zikatn dumaŋ*

short: many \_\_\_ ones

*paŋkwep*

shortens: he \_\_\_ it

*mme paŋkwep bein*

shorter: he makes something \_\_\_

*mme danaŋ bein*

should be

*puk pigok*

shoulder blades

*kulup*

shoulder: his \_\_\_

*bâgâpmaŋ*

shoulder: my \_\_\_ bone

*bâŋgâpkaŋŋ*

shout

*kwizet kun, ŋak ŋak tapm*

shout: a \_\_\_ when carrying a pig or when

needing help

*a*

shouting

*ŋakŋak*

shove: to \_\_\_ something (like a stone)

*welili*

shows: he \_\_\_

*yumben*

shows: he \_\_\_ me

*zikat nain*

showy clothes

*miak miak sopmaŋ*

shrinks: it \_\_\_

*menzeun*

shut it

*bekek*

shut up something

*bekekzin*

siblings: half \_\_\_

*kolombet*

sick: he feels \_\_\_

*keŋaŋ kipmaŋ bein*

sick: not \_\_\_

*sek zawatpiŋ*

side road

*pemaset*

side: at its \_\_\_

*ganzenan*

side: it goes off to the \_\_\_

*zelak zein*

side: its \_\_\_

*ganzenaŋ*

- sideways  
*kala kakap*
- sign  
*melowaŋ, muluwaŋ*
- sign: his \_\_\_\_  
*mulawaŋaŋ*
- sign: put a \_\_\_\_ up that this belongs to the same one  
*piliŋ*
- signal: his \_\_\_\_  
*mulawaŋaŋ*
- silent: he is \_\_\_\_  
*buzak tazin, zetnapin tazin*
- silk worm  
*kambuŋ*
- sin  
*bekanaŋ min, yom*
- sing loud  
*omba kut*
- singing: he is \_\_\_\_ his hair  
*zubmaŋ bun*
- single ones  
*ŋen ŋen*
- sings: he \_\_\_\_ about a person or something he likes  
*mililim kun*
- sink a post into the ground  
*tendan*
- sister-in-law (man speaking)  
*kanzit*
- sister-in-law (woman speaking)  
*nemi*
- sister: his \_\_\_\_ (man speaking)  
*ipmaŋ*
- sister: his elder \_\_\_\_ (of a woman)  
*datnaŋ*
- sit on one's haunches  
*tip dukŋak dukŋak min*
- sixth-born girl  
*wenesakŋaŋ*
- sixth-born male  
*sakŋaŋ*
- skeleton  
*am kasetnaŋ*
- skill  
*yaŋaŋ yaŋaŋ*
- skilful  
*pembenan penan*
- skilfully: work \_\_\_\_  
*imbelanaŋ palen min*
- skin  
*sekŋaŋ*
- skin: on his \_\_\_\_  
*sekŋan*
- skinny  
*sek penanpin*
- skinny: he is \_\_\_\_  
*kasetnaŋ etaŋ*
- skins: he \_\_\_\_ it (animal)  
*gain*
- skirt: a woman's grass \_\_\_\_  
*simbet*
- skull  
*ŋokaset*
- sky  
*kululuŋ*
- slack: be \_\_\_\_  
*bâlân bâlân pen*
- slander  
*zeuk zet*
- slandorous talk  
*zem talalat*
- slanders: he \_\_\_\_  
*zeuk zet mip*
- slanders: he \_\_\_\_ him  
*zem talat pein*
- slanting  
*kala kakap*
- sleep here and there  
*mewem kwawewem*
- sleeping place  
*mundum wewe*
- sleeps: a person who \_\_\_\_ in a different house each night  
*mewem kowem min*
- sleeps: he \_\_\_\_  
*meluk wen, muluk wen, pale wen, wen*
- sleeps: he \_\_\_\_ in a bad position  
*kilom wen*
- sleepy: I am feeling \_\_\_\_  
*zikat muluk muluk tapmiap*
- slides: he \_\_\_\_ down  
*gululuŋ tozin*

slides: it \_\_ (ground)

*tokumti mezin*

sling

*dabaŋ*

slips: it \_\_

*uluk pein*

slops: he \_\_ over the water

*kalak kalak mi-n*

slovenly

*pembenan yek*

slovenly: do something \_\_

*kilen min*

slowly

*sewak sewak met, bisewak bisewak met*

slowly: he does it very \_\_

*sewak sewak penaŋ min*

slowly: very \_\_

*sawak penaŋ, sawak sawak*

sluggish

*kâkâsin*

small

*isikŋaŋ, sâneŋ*

small: become \_\_

*isikŋaŋ bein*

smashes: he \_\_ it

*soin*

smell

*sesikŋaŋ*

smell: bad \_\_

*sesikŋaŋ bekanan*

smell: good \_\_

*sesikŋaŋ dolakŋaŋ*

smell: sweet \_\_

*sesikŋaŋ tikŋaŋ*

smiles: he \_\_

*yeŋzin*

smiling: he is \_\_

*yeŋ peŋ tazin*

smoke

*kambe, kasak*

smokes: he \_\_ (tobacco)

*dau nin*

smoking rack

*balan*

smooth

*sâlâk*

smooth: he made it \_\_

*mme kwatetekŋaŋ bein*

snake

*nombe*

snake: kind of poisonous \_\_

*manemai*

snake: kind of poisonous \_\_

*menemae*

snapped: he \_\_ a leaf from the tree

*tep sinaŋ mitin*

snarled

*ŋok belepmak*

snarls: he \_\_

*zililik tapm*

snatch it from each other

*yupmet yupkot*

sneeze

*asimbe kun*

sniffs: he \_\_ (because of a cold)

*suŋsuŋ tapm*

snobbish: he is \_\_

*sek mimobot min*

snore

*ŋululuk tapm*

snout

*demsek*

snout: his \_\_

*dembusakŋaŋ*

so

*kegok, kogok*

so and so

*egok egok, kegok kegok*

sobs: he \_\_

*ye ye tapm*

society

*apalak*

soft

*aŋgasisiŋaŋ, bep bep tapm, bakŋaŋ,*

*sewakŋaŋ*

soft wood

*tep bakŋaŋ*

soft: become \_\_

*bakŋaŋ bein, bebep*

soft: become \_\_ (ground)

*saŋmuŋzin*

soft: very \_\_

*sewakŋaŋ penaŋ*

soil oneself  
*mubulup bein*  
 soil: good \_\_\_\_  
*msat kelakŋaŋ*  
 some  
*notnaŋ*  
 some are big  
*notnaŋ temaŋ*  
 something of low regard  
*pepesut*  
 sometimes  
*kan notnangat*  
 son: fifth \_\_\_\_  
*aŋkayak*  
 son: birth-rank term for the fifth-born \_\_\_\_  
*an kayak*  
 son: my \_\_\_\_  
*nemunn*  
 son: the sixth \_\_\_\_  
*anduk*  
 song  
*silik*  
 song leader  
*siliktoŋ*  
 song performance for welcoming  
*zinzi*  
 soon  
*sakwep*  
 soot  
*dendem, demdem*  
 sorcerer  
*aindindi, an mkambuk, ansemuk,*  
*mkambuk toŋaŋ, mkambuk an,*  
*semuk*  
 sorcery  
*mkambuk mimi, saik kandeŋe*  
 sore  
*lingit, ningit*  
 sore: a big \_\_\_\_  
*ningit katikŋaŋ*  
 sore: it has become \_\_\_\_  
*lingit bein*  
 sore: the \_\_\_\_ is white  
*lingit sasat*  
 sore: the \_\_\_\_ is red  
*lingit baŋaŋ*

sore: the \_\_\_\_ was almost healed and it  
 became worse again  
*gweum kwazin* (lowland), *papalin*  
*kwezin* (highland)  
 sores/pain: my body is full of \_\_\_\_  
*seŋ kilom bein*  
 sorry  
*kembeŋ*  
 sorry!: oh, \_\_\_\_  
*ei bekan!*  
 sorry: he is \_\_\_\_  
*kembeŋ bein*  
 sorry: he says \_\_\_\_  
*kembeŋ zet min*  
 sorry: saying \_\_\_\_  
*kembeŋ zet*  
 soul  
*kayombaŋ*  
 soul: departed \_\_\_\_  
*we*  
 sound: the \_\_\_\_ of a bouncing ball  
*pupup takun*  
 sound: the \_\_\_\_ of shooting or when tapping  
 a watermelon with one's finger  
*puŋ puŋ takun*  
 sound: the \_\_\_\_ when eating cartilage of  
 animals and birds  
*gulu guluk*  
 sour  
*zipele pelep*  
 source  
*ŋotakŋaŋ*  
 sow (pig)  
*bo mamaŋ*  
 space between the teeth  
*zet bolot*  
 space: a path or \_\_\_\_ between two rocks  
*kapalaŋ gikŋaŋ*  
 spaced: you place things \_\_\_\_ out  
*tâlân tâlân be*  
 spare somebody  
*aŋgalaŋpen*  
 sparks (from stones)  
*beyak*  
 sparks of a fire  
*tep pataŋ*

- speak imperfectly  
*bugap bugap tazein*  
 speaks: he \_\_  
*zein*  
 spear  
*ηelip*  
 spear: a kind of \_\_  
*ampalak*  
 spears: he \_\_  
*oin*  
 special kind  
*yanan ηen*  
 specific: this \_\_ one nearby  
*kapi*  
 speckled  
*mitipesak*  
 speech  
*zet*  
 speechless  
*zetnapin*  
 speeds: he \_\_  
*ηililin mezin*  
 spider  
*gigom, tikwikwit*  
 spikes: bamboo \_\_ to trap a person  
*kali kali*  
 spikes: they put bamboo \_\_ into the ground  
 and he got hurt  
*kali kali teη peme kuye*  
 spills food out of a bamboo container  
*mulazin*  
 spills: he \_\_ (the water by moving the cup)  
*kalak kalak min*  
 spin  
*kilin kilin tokwazin*  
 spinach: kind of \_\_  
*zumzum*  
 spine  
*biset kasetnan*  
 spirit  
*we*  
 spirit abode  
*wenombe*  
 spirit tree  
*mowa*  
 spirit: bush \_\_  
*awindekawalik, sakapitalak,*  
*wegigilambe*
- spirit: his \_\_  
*kayombanan, weηan*  
 spirit: person's \_\_  
*wengan*  
 spit  
*zawak*  
 splashes: he \_\_ (by hitting the water)  
*tu kume mekozin*  
 splinter of wood  
*tep sumsuman*  
 split  
*anselen*  
 split into two  
*ηalanan*  
 split lengthwise (firewood, watermelon,  
 papaya fruit)  
*aselein*  
 split: a \_\_  
*eseleleηan*  
 splits: he \_\_ it  
*mesemunzin* (highland)  
 splits: he \_\_ it  
*meselen*  
 splits: he \_\_ it lengthwise  
*eselen*  
 spoiled (taro, eggs)  
*deη kukunan*  
 spoils: he \_\_ it  
*yungu yungu min*  
 spoils: he \_\_ something  
*mme mgasik bein*  
 spoon (made of shoulder blade of a pig)  
*kulup*  
 spotted black/white or red (bird, pig)  
*mitipesak*  
 spotted pandalote (bird)  
*nup kikik*  
 spread out all over  
*lalam melip, lalambubuk*  
 spread-eagled  
*dilin dalan, zalan*  
 spreads: he \_\_ it out  
*yanan*  
 spreads: it \_\_ all over  
*pelelan bein*  
 spreads: it \_\_ out (as squash vines)  
*pelalan mekozin*



sprout: a new \_\_

*mememaŋ*

squeeze (neck of dog or pig to kill it)

*muluk kukuŋaŋ*

squeezes: he \_\_ it

*misikzin*

squint

*ziŋkindiŋ*

stabs: he \_\_

*oin*

stand it up

*mwazin*

stand up a stick into the ground

*musum pe-n*

stand: you get him and \_\_ him up

*dendaŋ mbepe*

standing: he is \_\_ up

*dendaŋ be-in*

standing: he is \_\_ around

*kileŋ tazin*

stands: he \_\_ up and stays

*dendaŋ tazin*

stands: he goes up and \_\_ up

*dendaŋ moti tazin*

star

*wenzim*

stare

*andem tazin*

stares at

*zikat mimuŋ*

staring: he is \_\_

*âtârazin*

stay home

*milam*

staying at home

*milam tazin*

stays: he \_\_ a long time

*sim, tetek main*

stays: it \_\_ always

*matazin*

stays: someone who \_\_ a short time

*luweŋ*

steal a wife

*ŋengalen imbi menzem wawat*

steals: he \_\_

*kambu min*

steam

*welelaŋaŋ*

steam (from a ground oven)

*kumamaŋ*

steep

*welak*

steep slope

*ŋandaŋ*

stem: its \_\_

*pemaŋ*

stem: its \_\_ (banana)

*bimaŋ*

stem: on \_\_ (of bananas)

*biman*

stench

*sesikŋaŋ*

step on something

*moi*

stepping on (the branch) and breaking it off

*ime zalaŋ zein*

steps

*sepeloŋ*

steps on

*in*

steps: he \_\_ around

*sebein*

steps: he \_\_ on it and it breaks (as a stick)

*ime epein, ime etun, ime mandelezin*

steps: he \_\_ over and comes

*aŋgoson kozin*

steps: he \_\_ over

*aŋgoson*

stick fast

*milikzin*

stick: eating \_\_

*takaset*

sticks: it \_\_

*milikti wen*

stiff: become \_\_ (dead person)

*mututu tazin*

still: he is \_\_ doing it

*main*

stimulated: he was \_\_

*keŋaŋ kaluk kaluk kwazin*

stirs: he \_\_

*lelin*

stomach	
<i>kambak, tipmameŋ</i>	
stomach: man with a big __	
<i>kambaksat</i>	
stone	
<i>nanzaŋ</i>	
stone: the __ is underneath the wood	
<i>nanzaŋ teŋ kandaŋan tazin</i>	
stoops: he __	
<i>kusuin, kusum tozin</i>	
stop it!	
<i>a!</i>	
stop them	
<i>indazemkuluminde</i>	
stop: it wants to __	
<i>deleŋ zesâpm</i>	
stopper	
<i>manguŋaŋ</i>	
stops: he __ something	
<i>zet kululu min</i>	
stops: he __ them doing something	
<i>zem kulumindeye</i>	
stops: the rain __	
<i>saben</i>	
stories of the spirits	
<i>wekawet</i>	
story	
<i>zezapat</i>	
story about a woman	
<i>imbi zapatnaŋ</i>	
story/news: his __	
<i>zapatnaŋ</i>	
story: a good __ (told in a likeable way)	
<i>zet tikŋaŋ</i>	
straight (cut)	
<i>sâlâk</i>	
straight: bend something __	
<i>musuwazin</i>	
straight: get it up and stand it __	
<i>mwaonde, mwaonze</i>	
straight: he gets up __	
<i>pututuk wazin</i>	
straight: it becomes __	
<i>teŋ bein</i>	
straight: it is __	
<i>pale</i>	
straight: pull __	
<i>mututuzin</i>	
straight: she puts him __ (baby)	
<i>weyaŋ pein</i>	
straightens: he __ it	
<i>weyaŋbein</i>	
strength	
<i>winde</i>	
strength: a man without __	
<i>an windeŋapiŋ</i>	
strength: he has no __	
<i>aŋgasim tatzin</i>	
strength: he has __	
<i>windeŋaŋmak tabm</i>	
strength: he has much __	
<i>windembenŋ</i>	
strength: his __	
<i>windeŋaŋ</i>	
strength: with __	
<i>windeŋaŋmak</i>	
strengthen oneself by eating	
<i>nim katik, nim katikŋaŋ bein</i>	
strengthens: he __ his promise (to give)	
<i>zem katik beye</i>	
stretch	
<i>mututuzin</i>	
stretch out (the arms) like on the cross)	
<i>masasasok</i>	
stretch out his hands to receive from you	
<i>bet talalaŋ min</i>	
stretcher	
<i>luwen zain</i>	
stretches: he __ himself	
<i>mututu tazin</i>	
string bag	
<i>ele</i>	
string: bundle of __	
<i>muŋgu muŋgu min</i>	
string: make __ by rolling on one's leg	
<i>tek tayan</i>	
stripping: he is __ off sugarcane bark (with his teeth) and drinking the syrup	
<i>kalak nin</i>	
strips: he __ it off	
<i>gain</i>	
strips: he __ off the bark	
<i>gai</i>	

strong

*kaliŋaŋ*

strong talk (to prevent someone from doing something)

*zem kaŋkaŋ*

strong: he is very \_\_\_

*windeŋaŋ beŋ*

strong: not \_\_\_

*belep belep, bikbik tapm, peme tetŋaŋ,  
peme tateŋaŋ*

stubborn

*mobotnaŋ sakam igaigak*

stubborn: he is too \_\_\_ to drink breast milk

*namaŋ wisat min*

stuck: it got \_\_\_

*kwindemti tazin*

stuck: it has \_\_\_ (paint, gum)

*mililikŋaŋ*

stumbled: I \_\_\_

*osekgap*

stumbled: I almost \_\_\_

*totnosâpm*

stumbled: he \_\_\_ on a vine

*setetek min, setetak tin*

stunted tree

*memuŋ kukuŋaŋ*

stunted: his growth is \_\_\_

*memuŋ kumti matazin*

stupid person

*an kileŋ kileŋ*

stupid: be \_\_\_

*kopa bein*

stupid: he is \_\_\_ also

*kopa yegak*

stutters: he \_\_\_

*zet wakwat tabm*

subjection: he is in \_\_\_ to me

*nâlen zet kandaŋnnan main*

submissive: he is \_\_\_

*zet kandaŋan main*

subside: ground \_\_\_

*kuluk petozin*

subsides (water)

*galaŋ zein*

suck

*besein*

sucking in or kissing sound when you are  
grouching about doing something or  
when something is sweet

*bisik*

sucking: he is \_\_\_

*zuk zuk min*

sucks

*mandain*

suddenly

*memendebak, sakwep*

sugarcane

*sem*

sugarcane supports

*sem kaŋaŋ*

sugarcane: a kind of wild \_\_\_

*gandi gandî, kawaseŋ, mgek, miŋgek,  
so*

suicide: she/he wanted to commit \_\_\_

*ikŋaŋ sekŋaŋ walesât*

summary

*apalak*

summoning: sound for \_\_\_ a dog to come

*kaka*

sunbeam

*puyuk payak*

support

*bandim*

support him in prayer

*dunduyaŋ bandim*

support: a \_\_\_ for pandanus

*sambanim*

support: a \_\_\_ pole

*seŋ*

support: give \_\_\_

*pekun*

support: yam pole \_\_\_

*(nup) seŋaŋ*

supporting stick for banana palm

*ŋaŋ bandim*

supports: he \_\_\_ it

*watakun*

supports: he \_\_\_ it (with a stick)

*peme kun*

supports: he \_\_\_ him

*bandim min*

suppose

*beme*

surpasses/beats: he \_\_\_ him and goes  
*sebempemti mezin*

surprise: exclamation of \_\_\_  
*oweŋ!*

surprised  
*nâmtemtem miŋge*

surprised: be \_\_\_  
*kayombaŋ mezin*

surprised: he was \_\_\_  
*palapen*

surround: they \_\_\_ him  
*bembuluŋ talip*

surrounded by people  
*pipilin*

surrounds: he \_\_\_ them  
*bembuluŋ mezin*

survivor  
*ŋotakŋaŋ*

swallow (bird)  
*gwasembelebele*

swallow it  
*niŋgwit*

swallow large amounts  
*wilik matoweziŋ*

swallow: wood \_\_\_ (*Artamus leucorhynchus*)  
*kuluk kuluk*

swallows: he \_\_\_ it  
*niŋgwiziŋ, wiliŋziŋ*

swamp  
*bekum, saŋganen*

swaying in the wind  
*puluŋ pelan*

swaying/waving/bobbing of feathers (while dancing)  
*kaŋkaŋ tapm*

sways: he \_\_\_  
*titokŋaŋ min*

sways: he \_\_\_ from one side to the other  
(carrying a pig, or on a chair)  
*giliŋ giliŋ tapm*

sways: it \_\_\_  
*wip wip tapm*

sways: the tree \_\_\_ back and forth  
*tewaŋ wipwip min*

sweat  
*posi, pusin*

sweating: I am \_\_\_  
*pusinamip*

sweating: he is \_\_\_  
*pusin tin*

sweet  
*tikŋaŋ*

sweet potato  
*butuk*

sweet potato: a kind of \_\_\_  
*mâemeŋziŋ, mâeŋmaŋsat,  
mâŋgwasute, mâseletak, mâtiki,  
mâwalia, mâwatut, moseletek*

sweet: it tastes \_\_\_ to me  
*tikŋaŋ nâyap*

sweet: it is not \_\_\_  
*tikŋapiŋ*

sweet: very \_\_\_  
*tikŋaŋ penan*

sweet: very \_\_\_  
*tikmamun penan*

swells: it \_\_\_ up  
*semen*

swims: he \_\_\_  
*tu lelime kozin*

swing in a circle  
*kiliŋ kiliŋ tokwaziŋ*

swing to and fro  
*elungwasuwawe*

swings: it \_\_\_ (leaves, clothes)  
*pelan pelan tapm*

swings: it \_\_\_ about (leaves, clothes)  
*palaŋpalaŋ tapmip*

swings: it \_\_\_ to and fro (on a rope)  
*suŋgwawewe*

swollen  
*gwadi gwadik*

swollen breast (too much milk)  
*namtotot*

swollen: become \_\_\_ during cooking or  
singeing  
*zimti semin*

swollen: his body is \_\_\_  
*sek sememeŋaŋ*

swollen: it is \_\_\_  
*gwadi gwadik omtaziŋ, sememeŋaŋ*

sword: wooden \_\_\_  
*sage*

## T t

table (standing outside) to put vegetables on  
*apate*

taboo  
*kambuk*

taboo mark  
*zii*

taboo mark X  
*kitik katak*

taboo: he makes a sign indicating \_\_\_\_  
*elingompen*

taboo: they made it \_\_\_\_  
*zi zampeyo*

tail (birds)  
*tipdak*

tail (coccyx)  
*dak kanziŋaŋ*

tail, his tail  
*dak, dakŋaŋ*

tail: its \_\_\_\_  
*tipdakŋaŋ*

take away (skin)  
*beyak bein*

take it and eat it  
*mini, mni*

take off something  
*asekzin*

take: he is able to \_\_\_\_ you  
*ŋep indatitiyelen*

take: to \_\_\_\_ it up  
*mmozin*

take: you \_\_\_\_ it and tie it (with rope)  
*minzam*

take: you \_\_\_\_ it and give it to me  
*mina*

takes: he \_\_\_\_ it up  
*pulung zemti mim molep*

takes: he \_\_\_\_ it and goes  
*mmezín*

takes: he \_\_\_\_ it away  
*gain*

takes: he \_\_\_\_ off (coconuts)  
*mâtâzin*

takes: he \_\_\_\_ them, drives them (by car)  
*indazin*

tale  
*zapat*

talk

*zet*

talk about someone in their absence  
*ze kuku*

talk which is better for others not to hear  
*zet akŋaŋ*

talk: a \_\_\_\_ everyone can hear  
*zet elembeŋaŋ*

talk: a part of his \_\_\_\_  
*zet aumsuman*

talk: he does not \_\_\_\_  
*zetnapin*

talk: he is without \_\_\_\_  
*zetnapin tazin*

talk: public \_\_\_\_  
*apalak zet*

talk: they \_\_\_\_ and think about it together...  
*zem nâm mimi*

talk: to \_\_\_\_ joyously  
*ologen pale zein*

talkative

*zet imbelanŋ*

talkative: a disagreeable \_\_\_\_ person  
*wisat wisat*

talkative: he is not a \_\_\_\_ person  
*demsekŋaŋ nukŋaŋ bein*

talkative: he is \_\_\_\_  
*zet kwakwatnak tabm*

talkative: he is a \_\_\_\_ person  
*dembusakŋaŋ imbelanŋ*

talked: they \_\_\_\_ to me  
*zem neyo*

talking: he gives him a \_\_\_\_ to  
*zet dundun*

talks: he \_\_\_\_ a lot but not clearly  
*zegiŋgiŋ min*

talks: he \_\_\_\_ back  
*zet kululu min*

talks: he \_\_\_\_ well about people  
*pembenan penan zein*

tall

*teepman*

tall: he is \_\_\_\_  
*teepman bein*

tame: become \_\_\_\_  
*sewakŋaŋ bein*

taro (*Colocasia hontosoma*)

*singapon*

tasteless: it is \_\_

*tikŋapiŋ*

teacher

*an diindondo, zikat indanda*

teaching: he is \_\_ them

*zem zikat indain*

tear down something

*asekzin*

tear: a \_\_

*eseleleŋaŋ*

teardrop

*siap*

tears

*etum*

tears drop

*siawaŋ kalelep*

tears/rips: he \_\_ (with hand)

*mendelezin*

tears: he \_\_ (paper)

*mandelelezin*

tears: he \_\_ off (page/leaf)

*mandelet min*

tears: it \_\_ easily

*peselak*

teeth

*zet*

teeth of pigs and dogs

*kwilik*

tell

*dundun, dunduin*

telling: I am \_\_ an important account (of the incident).

*zet temaŋ miap*

tells: but he \_\_ it

*nâmisim zep*

temper: has a volatile \_\_

*dembusakŋaŋ bekaŋaŋ*

tempered: short- \_\_ (pig, dog)

*kukŋaŋmak*

ten

*beduk delaŋ*

tender

*angasisiŋaŋ*

tender (taro, sweet potatoes)

*bebep*

tender-hearted: he is \_\_

*keŋaŋ sewakŋaŋ matapmambe*

tendon: his \_\_

*bet tatekŋaŋ, setetekŋaŋ*

tendrils

*sinaŋ*

termite larvae in wood

*pat*

termites

*pat*

test

*yaŋkwesisi sokbep*

testicle

*lomaŋ*

that

*ke*

that is all

*kene*

that one

*ke*

that way

*daeset, keeset*

that's all

*keetaŋ*

thatches: he \_\_ the roof

*esin*

theirs

*ekŋengalen*

them over there

*inde*

them: it's for \_\_

*ekŋengat zapat*

there

*keen*

there (away from speaker)

*ke*

there (visible)

*inde ki*

there: be \_\_

*be*

there: he is over \_\_

*inde ki*

there: it's over \_\_

*daenen tazin*

there: over \_\_

*iainde, kanda*



there: that one over \_\_  
*kandati*

therefore  
*keyepm*

they  
*ekɲen*

they (dual) themselves  
*ilit*

they (plural) themselves  
*ilin*

they discuss together  
*zenâ zenâ mit*

they satisfy themselves  
*tiwin busat beye*

they two  
 *eget*

thick  
*yuyukɲaŋ, zepɲaŋ*

thick jungle  
*didik katikɲaŋ*

thicket  
*didik, didik kiŋkiɲaŋ*

thief  
*an kambutoŋ*

thigh  
*tambe*

thigh: his \_\_  
*tambɛɲaŋ*

thigh: the inside of the \_\_  
*pekɲaŋ*

thin  
*palaliɲaŋ*

thin (man)  
*sâneɲ*

thin: a very \_\_ man  
*an kasetnaɲetaŋ*

thin: he has become very \_\_  
*bikalaŋaŋ kwazin*

thin: very \_\_  
*gikɲaŋaŋgut*

thing  
*kwitnaŋ*

things the children throw around  
*mpulup pulup*

things: this man did these \_\_  
*an ɲen ɲen ewanalak eki*

think (of you) many times  
*nâpeɲ main*

think about  
*nâmbili wezin*

think: they do not \_\_ clear  
*keɲin kilom maotnâip*

think: to \_\_ and  
*otnâmti*

thinking bad about someone  
*nâambe kambembe*

thinking: he is not \_\_ about it any more  
*keɲaŋ delaŋ zein*

thinks: he \_\_  
*otnâin*

thinks: he \_\_ back (to it)  
*keɲaŋ teɲ pein*

third-born boy  
*gwat*

third-born girl  
*tâseɲ*

this  
*kaboŋ, pi*

this kind  
*kaboŋ*

this one  
*kaboŋ, ke-e*

this part isn't well off  
*pi ewe tip dukɲak*

this too  
*eyo*

this!: yes like \_\_  
*kaboŋ*

this: at \_\_ (time)  
*kapiɲogat*

this: the same as \_\_  
*kaboŋ-ak*

this?: like \_\_  
*kaboŋ kapi?*

thorn  
*kukɲaŋ*

thought: he \_\_ that he did it  
*otnâmpen*

thought: he gives it a lot of \_\_  
*keɲaŋ kipmaŋ bein*

thoughts: his \_\_ (are bad)  
*ɲotikɲaŋ (bekanaŋ)*

thoughts: his \_\_

*keŋaŋaŋ*

thoughts: his bad \_\_ about someone

*nâmbé kambembéŋaŋ*

threatening talk

*ziin zet*

threw: he \_\_ away and it went

*witik peme mezan*

through: he crawls or walks \_\_ something

*keŋaset mezin*

through: it went \_\_ to the other side

*pataŋ zemti kwelap*

through: put something \_\_ (eye of needle)

*peme mozin*

throw something in

*peme mozin*

thrown something down

*peme tozin*

throws: he \_\_ it up

*peme mozin*

throws: he \_\_ it and it comes

*peme kozin*

throws: he \_\_ it down

*petozin*

throws: he \_\_ it away

*peme mezin*

throws: he \_\_ the ball and it comes

*bak peme kozin*

thumb

*bepmam*

thunder

*kululuŋ dilalaŋ* (lowland), *kululuŋ*

*kwisak* (highland)

thunder is thundering

*kululuŋ kwisakŋaŋ takun*

thunders: it \_\_

*kululuŋ patataŋ tapm*

Thursday

*Beyu*

thus

*kegok, kogok, pigok*

tickle

*kasuk kayak kayak min*

ticklish: he has a \_\_ feeling (as when an ant or louse crawls on one's skin)

*aiaik tapm, aibubuk tapm*

tidy up something

*weyaŋpein*

tie around (sore on leg)

*sin sumuŋzin*

tie around something

*kwasi*

tie together a fence

*esin*

tie up somebody or something

*opempein*

tie: you \_\_ it around

*muŋguŋsenik*

tied: she \_\_ it (a wrap-around skirt)

*zam mamtan*

ties: he \_\_ (with string/vine)

*elin*

ties: he \_\_ it up and carries it over his shoulders

*takwatin*

ties: he \_\_ something in bundles

*pende mpen*

ties: he \_\_ up the pig with a rope

*open*

ties: she \_\_ up something

*zampein*

tight: it is \_\_

*milikpein*

tight: it is drawn \_\_

*neŋnaŋ penaŋ yupeme tozin*

tight: not \_\_

*bâlâŋ bâlâŋ pen*

tight: very \_\_

*aimbombosi*

tighten (string)

*neŋnaŋ yuzin*

tightens: he \_\_ it well

*ŋililiŋ zampein*

time

*kan, tem*

time: I will arrange a \_\_

*kan besap*

time: he meets him at the appointed \_\_

*kananak aikzin*

time: it is \_\_ now

*kan bein*

time: the \_\_ for...

*kangat*

tiny

*isikŋaŋ*

- tip  
*dukŋaŋ*
- tipped: he (baby) \_\_ over  
*dalaŋ zep*
- tips over and spills  
*mulak tozin*
- tips: he \_\_ his head to the side  
*kusum pale pale mezin*
- tired: I'm really \_\_  
*sebet susuk tapmiyaŋ*
- tired: he is very \_\_  
*sukŋaŋ penaŋ*
- tired: you must not become \_\_ out  
*sukŋaŋ bembeping*
- to be matted  
*ŋok belepmak*
- tobacco  
*dau*
- tobacco bag  
*dau eleŋaŋ*
- today  
*alak*
- together  
*galep, nsakwep*
- together: came \_\_  
*ondekgip*
- together: doing \_\_  
*oloŋkati*
- together: doing things \_\_  
*apalak*
- together: get them all \_\_  
*indazemandame*
- together: going \_\_  
*sebenti*
- together: they do it \_\_  
*galep mseip*
- toilet: leaves used as \_\_ paper  
*tikalak sin*
- told: he \_\_ them (off)  
*diindoye*
- tomorrow  
*saŋen*
- tomorrow: day after \_\_  
*âgân*
- tomorrow: on the day after \_\_  
*âgânen*
- tongue  
*nambalam*
- too: he \_\_ (goes)  
*mee*
- took: he \_\_ something away  
*mmege*
- tool made from the leg bone of a cassowary which is used to take the seeds out of the pandanus fruit  
*gatic*
- tooth  
*zet*
- tooth: a broken \_\_  
*zet ŋalaŋ*
- toothless  
*baŋgalem*
- toothmark on something bitten  
*zet mundumaŋ*
- top (of the mountain)  
*dukŋaŋ*
- top: he puts it on the very \_\_ of the heap  
*sakŋan bein*
- top: on \_\_  
*palanaŋ gwaen*
- top: on \_\_ of  
*dukŋan*
- top: on \_\_ of it  
*palen*
- top: one thing on \_\_ of the other  
*sakŋanan*
- torch: bamboo \_\_  
*taŋam*
- torn: it's \_\_ (his shirt)  
*endelezin*
- tortoise with fins (*Carettochelys insculpta*)  
*mâsimbi sembe*
- totter  
*geteŋ geteŋ*
- tottering (as when drunk)  
*mebe kokot min*
- totters: he \_\_  
*tiŋtoŋ tiŋtoŋ main*
- touch  
*atain*
- touches: he \_\_ him  
*taŋguin, teŋgun*

touches: he \_\_ lightly

*gala galak min*

towards

*-magen*

trading, exchange (house)

*aem kwaem mka*

traditional stories

*bemzet*

trail/way: a good \_\_

*set dolakɲaset*

tramps: he \_\_ down the grass

*iyat peye, yat peye*

translating into

*zeleset*

trap (built on an animal's trail)

*kapiɲit*

trap: a \_\_ (built in trees to catch small animals)

*eleɲmak*

trap: a \_\_ (to get rats or birds)

*lelembe*

trap: he is setting a sling \_\_

*ɲandolop pen*

trap: it is held in a \_\_ (pig)

*tegan tip*

trap: make a \_\_

*bet melowaɲ tapm*

trap: sling \_\_

*ɲandolop*

traveller

*luweɲ*

traveller's palm

*saiwe*

tread carefully (as when on the roof in house building)

*inomambe nomambe mezin*

treads: he \_\_

*in*

tree

*tep*

tree: a kind of \_\_

*atiɲsop, kakap, kok tep, kumen, kwaknombe, mâkuluɲ, mâlumbom, mâmbelup, mânewe, mânzuzap, mâɲ, mâsinam, meyaɲ, msâm, msân, msimak, saɲgowe, sasambam, sawilipik, tâ tep, tepset, tewembiɲ, zage*

tree: a kind of long red \_\_

*aluwambaɲ*

tree: a kind of \_\_ (good for carving)

*puuk pauk*

tree: a kind of \_\_ (wood is used for house building)

*makwat*

tree: a kind of \_\_ (black ants nest on it)

*dek set*

tree: a kind of \_\_ (edible leaves)

*mâyamanduɲ*

tree: a kind of \_\_ with white bark

*anpemsat*

tree: a kind of long white \_\_

*aluwasat*

tree: a kind of \_\_ (nut tree)

*mândot*

tree: a kind of \_\_ (the leaves are used for washing plates and pots)

*mâmesen*

tree: a kind of \_\_ (its leaves become red when the dry season begins, when the leaves burn they glow)

*gwazage*

tree: a kind of \_\_ (leaves are good for eating)

*mâmenzoɲ*

tree: a kind of \_\_ (leaves are edible)

*mâkaɲgaɲ (lowland)*

tree: a kind of nut \_\_

*mâɲgwau*

tree: a kind of \_\_ with poisonous sap

*gwakambuk*

tree: a small \_\_

*mâlumbamsâk*

tree: kind of \_\_ (has small leaves)

*kilakɲan zingili (tep)*

tree: kind of \_\_ (white tree)

*kilakɲansat (tep)*

tree: kind of \_\_ (red tree)

*kilakɲanbaɲ (tep)*

tree: name of \_\_ (leaves are edible)

*monzinzi*

tree: name of \_\_ used for making boards

*mombage*

tree: name of a very strong \_\_

*sipit sipit*

tree: name of a \_\_  
*bâp*

tree: name of a very big \_\_  
*kotoŋ*

tree: name of a \_\_ with soft wood  
*tep milit*

tree: name of a \_\_ (grows quickly)  
*kilimut*

tree: name of a \_\_ (they make the axe  
handle out of it)  
*kisiŋset*

tree: name of a \_\_  
*mungedok*

tree: species of \_\_ which has white sap  
*dipum*

tree: species of \_\_  
*damkenan, kepap*

tree: tapa \_\_ (used for making loincloth)  
*napmien*

tremble  
*dindin min*

tremble with surprise or rage  
*sebelan dindin min*

trench  
*luŋan*

tricks: he \_\_  
*tetim aiai min*

tricks: he \_\_ or deceives someone  
*tatimaemae, tetipein*

trifling talk  
*zet penanŋapiŋ*

triplets  
*nemba pepet tuk*

tripped: I \_\_ and almost fell  
*osekgap*

tripped: be \_\_ up  
*dombein*

trouble: he stirs up \_\_  
*zem sain*

troublemaker  
*an kuktoŋ*

true  
*penanŋ*

true: absolutely \_\_  
*penanŋ sukwep*

truly  
*penanŋ, penanŋanŋ penanŋ bein*

trunk (of banana tree or bamboo)  
*menzimanŋ*

try a new food  
*nimti tikŋanŋ nâin*

try hard but there is no way  
*maolat kwaolat*

trying: he is \_\_ hard (to do something)  
*alen*

trying: keep \_\_ to do something  
*m ek m ek* (lowland), *mmak mmak*  
(highland)

tuberculosis  
*zawat kaliŋanŋ*

Tuesday  
*begwat*

tunnel  
*amala kwalat*

turn around  
*gilik zein, gulu gilik, guluk gilik*

turn-off: a \_\_  
*pemaset*

turn: he caused it to \_\_ around  
*mme tokwazin*

turns: he \_\_  
*manŋasin, anŋasin*

turns: he \_\_ (it) around many times  
*gililik pematokwazin*

turns: he \_\_ away  
*gilik ze nembeset mezin*

turns: he \_\_ it  
*mgilik pen*

turns: he \_\_ it around (one time)  
*gililik zein*

turns: he \_\_ it upside down  
*gilik ze me tozin*

turns: he \_\_ it and it bends  
*mangalin*

turns: he \_\_ something  
*mguluk gilik min*

tusk of pig  
*bon zegalip manŋ*

twig  
*betnanŋ*

twinkling: it is \_\_ (star)  
*beyak beyak tapm*

twins  
*(nemba) pepet*

twins  
*nemba pepet zut*  
 twirl (string)  
*yo*  
 twirling  
*kiliŋ kiliŋ tokwazin*  
 two  
*melezut, zut*  
 two are close together  
*pepet bein*  
 two things grown together (bananas, trees)  
*seliliŋaŋ*  
 two who do things together  
*akŋala*  
 two who were born at the same time  
*akŋala*  
 two-story house  
*zaŋkapo* (lowland)  
 two: having \_\_  
*zutmak zutmak*

## U u

ugly  
*mgasik*  
 ulcer  
*liggit, niŋgit*  
 umbrella: under the \_\_  
*ayoŋaŋ*  
 unable to do it  
*ŋep ku mimimyelen*  
 unable: he is \_\_ to reach something or do something  
*mme yek bein*  
 unable: to be \_\_  
*olapme*  
 unable: to be \_\_ to do it  
*ku mimiyelen*  
 unannounced  
*memendebak*  
 unbearable pain  
*sindem igagen tapm*  
 unceasingly  
*mene mene*  
 uncle: his \_\_ from his mother's side  
*ŋok ŋeŋaŋ*  
 uncle: his first-born \_\_ (mother's side)  
*eyuŋaŋ*

uncle: his first-born \_\_ (father's side)  
*biyuŋaŋ*  
 uncles: my \_\_  
*bipmne*  
 uncombed  
*ŋok timtamak*  
 unconcerned: I am \_\_ about coming  
*nen pepe pepiŋ*  
 unconscious: be \_\_  
*delezin*  
 unconscious: he has become \_\_ many times  
*gakimwat gakimwat tapm*  
 uncooked  
*kaik tazin, oseŋaŋ*  
 uncover it  
*pelet*  
 uncovered  
*sumuŋmuŋping*  
 uncut: hair \_\_  
*timtameŋ*  
 undecided  
*keŋ zut*  
 undercover: he talks \_\_  
*zeuk zet mip*  
 underneath  
*kandaŋaŋ, kilambaŋaŋ, mamkandaŋ*  
 underneath (its wings)  
*mamkandaŋaŋ*  
 underneath: he is \_\_ him  
*mamkandaŋaŋ*  
 underneath: we are \_\_ God  
*Kawawangat kandaŋaŋ mambanup*  
 understandable: not \_\_  
*bugap bugap tazein*  
 underwear: women's \_\_  
*keto keto*  
 undeveloped  
*sememepiŋ tazin*  
 unequal sizes  
*motat totat*  
 unfriendly  
*dembusakŋaŋ bekaŋaŋ*  
 unhelped: we are living \_\_  
*olat olat palen manup*  
 unhurriedly...: later on \_\_  
*sewak bamgatgut*



- unimportant  
*belakŋaŋ*
- unimportant talk  
*zet penanapiŋ*
- uninhabited  
*msat tuggupman*
- uninhabited area  
*kawaŋan*
- unite  
*ondekgip*
- united  
*keŋin ondagiŋ*
- united: they came and \_\_\_ (condense)  
*timti ondak kwepbep*
- unkind  
*dembusakŋaŋ bekanan*
- unnecessary  
*penanapiŋ bein*
- unordered  
*yurŋu mezin*
- unresisting  
*sewakŋaŋ*
- unseen: he walks carefully to be \_\_\_  
*yembu yembu*
- unsharing when eating his pig  
*bo igak nini*
- unsteadily: walk \_\_\_  
*geteŋ geteŋ*
- unsteadily: walk \_\_\_ or feebly  
*mebe kokot min*
- unsteady: he is \_\_\_  
*tiŋtoŋ tiŋtoŋ main*
- unsteady: he talks in an \_\_\_ voice  
*zetwaŋ bakŋaŋ bein*
- unsuccessfully: he tries \_\_\_ to reach  
*mme pilik pen*
- unswells: it \_\_\_  
*menzeun*
- untidily  
*kileŋ kileŋ*
- untidy: to be \_\_\_  
*pembenan yek*
- untie (a rope)  
*kwalezin*
- unties: he \_\_\_ himself  
*ikŋaŋ katipein*
- up  
*dukŋaset*
- up and down  
*motat toat*
- up that way  
*gwaeset*
- up there  
*gwaen, gwato, kangwa*
- up: get \_\_\_  
*pututuk*
- up: half of it goes \_\_\_  
*teŋ pein*
- up: he goes \_\_\_  
*memozin*
- up: he stands it \_\_\_  
*dendaŋ mowezin*
- up: it goes \_\_\_  
*mozin*
- up: it goes \_\_\_ (road)  
*dendaŋ mowezin*
- up: shoots \_\_\_ (water)  
*dendaŋ mowezin*
- up: step \_\_\_ and down  
*moim toim*
- up: you go \_\_\_  
*mot*
- upright  
*teŋ*
- uproot grass  
*nusi senzin*
- uprooted  
*buluk beluk tapein*
- upset  
*kalambi*
- upset: he is \_\_\_  
*keŋ kuku*
- upset: she is \_\_\_  
*kalambi tapm*
- upset: you do it and I get \_\_\_  
*kayomban mezingat*
- urges: he \_\_\_  
*giŋgiŋ min*
- urinate  
*sandi sandin*
- urine  
*sandi*

us

*nde*

uterus: her \_\_

*nemba eleŋaŋ*

## V v

vain: he says it in \_\_

*belak zein*

vain: he talks but it was in \_\_ (not to come to an agreement)

*zet zeme ŋep kumbein*

vain: it is in \_\_

*penaŋapiŋ bein*

valley

*luŋ-aŋ*

vanish

*deleŋ zesâpm*

vanishes

*galaŋ zein*

vapour

*weleleŋaŋ*

veers: it \_\_

*zelak zein*

vein

*bembelaŋ tekŋ*

very

*penaŋ, beŋ*

victory tree

*sagwadam*

view: he came into their \_\_

*sokbem indaye*

view: he comes into \_\_

*sokbein*

vine: a kind of \_\_

*amut*

vision: my \_\_ became dark

*zikatn sop sop sin*

visit: he comes to \_\_ only

*belak kozin*

visits: a man who \_\_ from house to house

*mka petata*

voice: weak \_\_

*ŋandaŋaŋ isikŋaŋ*

vomit

*ŋokŋaŋ zain*

vomit: he is ready to \_\_

*okbi okbi min*

vomits: he \_\_

*okzin*

vulva, female genitals

*pap*

vulva, female genitals (when the mother is angry with her daughter she will say that)

*kapalaŋ*

## W w

wages

*tosa*

wags: he \_\_ his tail

*petuk petuk tapm*

wagtail (bird)

*watem sisiŋ*

wail

*ŋukŋuk sun*

wailing

*ambembesi*

waist (centre of body)

*pemaŋ*

waist: his \_\_

*pitekŋaŋ*

waiting: he is \_\_ for her/him

*damuŋ min*

waits: he \_\_ for him

*damuŋ mim ekzin*

waits: he \_\_ for me

*nâgât damuŋ min*

wakes: he \_\_ him up

*buten*

walk feebly

*geteŋ geteŋ*

walk: to \_\_ on the road frequently

*mebe kokot sambe*

walking stick

*tonga*

wall of bamboo

*token*

wallaby

*amondee, dee, monedage, monendee*

wallaby: a small kind of \_\_

*amondakŋen*

wallaby: small \_\_

*ziyuŋan*

wallows: he \_\_ in the mud

*witilip zuluzin*

want: he does not \_\_ it

*nâmaŋ*

wants: he \_\_ to do something but has no money

*olat olat min*

wants: he \_\_ to go

*mesâgât*

warily: he walks \_\_ (like a spy)

*mululum melep*

warm

*kipmaŋ*

warm: be \_\_

*kipmaŋ bein*

warm: it is \_\_ (from a fire)

*tep kipmaŋ*

warning: a \_\_

*golaŋ tin*

warped

*kaŋgunguŋaŋ*

warped (plank) bent shape

*gwaŋ zem tazin*

warped: it is \_\_

*pesaŋ pen*

warshield

*mâlumbamsâk*

warshields: kind of tree used for \_\_

*mowa*

washes: she \_\_ (body, not clothes)

*zuluzin*

wasp

*delanŋum, womboŋ*

waste

*time mebekokot*

waste: it is a \_\_ of one's time

*wisat min*

watch out or you will bear the pain

*alak wentit*

watches: he \_\_ (birds)

*dombein*

watches: he \_\_ for someone to come

*kalem*

watching: he is \_\_ the people

*amgat kalem min*

watchman

*kalem an*

watchman: his \_\_

*meleŋgaŋaŋ*

water

*tu*

water comes and gathers

*ondek kolip*

watermelon

*meleŋ*

wave

*bet pelep pelep min*

wave (of sea)

*nembu mamaŋ*

wave goodbye

*petnaŋ pen, piliŋ takuin*

waves: he \_\_

*piliŋ takuin*

way of life

*mama mimi*

way: it has its own \_\_ of doing

*setnaŋmak*

way: the \_\_ to the main road

*pemaset*

way: there is one \_\_ only

*set bimaŋ kwep*

way: there no \_\_ for him to do something

*osenŋin*

we

*nsakwep*

we (plural)

*nin*

we all

*nilinsakwep*

we all together

*nilinsakwep kataŋ*

we two

*nit*

weak

*aŋgasim tatzin, bakŋaŋ, belep belep*

weak hand

*bet seleume talap*

weak: he is \_\_ (person)

*aŋgasin*

weak: he is hungry and feels \_\_

*kâkâsin*

weak: he is very \_\_

*sukŋaŋ penaŋ*

weak: someone hits him on his testicles and he feels \_\_

*kâkâsin*

wears: he \_\_\_ it  
*mmain, tim main*

weary: he is \_\_\_ of it  
*wisat min*

weave (bamboo floor)  
*bap pen*

weaving: he is \_\_\_ a bamboo blind/wall  
*tokan takun*

web: spider \_\_\_  
*gigom*

Wednesday  
*Bepmuŋ*

weed  
*nosi*

weeds  
*msikokok*

weeds: tall \_\_\_  
*dawenasat*

well-mannered  
*esemtaŋ*

well: he did it and it became \_\_\_  
*mme pembenanŋ bein*

well: he has become \_\_\_  
*elembelanŋ bein*

well: he is almost \_\_\_  
*ŋepnok ŋepnok tazin*

wet  
*sukŋaŋ*

wet: he becomes \_\_\_  
*suk pein*

wet: the place is \_\_\_  
*map sukŋaŋ*

what  
*kwileki* (highland), *zigok*

what do you think?  
*zigok nâip*

what for?  
*eneyet*

what's up?  
*â zigok?*

what?  
*ene?*

what?: and \_\_\_  
*â zigok?*

when  
*zukaŋan*

when: he sends word \_\_\_ we will go  
*kan beme kozin*

where does he do it?  
*de min*

where does he get it from?  
*de min*

where have you put it?  
*denen benak*

where?  
*de?, deset?*

where?: from \_\_\_  
*desetgatnaŋ*

where?: you say it's from \_\_\_  
*desetgat zenik*

which made it?  
*denenaŋ miyo*

which place?  
*deset*

which way?  
*deset*

while  
*mti*

whine  
*atoŋ kuku*

whine a lot  
*atopeŋ tapm*

whips: he \_\_\_ him  
*witikzin*

whisper  
*zet kusunŋ kasaŋ*

whisper: a \_\_\_  
*zet kusak kasak*

whistle: a \_\_\_  
*wetumen*

whistler (*Colluricincla megarhyncha*, a  
bird often considered spirit-possessed)  
*gwa-tizoŋ*

whistles: he \_\_\_  
*wetume kumbuin, witimen*

white  
*satnaŋ*

white ant (termite)  
*pabubuk*

white bird of paradise  
*kwaksat*

white cloth  
*sangum satnaŋ*

- white hair  
*ŋoksat*  
 white man  
*an satnaŋ, an seksat*  
 white mark above eye  
*zipeŋ sat*  
 white skin  
*an seksat*  
 white: man with \_\_ hair  
*aŋoksat*  
 white: many \_\_ things at one place  
*sasat*  
 white: something very \_\_  
*puyuk payak*  
 who is he?  
*a e kwi*  
 who is this man?  
*an e kwi?*  
 who made it?  
*denenaŋ miyo*  
 whole  
*melesin*  
 whose  
*kwiyelen*  
 why  
*eneyet, zigogat*  
 widow  
*imbi kwambet, kwambet*  
 widower  
*aiwelun*  
 wife and child  
*imbi nemba*  
 wife's mother's brother  
*koŋge*  
 willing: be \_\_ to do it  
*mimiyelen min*  
 willing: be \_\_ to  
*ŋep*  
 wind  
*tâgâ*  
 wind current  
*tâgâ setnaŋ*  
 wind in the stomach  
*tip kwitnaŋ*  
 wind up (the string)  
*muŋguŋsenik*
- wings  
*pâpman*  
 winked: he \_\_ at (as in flirting)  
*zikat petan mpep*  
 wrinkled: skin \_\_ from losing weight  
*sek plegapiŋ*  
 winks: he \_\_  
*pelap pelep tapm, pelep pelep tabmin, piliŋ takuin*  
 wins: he \_\_ over him and goes  
*sebempemti mezin*  
 wiped: he \_\_ it  
*mme kon*  
 wipes: he \_\_ his anus  
*tikalek yazin*  
 witch  
*imbi kambuk*  
 witchdoctor  
*an kambuk*  
 witchdoctor (male and female)  
*an imbi kambuk*  
 with  
*-magen*  
 wither  
*aŋgasin*  
 withered: appear \_\_ (taro)  
*aŋgasin*  
 withered: it is \_\_  
*memun kun*  
 withered: man with a \_\_ hand  
*wesiŋ*  
 withhold: a person who prefers to \_\_ something  
*aŋgalazin*  
 without  
*ŋepiŋ*  
 wives: have two \_\_  
*awembiŋ zutmak*  
 wives: he has two \_\_  
*imbi zutmak*  
 wives: man with two \_\_  
*zutmak zutmak*  
 woman  
*imbi*  
 womb  
*mama keŋan, nemba mkaŋaŋ*

womb: her \_\_\_\_  
*nemba mundumaŋ*

wonders  
*zikat mimuŋ*

wood borer  
*pat*

work  
*mulup*

work: common \_\_\_\_ for a meeting  
*ondedek mulup*

work: he does \_\_\_\_ for a meeting  
*ondedek mulup min*

work: he does public \_\_\_\_  
*mulup apalak min*

work: he does the \_\_\_\_ he knows how to  
*mulup mimiyeleŋ min*

work: he is going to \_\_\_\_  
*mulup pun*

work: public \_\_\_\_  
*mulup apalak*

worm: round white \_\_\_\_ (used as bait)  
*gwik-sat*

worm: I am \_\_\_\_ out and will sleep  
*sukŋaŋ penaŋ bem weyap*

worry  
*yayaŋ*

worrying: the man is \_\_\_\_ about (the woman)  
*ek segat min*

worthless  
*pepesut*

worthless: he declares something \_\_\_\_  
*zem talazin*

wound: he \_\_\_\_ it up  
*mme muŋguŋzin*

wrap up  
*sin sumuŋzin*

wrapped: animal \_\_\_\_ up in a leaf  
*sin*

wraps: he \_\_\_\_ the rope/vine around  
*tek muŋguŋzin*

wraps: something comes and \_\_\_\_ around his neck  
*biman kwazin*

wrinkled (skin)  
*sekŋaŋ menzeun*

write  
*bet melowaŋ tapm*

writes: he \_\_\_\_  
*mulowaŋ kuin*

writing: a \_\_\_\_  
*melowaŋ*

writing: his \_\_\_\_  
*melowaŋaŋ*

wrong  
*yom*

wrong way  
*kileŋ min*

wrong: a person who does \_\_\_\_ (see *kopa*)  
*an seuŋ*

wrong: do something \_\_\_\_  
*kilom min*

wrong: he cannot do \_\_\_\_  
*bekanaŋ ku mimiyeleŋ*

wrong: he does \_\_\_\_  
*bekanaŋ min*

wrong: they only do it the \_\_\_\_ way  
*set kilom etaŋ tapmip*

wrongly: he is talking \_\_\_\_  
*zeme yuŋgun*

## Y y

yam: kind of \_\_\_\_  
*asak, banga, doi, gwawandeŋ,  
 mondengamaŋ, monimbe, nupnemuŋ,  
 nup nombe, oŋae, patna, sembilangbe,  
 tâkwakwat, yoknaŋ*

yam: kind of tasty, white \_\_\_\_  
*esepule*

yam: kind of wild \_\_\_\_  
*meunzup*

yam: name of a kind of \_\_\_\_  
*sambawiaŋ*

yams  
*nup*

yawning many times  
*aŋ mene mene tapm*

yawns: he \_\_\_\_  
*aaŋ min, aŋ min*

year  
*nup kan*

yearn  
*atopeŋ*

yellow  
*alaŋaŋ*



yellow-breasted sun bird  
*sapam, sapam mayuŋ*

yellow: become \_\_  
*kwipmaŋ bein*

yellowish  
*alalaŋaŋ*

yes  
*oŋ, o*

yields: he \_\_ the point  
*zet bakŋaŋ bein*

you  
*geŋ*

you (dual)  
*it*

you (plural)  
*in*

you dig  
*aŋ*

you over there  
*inde*

young man  
*zomolim*

young woman  
*nembip*

younger brother (of man)  
*meniŋ*

younger sister (of woman)  
*meniŋ*

### APPENDIX 3

## NABAK TEXTS

### TEXT 1

Title: Kolopeŋ Speaker: Kondo Singema Type: Narrative

1. *Anemba ŋen Kolopeŋ zeme*  
*an-nemba ŋen Kolopeŋ ze-me*  
 man-child INDEF Kolopeŋ say-MED.3SG.DS
  2. *ke ek Boana kaŋgwa mamtan mamtanyalak*  
*ke ek Boana kaŋ-gwa ma-mtan ma-mtan-yalak*  
 that 3SG Boana SPEC-up live-3SG.PAST.CONT live-3SG.PAST-CONS
  3. *nup kan tuk kapi mame*  
*nup kan tuk ka-pi ma-me*  
 yam time three SPEC-this live-MED.3SG.DS
  4. *deləŋ zemelak*  
*deləŋ ze-me-lak*  
 COMPL say-MED.3SG.DS-CONS
  5. *mi egek papialak Helsba kaimgatnan beme*  
*mi ek-ek papia-lak Helsba kaim-gat-naŋ-en be-me*  
 do look-look paper-CONS Heldsbach below-BEN-NMLSR-LOC put-MED.3PL.DS
- kwage.*  
*kwat-ge*  
 come.up-3SG.REMPAST

A boy named Kolopeŋ lived up there at Boana all the time for three years, and then after that people sent a test paper from down there at Heldsbach and it arrived.

*Deləŋ*, the completative particle, indicates that there is no temporal overlap of the previous event with the event which follows.

The demonstrative form *kaim* is from the lowlands dialect; the equivalent highlands form is *ba-en* that.down.there-LOC 'below'. Also, the verbs *ze* 'say', *mi* 'do', and *ku* 'hit' are frequently used as semantically bleached stems; and when used this way the meaning each takes is context-dependent and is not necessarily related to the basic sense of each verb stem. Also, in clause 5 the sequence of forms *-gat-naŋ-en* -BEN-NMLSR-LOC is the regular way to express an ablative function, and the English meaning is 'from', or 'out of'.

The consequential clitic *-lak* is discussed in detail in section 8.3.6. It has a number of functions, but two of them concern us in this text. The first function is a discourse function. When used with a discourse function it indicates to the hearer that the speaker is about to take the narrative forward to the next episode. Used this way, *-lak* (or an allomorph) typically occurs at the end of the episode preceding the new episode about to be begun, or it occurs within bridging material between the two episodes. The other main function is a non-discourse function. It indicates a relation of consequentiality between two clauses. It appears

in the first clause, typically towards or at the end of the first clause, and indicates that the action of the next clause obtains as a consequence of the action of the first clause.

In clause 2 the clitic indicates a consequential relation that may be expressed by English 'with respect to [the meaning expressed by the clause]'; in clause 5 it expresses consequentiality—the test paper arrived as a consequence of having been sent; while in clause 4 it expresses the discourse function of indicating a change to a new episode, which is reinforced by the fact that it occurs on the idiomatic expression for indicating closure of a theme or episode.

6. *Beme kwabme*  
*be-me kwat-me*  
 put-MED.3PL.DS come.up-MED.3SG.DS

7. *Kolopeŋ ma nemba nodnaŋ kuwienalak,*  
*Kolopeŋ ma nemba notnaŋ ku-wien-nalak*  
 Kolopeŋ and child some hit-3PL.REMPAST-CONS

8. *Kolopeŋ ma nemba nodnaŋ eggenaŋ ke kumti*  
*Kolopeŋ ma nemba notnaŋ ekgenaŋ ke ku-mti*  
 Kolopeŋ and child some 3PL-FOC that hit-MED.SS

9. *ilak kaliŋaŋ bewien.*  
*ilak kaliŋaŋ be-wien*  
 enough strong be-3PL.REMPAST

They sent it and it arrived and Kolopeŋ and some children did [the test], consequently Kolopeŋ and some children did it and they passed.

10. *Kaliŋaŋ bemelak an zikat indadayaŋ*  
*kaliŋaŋ be-me-lak an zikat inda-inda-aŋ*  
 strong be-MED.3PL.DS-CONS man eye give.to.them-give.them-FOC

11. *an zikat indadayaŋ zeye,*  
*an zikat inda-inda-aŋ ze-ye*  
 man eye give.to.them-give.to.them-FOC say-3SG.REMPAST

12. *"Ele in meti*  
*ele in met-ti*  
 all.right 2PL go-MED.SS

13. *mkaŋinen ke mamambewalak*  
*mka-ŋin-en ke ma-ma-mbep-walak*  
 house-2PL.POSS-LOC that CONT-live-2PL.REMFUT-CONS

14. *jenueliyet tadnâmbewalak*  
*jenueli-yet tat-nâ-mbep-walak*  
 January-BEN SCON-know-2PL.REMFUT-CONS

15. *ingat kwilin radioen kume*  
*in-gat kwit-in radio-en ku-me*  
 2PL-BEN name-2PL.POSS radio-LOC call-MED.3PL.DS

16. *ilak toti Simbaŋen*  
*ilak tot-ti Simbaŋ-en*  
 can descend-MED.SS Simbaŋ-LOC

- moti*
17. *mot-ti*  
ascend-MED.SS
- ilak Helsba kaim meti mkaen kaim*
18. *ilak Helsba kaim met-ti mka-en kaim*  
can Heldsbach below go-MED.SS know-know house-LOC
- nânâ mebep.*
19. *nâ-nâ met-bep*  
below go.2PL.REMFUT  
They passed, and so the teacher said, "All right, you go to your villages and wait there. Consequently in January you will know. In regard to [that] they will call out your names on the radio. Then you can go down and go into the Simbak, and so you can go down there to Heldsbach and go to the school".

In clause 10 the expression *zikat inda-inda* meaning literally 'giver of the eye to them' is the idiomatic way to express the meaning 'show'. Thus a teacher is 'a man who shows' in the Nabak idiom.

- Zemelak kumpemti*
20. *ze-me-lak ku-pe-mti*  
say-MED.3PL.DS-CONS hit-3SG.BEN-MED.SS
- ke met mamtemenn.*
21. *ke met ma-mtemenn*  
that go live-1PL.PAST.CONT  
As a result, we did [the test] and we went and lived there.
- Mkaen ke mamtemennalak*
22. *mka-en ke ma-mtemenn-nalak*  
house-LOC that live-1PL.PAST.CONT-CONS
- kwidn radioen kume*
23. *kwit-n radio-en ku-me*  
name-1PL.POSS radio-LOC call-MED.3PL.DS
- nâmtalak Le kamba toti tot*
24. *nâ-mti-lak Le kam-ba tot-ti tot*  
hear-MED.SS-CONS Lae SPEC-that.down.there descend-MED.SS descend
- missingalen wanga ŋen Totol zeme*
25. *misin-gat-en wanga ŋen Totol ze-me*  
mission-BEN-LOC ship INDEF Totol say-MED.3PL.DS
- keyet meti kaim mebenn.*
26. *ke-yet met-ti kaim met-benn*  
that-BEN go-MED.SS below go-1PL.REMPAST  
So we stayed there at the village. As a result we heard them call our names on the radio, and we consequently went down there to Lae, down to a mission's boat, one we call Totol, we went to that one and embarked.

The -BEN-LOC combination on the stem *misin* 'mission' in 25 indicates possession or association. That is, the item which follows is possessed by, or associated with, the item marked by the -BEN-LOC combination (and the latter item can be human or non-human). After morphophonemic changes have taken place, the pronunciation is *-galen*; but when the noun ends with a vowel, the allomorph *-yet* is used, leading to the pronunciation *-yelen*.

- Selen mebennen*  
 27. *set-en met-benn-en*  
 way-LOC go-1PL.REMPAST-LOC

- Le pemti*  
 28. *Le pe-mti*  
 Lae leave-MED.SS

- sogŋan dati mebmannelak*  
 29. *sok-ŋaŋ-en dati met-mann-nalak*  
 near-NMLSR-LOC a.little.bit go-MED.1PL.DS-CONS

- nembu mamaŋaŋ yaŋbemti*  
 30. *nembu mamaŋ-ŋaŋ yaŋbe-mti*  
 ocean wave-3SG.POSS start-MED.SS

- kuyē.*  
 31. *ku-ye*  
 hit-3SG.REMPAST  
 While we were going on the way, we had left Lae and gone just a short way, and as a result the waves began to hit [the boat].

In clause 27 locative case is used on a verb. This is the way that Nabak expresses ‘at the time of (an event)’ where the event is expressed by the verb taking the locative case. This use of the locative can also be translated by a subordinate clause of the form ‘While ...’.

The form *sok-ŋaŋ-en* simply means ‘near [it]’. Instead of the NMLSR gloss it would be possible to gloss the *-ŋaŋ* suffix as 3SG.POSS since these two morphemes are homophonous. The function of what looks like a possessive suffix in words of this type (where possession is not involved) is merely to cross-reference the referent to which it has semantic relationship, the cross-referencing being according to the categories of person and number. In this instance, the locative referent would be Lae, which is third person and singular. (To see the legitimacy of the claim that the suffix cross-references the locative element according to number and person, see the note after clause 43 below.)

This presents us with a dilemma—do we gloss such morphemes as NMLSR or as 3SG.POSS? Sometimes the choice is not arbitrary; such as when a verb is reduplicated to become a nominal, it takes the nominaliser. In the case of locative words such as the one we are discussing, the choice is much less simple. Historically the 3SG.POSS formative has come to be the final (fossilised) formative in very many Nabak adverbs and locative words. Undoubtedly the fact that this suffix had a cross-referencing function to a third person singular referent led to its development as a productive word-forming suffix. However, in modern Nabak, forms containing this fossilised 3SG.POSS formative may be used in contexts where cross-referencing is not relevant; and it is potentially confusing to use the POSS label when possession is not involved. So rather than giving a context-dependent gloss for the morpheme when it occurs in adverbs and locative words, we have opted to gloss it as NMLSR for its every appearance on words of these classes, provided it occurs as the third person singular form; for other persons or numbers we will use the relevant POSS label.

- Kume*  
 32. *ku-me*  
 hit-MED.3SG.DS

33. *nembuaŋ igagen mime*  
*nembu-aŋ igagen mi-me*  
 ocean-FOC extremely do-MED.3SG.DS

34. *mbennaŋ yek.*  
*mi-benn-aŋ yek*  
 do-IPL.REMPAST-FOC not  
 They hit, the ocean was extremely [wild], but we did not [have difficulty].

The form *igagen* is commonly used to express such meanings as ‘extremely’, ‘different’, or ‘unusual’.

35. *Âbme waŋga beke*  
*âbme waŋga be-ke*  
 well ship SPEC-that

36. *enzinaŋ zut bekeyebm*  
*enzin-naŋ zut be-ke-yet-mi*  
 engine-3SG.POSS two SPEC-that-BEN-do

37. *belak kumti*  
*belak ku-mti*  
 inconsequentially hit-MED.SS

38. *kumti*  
*ku-mti*  
 hit-MED.SS

39. *kwim kwim kwim tabmebme*  
*kwim kwim kwim tat-met-me*  
 steady steady steady SCON-go-MED.3SG.DS

40. *nembu mamaŋaŋ kwat kuyaŋ.*  
*nembu mamaŋ-aŋ kwat ku-ye-aŋ*  
 ocean wave-3SG.POSS rise hit-3SG.REMPAST-FOC  
 Well, that specific ship, that one [had] two engines, therefore the ship hit [the waves] without being affected. It hit [the waves], steadily without pitching it kept on going as the waves rose up and hit it,

The particle *âbme* signals a thematic shift. In clause 36 the combination *-yet-mi* -BEN-do means ‘therefore’. It forms a link to the following clause. Following a consonant, the other allomorph is *-gat-mi* -BEN-do, which is pronounced *-gabm*.

Also consider the specific morpheme *be-* which occurs in 35 and 36. It has the same function as *ka-*, the latter occurring only on demonstratives. However not only can the specific marker occur on demonstratives, but it can occur as a particle *bee* as well; for some examples see clauses 304 and 311.

41. *Yek beme*  
*yek be-me*  
 not be-MED.3SG.DS

42. *waŋga temaŋ keyebmti*  
*waŋga temaŋ ke-yet-mi-ti*  
 ship big that-BEN-happen-DEF



43. *egaŋ belak tuggubman bekapi tabmebme*  
*ek-aŋ belak tuggup-maŋ-en be-ka-pi tat-met-me*  
 3SG-FOC non.volition division-NMLSR-LOC SPEC-SPEC-this SCON-go-MED.3SG.DS
44. *nembu mamaŋaŋ kot*  
*nembu mamaŋ-ŋaŋ kot*  
 ocean wave-3SG.POSS come
45. *egat palen kumti*  
*egat palen ku-mti*  
 3SG.BEN on.top.LOC hit-MED.SS
46. *saŋsaŋ tasime*  
*saŋsaŋ tat-si-me*  
 breasted.wave SCON-splash-MED.3SG.DS
47. *medne medne*  
*met-ne met-ne*  
 go-DUR go-DUR
48. *Maneba zeme ke mebenn.*  
*Maneba ze-me ke met-benn*  
 Maneba say-MED.3SG.DS that go-IPL.REMPAST  
 but nothing happened, the ship [was] big, so it easily knifed through [the waves]. The waves approached and hit high up on the sides [of the boat], the breasted waves splashing off ineffectually. [The boat] went on and on, and we went to the place called Maneba.

The stem *tuggup* means ‘division’. Recall that the nominaliser suffix is homophonous with the third person singular possessive suffix. While we are glossing the suffix as NMLSR, it nevertheless remains true that person and number cross-referencing obtains here. The person and number categories of the possessive (or nominaliser) cross-reference the referent being divided. This follows from the fact that if the thing being divided was non-singular, the suffix which would be used would be whatever form of the possessive had the appropriate person and number categories: for example, *tuggup-it-en* division-2DU.POSS-LOC (pronounced *tugguwidan*) means ‘between you two’, and *tuggup-in-en* division-3PL.POSS-LOC (pronounced *tugguwinan*) means ‘between them’. (See the notes following clause 31 for an explanation of our choice to use NMLSR instead of 3SG.POSS for the gloss of the morpheme *-maŋ* ~ *-naŋ* ~ *-ŋaŋ*.)

There is no simple gloss for the word *saŋsaŋ*. It can refer to a waterfall (or water from a tap), or to a wave as breasted or cleaved by something and which was unable to cause a mishap (such as capsizing a boat).

Note the use of the suffix *-ne* on the verbs in clause 47. This form functions as a plural marker on nouns, but as a durative aspect marker on verbs. Other instances of the latter function in this story are found in clauses 56, 63, 107, 236, 271, 274, 291, 303, 321, and 323.

In 43 the form *be-ka-pi* SPEC-SPEC-this is just a stronger form of *ka-pi*. Such a form is often used in giving someone a choice, such as: *be-ka-pi ma ŋen ka-pi* SPEC-SPEC-this or INDEF SPEC-this ‘this one or this other one’. Also *be-pi* and *ka-pi* are synonyms; the only time one or the other is obligatory is in comparisons or choices, such as: *ka-pi ma be-pi* SPEC-this or SPEC-this ‘this one or this [other] one’. (The word *ke-yet-mi-ti* of clause 42 is discussed in detail in the comments following clause 309.)

The idiom *yek beme* in clause 41 is the normal idiom for expressing a frustrative function. It conveys the idea that whatever was intended or expected to happen, did not in fact happen. See the note after clause 540 in Text 4. The same expression can also be used to express the meaning 'die' (see Text 10, clause 749).

*Mebmann*

49. *met-mann*

go-MED.1PL.DS

*an zikat indada*

*egŋenəŋ nâmtawien*

50. *an zikat inda-inda*

*ekŋen-aŋ nâm-tat-wien*

man eye give.to.them-give.to.them 3PL-FOC know-stay-3PL.REMPAST

*keyebmti*

*ke-yet-mi-ti*

that-BEN-happen-DEF

*egŋenəŋ nânâ*

*mkayelen*

*talak ke mimti*

51. *ekŋen-aŋ nânâ*

*mka-yet-en*

*talak ke mi-mti*

3PL-FOC know-know house-BEN-LOC truck that take-MED.SS

*kowien.*

52. *kot-wien*

come-3PL.REMPAST

We went, and the teachers know of it, therefore they took the school's truck and they came.

*Kobme*

53. *kot-me*

come-MED.3PL.DS

*nin sambe bepiəŋ*

*modne*

*modne*

54. *nin sambe bepi-aŋ*

*mot-ne*

*mot-ne*

1PL many throng-FOC ascend-DUR ascend-DUR

*tabmann*

55. *tat-mann*

stay-MED.1PL.DS

*ndatimti*

56. *nda-ti-mti*

1PL.GOAL-take-MED.SS

*mot*

57. *mot*

ascend

*Helsba kainda*

*ndemti*

58. *Helsba ka-inda*

*nde-mti*

Heldsbach SPEC-that.over.there leave.us-MED.SS

*naman kot*

59. *naman kot*

THEMDEV come

*nodnaŋ indatimti*

60. *notnaŋ inda-ti-mti*

some 3PL.GOAL-take-MED.SS

61. *met*  
*met*  
go
62. *indemti*  
*inde-mti*  
leave.them-MED.SS
63. *kean tabmekotine*  
*ke-aŋ tat-met-kot-ti-ne*  
that-FOC SCON-go-come-take-DUR
64. *peme*  
*pe-me*  
leave-MED.3SG.DS
65. *delan zemelak*  
*delan ze-me-lak*  
COMPL say-MED.3SG.DS-CONS
66. *an zikat indadayan nin sambe ondakndemti*  
*an zikat inda-inda-aŋ nin sambe ondak-nde-mti*  
man eye give.to.them-give.to.them-FOC IPL many meet-IPL.BEN-MED.SS

67. *zeye,*  
*ze-ye*  
say-3SG.REMPAST  
They came, and a large group of us each went up (on to the back of the truck) till we were all there. [The driver] took us and went up far over there to Heldsbach. He came again and took some [more] and he went [to Heldsbach] and he left them [there], that coming, going and fetching was going on for a while, and [he] dropped them off, until [the ferrying] was finished. The teacher met the large group of us and he said,

In clause 58 the word *kainda* is a stronger form of *kanda*. The latter means ‘over there’, while the former means ‘far over there’; it indicates a greater degree of removal than does *kanda*. Also, in the preceding section, although the reference to the teachers starts off plural, only one teacher did the ferrying. However, the change to singular is not marked in the medial verbs. (Recall that the medial form *-me* may be third person either singular or plural, or second person plural.) The first we have a clear indication of the switch to singular is in 67, where the final verb is inflected for third person singular. Clearly the speaker’s pragmatic judgement of what is salient is involved in the choice as to whether or not to mark changes of subject.

68. *“Nin Sonda kwep kapiyet kejan muluwetan*  
*nin Sonda kwep ka-pi-yet keŋ-ŋaŋ-en mulup-etan*  
IPL Sunday one SPEC-this-BEN inside-NMLSR-LOC work-only  
*mbanup.”*  
*mi-banup*  
do-IPL.REMFUT  
“For this first week, within it we will do [manual] work only.”
69. *zemelak*  
*ze-me-lak*  
say-MED.3SG.DS-CONS

- mka didik teman kwage*  
 70. *mka didik teman kwat-ge*  
 house bush big come.up-3SG.REMPAST
- ke kumatmambe*  
 71. *ke kumat-mambe*  
 that clear-MED.SS.CONTEMP
- nânâ mka keŋaŋ ke zulutmambe*  
 72. *nâ-nâ mka keŋ-ŋaŋ ke zulut-mambe*  
 know-know house inside-NMLSR that wash-MED.SS.CONTEMP
- weyaŋti*  
 73. *weyaŋ-ti*  
 straighten-MED.SS
- ke mamimtemenn.*  
 74. *ke ma-mi-mtemenn*  
 that CONT-do-IPL.PAST.CONT  
 He said that. Now regarding [that], a lot of bush had grown around the building. We were clearing that area while washing the inside of the school house, and we put it in order, doing so [all that week].

Notice in clause 69 that the *-lak* consequential clitic occurs on *ze-me*, the latter manifesting the head–tail thematic linkage of the current part of the narrative with what was stated before. Head–tail linkage itself indicates where the main story line is again being taken up by the speaker, usually to express the next chronological and/or thematic development. When *-lak* occurs as well, it explicitly draws attention to the fact that the speaker is about to take the narrative forward thematically. It is common for the linking verb to take the consequential clitic in the context of head–tail linkage; it happens in about half of all possible instances.

Notice also in 71 and 72 the use of the medial suffix *-mambe*, which indicates contemporaneous events.

- Mamimtemennalak*  
 75. *ma-mi-mtemenn-nalak*  
 CONT-do-IPL.PAST.CONT-CONS
- Sonda isigŋaŋ beme*  
 76. *Sonda isikŋaŋ be-me*  
 Sunday little become-MED.3SG.DS
- tem keyet ku mamimtemenn.*  
 77. *tem ke-yet ku ma-mi-mtemenn*  
 time that-BEN not CONT-do-IPL.PAST.CONT  
 We were doing so [all week], and as a result Saturday came, the time for us not to be working.

‘Little Sunday’ is the name used for the day Saturday.

- Keyebmti ke mamimtemennalak Bepmamgat*  
 78. *ke-yet-mi-ti ke ma-mi-mtemenn-nalak Bepmam-gat*  
 that-BEN-happen-DEF that CONT-do-IPL.PAST.CONT-CONS Friday-BEN
- an zikat indada kwidmaŋ Bâfilie*  
 79. *an zikat inda-inda kwit-naŋ Bâfilie*  
 man eye give.to.them-give.to.them name-3SG.POSS Bâfilie

*kean zeye.*

80. *ke-an ze-ye*

that-FOC say-3SG.REMPAST

Because of that we consequently worked there until [the end of] Friday. The teacher-his name [was] Bâfilie, that's what he said [we were to do].

In 78 *bepmam* is composed of the morphemes *bet* 'hand' and *mam* 'mother', where *bet-mam* (pronounced *bepmam*) is the word for the thumb. The days of the week are referred to by the names for the fingers and thumb, only Sunday and Monday having names unconnected to the word 'hand'. Names based on the morpheme *bet* are also used in the birth-ranking system.

*Âbme kaina Nabak nemba tuk mamimtemien.*

81. *âbme ka-inda Nabak nemba tuk ma-mi-mtemien*

well SPEC-over.there Nabak child three CONT-do-3PL.PAST.CONT

*Nemba nen ewenjan mebednan*

82. *nemba nen ewenjan met-met-nan*

child INDEF long.ago go-go-NMLSR

*ma nen alagati mebednan.*

83. *ma nen alak-gat-ti met-met-nan*

and INDEF today-BEN-DEF go-go-NMLSR

Well, at that particular place three Nabak children were living: one child going [there] a long time ago, and another just recently.

Note the use of *-nan* NMLSR in clauses 82 and 83. The reduplication of the stem is a way of deriving a nominalised stem from the verb, and the nominaliser suffix is added to form a noun. The meaning of *met-met-nan* is therefore something like 'the going of'; so that a literal translation of 82 and 83 would be 'one child's going was long ago, and the other's going was recent'.

*Âbme Kolopen ek ilak alagati penan mege.*

84. *âbme Kolopen ek ilak alak-nan-ti penan met-ge*

well Kolopen 3SG be.able.to now-NMLSR-DEF very go-3SG.REMPAST

Well, Kolopen was able to go very recently.

*Âbme nemba tuk egnen keyegak meu egnenmak ke*

85. *âbme nemba tuk eknen ke-yet-gak meu eknen-mak ke*

well child three 3PL that-BEN-ADDSEMB food 3PL-COM that

*mamekotnimtemienan*

*ma-met-kot-ni-mtemien-an*

CONT-go-come-eat-3PL.PAST.CONT-FOC

*Bepmamgat an zikat indada kean zeye,*

86. *Bepmam-gat an zikat inda-inda ke-an ze-ye*

Friday-BEN man eye give.to.them-give.to.them that-FOC say-3SG.REMPAST

Well, because of that, on Friday that teacher said to the three children who used to bring food with them and eat it there [at the Nabak teacher's place],

Notice the occurrence of the focus marker *-an* on the final verb in clause 85. When focus marking occurs on a verb in discourse it may function in one of three possible ways. Here, and in clause 131 it marks a (subordinate) relative clause. In a number of other instances (see clauses 108, 192, 232, 265 and 324) it indicates a temporary halt in the flow of the story because important explanatory information will immediately follow. Thirdly, it may be used

to indicate that the verb so marked is thematically important for what immediately follows: for example, see clauses 130 and 331; and also see clauses 40 and 375 where the focus marker is used preceding the frustrative phrase *yek beme*, to give prominence to the fact that something did not in fact happen.

- “In *kobme*  
 87. *in kot-me*  
 2PL come-MED.2PL.DS
- met tundua lemuṅan*  
 88. *met tundua lemuṅan-en*  
 go pond deep-LOC
- ke bepemti*  
 89. *ke bepe-mti*  
 that block.off-MED.SS
- siuyet elimoweyet ee egbanup.”*  
 90. *siu-yet elimowe-yet ee ek-banup*  
 crayfish-BEN eel-BEN et.cetera look-1PL.REMFUT  
 “You come and we will go to a deep pond and block off [the outflowing water] there,  
 we will look for crayfish and eels et cetera.”

The word *lemuṅan* in the context of a pond means ‘deep’, in the context of people it means ‘gathered into a group’, and in the context of trees it means something like a ‘clump’.

- Ze*  
 91. *ze*  
 say
- indatimti*  
 92. *inda-ti-mti*  
 3PL.GOAL-take-MED.SS
- ilinsakwep mebien.*  
 93. *ilin-sakwep met-bien*  
 3PLEMPH-altogether go-3PL.REMPAST  
 So saying he took them and they all went together.
- Sonda isigṅaṅ tambuṅan penṅaṅ wati*  
 94. *Sonda isikṅaṅ tambuṅan penṅaṅ wat-ti*  
 Sunday little early very rise-MED.SS
- baket ma supsup ee pi timtilak*  
 95. *baket ma supsup ee pi ti-mti-lak*  
 bucket and spear et.cetera this take-MED.SS-CONS
- selinalak Sikiset ke moti*  
 96. *set-in-nalak Siki-set ke mot-ti*  
 way-3PL.POSS-CONS Siki-DIR that ascend-MED.SS
- mebien.*  
 97. *met-bien*  
 go-3PL.REMPAST  
 Very early on Saturday morning they got up, taking buckets and spears et cetera, and  
 so going up on the road there to Siki they went.



- Mane mane mane mane Siki tuyen ke toti*  
 98. *mane mane mane mane Siki tu-en ke tot-ti*  
 continue continue continue continue Siki river-LOC that descend-MED.SS  
*annemba ewenar mege*  
 99. *an-nemba ewenar met-ge*  
 man-child long.ago go-3SG.REMPAST  
*keyelen muluwen toti*  
 100. *ke-yet-en mulup-en tot-ti*  
 that-BEN-LOC garden-LOC descend-MED.SS  
*singapon ma butuk nodnar ke walatimti*  
 101. *singapon ma butuk notnar ke walat-ti-mti*  
 Chinese.taro and sweet.potato some that dig-take-MED.SS  
*menzim ee timti*  
 102. *menzim ee ti-mti*  
 cooking.pot et.cetera take-MED.SS  
*mane mane mot*  
 103. *mane mane mot*  
 continue continue ascend  
*kalaran moti*  
 104. *kalar-en mot-ti*  
 mountain-LOC ascend-MED.SS  
*tobmedne*  
 105. *tot-met-ne*  
 descend-go-DUR  
*ze*  
 106. *ze*  
 say  
*mineti*  
 107. *mi-ne-ti*  
 do-DUR-MED.SS  
*egbienar*  
 108. *ek-bien-ar*  
 look-3PL.REMPAST-FOC  
*misat pilak*  
 109. *misat pi-lak*  
 ground this-CONS  
*kwip kumti*  
 110. *kwip ku-mti*  
 animal.path hit-MED.SS  
*tatadnar egti*  
 111. *tat-tat-nar ek-ti*  
 stay-stay-NMLSR see-MED.SS  
*an zikat indada kean zeye,*  
 112. *an zikat inda-inda ke-ar ze-ye*  
 man eye give.to.them-give.to.them that-FOC say-3SG.REMPAST

They [went] on and on and on and on to the Siki river, and there they descended—a long time ago a boy went [there], and to that one's garden they descended. There they dug up Chinese taro and some sweet potatoes and took them. Taking a cooking pot and so forth they went up and up and climbed the mountain, and were intending to descend when suddenly their plans changed. They were looking and there [on] the ground they came across an animal's path, they could see its lair. That teacher said,

There are a number of things needing explanation here. The verb *ze* in 106, while literally meaning 'say', is one of the set of semantically bleached verbs and is used here to indicate a break in the flow of the narrative caused by the sudden intrusion of an unforeseen factor. Besides its literal meaning, it has a number of special functions, one of which is to be a marker of 'contrary-to-expectation', or 'contrary-to-intention', or 'frustrated intention', and the like.

Note that the word *mineti*, which immediately follows, in one of its functions is used to express contra-expectation; and here it reinforces the function of *ze* 'say'. (See section 8.3.5 for details on the use of *mineti*.) In the current narrative *ze* 'say' signals that the intention to descend the mountain was changed by the events which intruded unforeseen into the participant's experience.

Secondly, the verb *ku* 'hit' is another example of a semantically bleached verb. While it can be used as a lexical verb meaning 'hit', it is also often used following another constituent such as a nominal; the nominal denoting the verbal action and the verb *ku* acting as a pro-verb to carry the verbal inflections required by the syntax and morphology of the sentence. For example, 'sing', 'dance', 'write', 'say one's name', 'call out', are all expressed by a nominal followed by *ku* 'hit'. In clause 110 it is expressing the idea of suddenly discovering the animal's track.

113. *Pi zilaŋ tazin meneyet*  
*pi zit-aŋ tat-zin mene-yet*  
 this animal-FOC stay-3SG.PRES probably-BEN

114. *kame tokwat*  
*kame tot-kwat*  
 move.ahead descend-come.up

115. *bembuluŋti*  
*bembuluŋ-ti*  
 surround-MED.SS

116. *supsup mkobme*  
*supsup mi-kot-me*  
 spear CAUS-come-MED.2PL.DS

117. *supsuwaŋ omti*  
*supsup-aŋ o-mti*  
 spear-INSTR spear-MED.SS

118. *egne!"*  
*ek-ne*  
 see-1PL.IMP  
 "This animal is probably still here, come on, you [all] go down and ambush it, bring a spear and approach it, and with the spear [let's] spear [the ground to flush it out], let's try!"

*Zeme.*

119. *ze-me*  
say-MED.3SG.DS

*Kolopeŋ zeye,*

120. *Kolopeŋ ze-ye*  
Kolopeŋ say-3SG.REMPAST

*“Supsup yek*

121. *supsup yek*  
spear NEG

*belan tot*

122. *bet-aŋ tot*  
hand-INSTR descend

*atamane*

123. *ata-mane*  
hold-MED.2SG.DS

*egne.”*

124. *ek-ne*  
see-1PL.IMP

He said [that]. Then Kolopeŋ said, “No spear, you go down and grab it with your hand, let’s try [this alternative method].”

*Zeme.*

125. *ze-me*  
say-MED.3SG.DS

*Annemba ŋenaŋ taodnaŋ mimti*

126. *an-nemba ŋen-aŋ taot-naŋ mi-mti*  
man-child INDEF-FOC towel-3SG.POSS take-MED.SS

*mamaŋge.*

127. *ma-ma-ŋge*  
CONT-live-3SG.REMPAST

He said [that]. One of the boys took his towel with him wherever he happened to be.

*Taot keaŋ nembet nembet mendesim tatiŋgut*

128. *taot ke-aŋ nembet nembet mendesim tat-ti-ŋgut*  
towel that-FOC half half unfold stay-MED.SS-COMPL

*mkaŋaŋ dugŋan gwaen kwilat mimti*

129. *mka-ŋaŋ duk-ŋaŋ-en gwa-en kwilat mi-mti*  
lair-3SG.POSS top-NMLSR-LOC that.above-LOC cover do-MED.SS

*nâyeaŋ*

130. *nâ-ye-aŋ*  
know-3SG.REMPAST-FOC

That towel, he unfolded it on each side, and then he covered over the top of the animal’s lair, and he felt.

*Zit zut bekepian tabmambunaŋ kweti*

131. *zit zut beke-pi-aŋ tat-ma-mbun-aŋ kwet-ti*  
animal two big-this-FOC SCON-live-3DU.REMPAST-FOC wake-MED.SS

- mesât pindiŋ pindiŋ mmalu.*
132. *met-sât pindiŋ pindiŋ mi-malu*  
go-DESID squirm squirm do-MED.3DU.DS
- Kolopenŋaŋ zeye,*
133. *Kolopenŋ-aŋ ze-ye*  
Kolopenŋ-FOC say-3SG.REMPAST  
These two big animals which were living there woke up and wanted to get away, and were squirming about [under the towel]. Kolopenŋ said,
- “Zit zulaŋ talupgat*
134. *zit zut-aŋ tat-lup-gat*  
animal two-FOC stay-DU.PRES-BEN
- kot*
135. *kot*  
come
- nembet nembet daen timtot*
136. *nembet nembet da-en ti-mi-tot*  
half half that.over.there-LOC take-CAUS-descend
- timtot*
137. *ti-mi-tot*  
take-CAUS-descend
- mimti*
138. *mi-mti*  
do-MED.SS
- zit atamti*
139. *zit ata-mti*  
animal hold-MED.SS
- bimaŋ*
140. *bim-maŋ*  
neck-3SG.POS
- mutumtime*
141. *mutum-ti-me*  
snap-take-MED.2PL.DS
- medne.”*
142. *met-ne*  
go-1PL.IMP  
“Because there are two animals here, come and get on either side [of the towel] and hold each side down, and take hold of the animals, snap their necks, take them and let’s go.”
- Notice in clause 134 that the benefactive clitic occurs on the verb. When this happens it indicates a cause, reason or warrant for what follows.
- Zemelak*
143. *ze-me-lak*  
say-MED.3SG.DS-CONS
- an egŋen tuk egŋen eaŋ kotilak*
144. *an ekŋen tuk ekŋen e-aŋ kot-ti-lak*  
man 3PL three 3PL that-FOC come-MED.SS-CONS

- nembet nembet daen tot*  
 145. *nembet nembet da-en tot*  
 half half that.there-LOC descend

- timtot*  
 146. *ti-mi-tot*  
 take-CAUS-descend

- timtot*  
 147. *ti-mi-tot*  
 take-CAUS-descend

- mimti*  
 148. *mi-mti*  
 do-MED.SS

- taot belaknik mkwati*  
 149. *taot belak-nik mi-kwat-ti*  
 towel non.volition-INTENS CAUS-lift-MED.SS

- nemba Esoke zeme*  
 150. *nemba Esoke ze-me*  
 child Esoke say-MED.3PL.DS

- kean bednan peme*  
 151. *ke-an bet-nan pe-me*  
 that-FOC hand-3SG.POSS leave-MED.3SG.DS

- meti*  
 152. *met-ti*  
 go-MED.SS

- baen mebm*  
 153. *ba-en met-me*  
 down-LOC go-MED.3SG.DS

- ata*  
 154. *ata*  
 hold

- egti*  
 155. *ek-ti*  
 look-MED.SS

- zeye,*  
 156. *ze-ye*  
 say-3SG.REMPAST  
 He said that, and as a result these three men came forward so that on each side of the held-down-[towel] they took hold and held it down tightly. They lifted the towel very carefully and the boy they called Esoke removed his hand [from the towel] and moving it underneath he took hold [of an animal], looked and said,

Note in clause 149 that *belak-nik* non.volition-INTENS takes the idiomatic sense 'carefully', or 'gently', and is equivalent to Tok Pisin *isi isi*.

- "Zit zulan penan talupgat*  
 157. *zit zut-an penan tat-lup-gat*  
 animal two-FOC really stay-DU.PRES-BEN

- in ke mtabme*  
 158. *in ke mi-tat-me*  
 2PL that CAUS-stay-MED.2PL.DS
- neŋ bemanzamti*  
 159. *neŋ bemanza-mti*  
 1SG grope-MED.SS
- bimaŋ ata*  
 160. *bim-maŋ ata*  
 neck-3SG.POSS hold
- egti*  
 161. *ek-ti*  
 see-MED.SS
- mutusâbâgât.*"  
 162. *mutum-sât-bâp-gât*  
 snap-DESID-1SG.REMFUT-BEN  
 "Because there really are two animals here, you keep on [holding down] that [towel] and I will grope for its neck, and grab hold, and have a look because I want to snap its neck."
- In clause 162 the verb tense is remote future. However, the time reference is actually not remote future, but the present, consistent with someone about to do an action 'now'. In fact Lauk says that this is the regular way that speakers indicate an event about to take place in the next instant. Thus the REMFUT category has two referential possibilities: for time in the remote future, or for time at the present instant when an event is about to take place.
- Secondly, the benefactive on the final verb here indicates more than just the reason for taking hold of the animal's neck and looking; it also has the illocutionary force of an appeal for direction about how to perform the act of killing.
- Kogok zeme*  
 163. *ke-gok ze-me*  
 that-ESEMB say-MED.3SG.DS
- Kolopeŋaŋ ewe dugŋan tapen*  
 164. *Kolopeŋ-aŋ ewe duk-ŋaŋ-en tat-pen*  
 Kolopeŋ-FOC again top-NMLSR-LOC stay-yet
- tabme*  
 165. *tat-me*  
 stay-MED.3SG.DS
- nemba keaŋ bemanzamti*  
 166. *nemba ke-aŋ bemanza-mti*  
 child that-FOC grope-MED.SS
- ŋen bimaŋ mutumpeme*  
 167. *ŋen bim-maŋ mutum-pe-me*  
 INDEF neck-3SG.POSS snap-3SG.BEN-MED.3SG.DS
- weme*  
 168. *we-me*  
 sleep-MED.3SG.DS



169. *ɲen bemanzamti*  
*ɲen bemanza-mti*  
 INDEF grope-MED.SS
170. *ɲen bimaŋ baen mutumpeme*  
*ɲen bim-maŋ ba-en mutum-pe-me*  
 INDEF neck-3SG.POSS down-LOC snap-3SG.BEN-MED.3SG.DS

- weme*  
 171. *we-me*  
 sleep-MED.3SG.DS

- time*  
 172. *ti-me*  
 take-MED.3SG.DS

- kwabme*  
 173. *kwat-me*  
 come.up-MED.3SG.DS

- timti*  
 174. *ti-mti*  
 take-MED.SS

- sumuŋtimti*  
 175. *sumuŋ-ti-mti*  
 cover-take-MED.SS

- mowebien.*  
 176. *mot-met-bien*  
 ascend-go-3PL.REMPAST

Having spoken like that, Koloperŋ remained over [the lair] still, he stayed [there while] that boy [Esoke] felt [for the animal's neck], and then he snapped the neck of one and it lay still, then he felt for the other downwards and snapped its neck and it [too] lay still. He took one out and brought it up, and then the other, and covered them over. Then they took them and going up they went on.

Note that in 164 the clitic *-peŋ* means 'always', 'still', or 'yet'; it indicates that something is still obtaining or always obtains.

- Mane mane mot*  
 177. *mane mane mot*  
 continue continue ascend

- kalaŋ e kutumtilak*  
 178. *kalaŋ e kutum-ti-lak*  
 mountain that cross-MED.SS-CONS

- kalaŋ nembet daen toti*  
 179. *kalaŋ nembet da-en tot-ti*  
 mountain half that.there-LOC descend-MED.SS

- tu lemuŋaŋ ɲen egti*  
 180. *tu lemuŋaŋ ɲen ek-ti*  
 water deep INDEF see-MED.SS

- zewien,*  
 181. *ze-wien*  
 say-3PL.REMPAST

On and on they went up and crossed that mountain, and on the far side they descended, and they saw a deep pond. Then they said,

*"Kapi opene."*

182. *ka-pi o-pe-ne*  
SPEC-this bail-3SG.BEN-1PL.IMP  
"Let's bail out this one."

*Zemti*

183. *ze-mti*  
say-MED.SS

*egbienen*

184. *ek-bien-en*  
see-3PL.REMPAST-LOC

- |                        |              |            |            |                |            |           |
|------------------------|--------------|------------|------------|----------------|------------|-----------|
| <i>keŋan</i>           | <i>baen</i>  | <i>siu</i> | <i>mee</i> | <i>elimowe</i> | <i>ŋen</i> | <i>ku</i> |
| 185. <i>keŋ-ŋaŋ-en</i> | <i>ba-en</i> | <i>siu</i> | <i>mee</i> | <i>elimowe</i> | <i>ŋen</i> | <i>ku</i> |
| inside-NMLSR-LOC       | down-LOC     | crayfish   | et.cetera  | eel            | INDEF      | NEG       |

*mekoge.*

*met-kot-ge.*

go-come-3SG.REMPAST

They said [that], and while they looked [at the pond] no crayfish nor eels nor anything else was moving about underwater.

Notice in clause 184 how the locative case marker is used as a marker of a subordinate clause, in this instance a temporal clause.

*Ke egti*

186. *ke ek-ti*  
that see-MED.SS

*zewien,*

187. *ze-wien*  
say-3PL.REMPAST  
They saw that and said,

*"A bepi yegat."*

188. *a be-pi yek-gat*  
oh SPEC-this NEG-BEN  
"Oh, this specific one [has] nothing [in it]."

*Zemti,*

189. *ze-mti*  
say-MED.SS

*ŋen bamti*

190. *ŋen ba-mti*  
INDEF down-MED.SS

*toti*

191. *tot-ti*  
descend-MED.SS

*egbienan.*

192. *ek-bien-aŋ*  
see-3PL.REMPAST-FOC  
They said [that], and going down they looked at another [pond].

Notice that the focus marker here is indicating that a significant fact or explanation is about to follow. What follows is significant because it was at the second pool that the crayfish and eels were seen darting to and fro in the water, and this fact leads to the subsequent hunting efforts.

*Keyelen*

193. *ke-yet-en*  
that-BEN-LOC

*tabmekobme*

194. *tat-met-kot-me*  
SCON-go-come-MED.3PL.DS

*egtilak*

195. *ek-ti-lak*  
see-MED.SS-CONS

*tabmekobme*

196. *tat-met-kot-me*  
SCON-go-come-MED.3PL.DS

*yaŋbemti*

197. *yaŋbe-mti*  
start-MED.SS

*osât mimti*

198. *o-sât mi-mti*  
bail-DESID do-MED.SS

*kwidnaŋ kwidnaŋ yaloŋpemti*

199. *kwitnaŋ kwitnaŋ yaloŋ-pe-mti*  
things things unpack-3SG.BEN-MED.SS

*misat omtimti*

200. *misat o-mti-mti*  
ground dig-take-MED.SS

*mot*

201. *mot*  
ascend

*tu zikadnan gwaen moti*

202. *tu zikat-naŋ-en gwa-en mot-ti*  
water eye-3SG.POSS-LOC above-LOC ascend-MED.SS

*sednaŋ nembeleset daenen kwaseleme*

203. *set-naŋ nembet-eset da-en-en kwasele-me*  
way-NMLSR half-DIR over.there-LOC-LOC open-MED.3PL.DS

*towebme*

204. *tot-met-me*  
descend-go-MED.3SG.DS

*tu lemuŋan tuaŋ ŋen totopiŋ.*

205. *tu lemuŋaŋ-en tu-aŋ ŋen tot-tot-piŋ*  
water deep-LOC water-FOC INDEF descend-descend-PRIV

At that one there were [crayfish and eels] darting back and forth, and they looked, and [saw more crayfish and eels] darting back and forth, and so they wanted to start bailing. They unpacked all the things and dug into and took [away] the ground. Then they went up

to the spring of water above and they opened a channel towards the far side for the water to run down. The water then no longer ran down to the pond [but possibly might later on].

Note that in clause 200 the root *o-* means ‘dig’. It may mean either ‘dig’ or ‘bail’ depending on whether the action is done to the ground, or to water. Incidentally, there is a homophonous verb root which means ‘pierce’ or ‘spear’.

Also, in clause 205 the indefinite morpheme *ŋen* is used adverbially, and when used in this way it may be glossed as ‘another time’, ‘once more’ or, when used with a negative, as ‘not even once’. An example of the latter would be *map ewe ŋen tot-tot-piŋ* rain yet INDEF descend-descend-PRIV ‘It has not rained even once yet’.

- |      |   |                       |                                |
|------|---|-----------------------|--------------------------------|
|      | <i>Tabme</i>  | <i>ilak</i>           | <i>yaŋbemti</i>                |
| 206. | <i>tat-me</i>   | <i>ilak</i>           | <i>yaŋbe-mti</i>               |
|      | stay-MED.3PL.DS   | ready.to              | begin-MED.SS                   |
|      | <i>owien.</i>   |                       |                                |
| 207. | <i>o-wien</i>   |                       |                                |
|      | bail-3PL.REMPAST  |                       |                                |
|      | They stayed [there] and were ready to begin bailing [the pond water]. |                       |                                |
|      | <i>Owien</i>  |                       |                                |
| 208. | <i>o-wien</i>   |                       |                                |
|      | bail-3PL.REMPAST  |                       |                                |
|      | <i>owien</i>  |                       |                                |
| 209. | <i>o-wien</i>   |                       |                                |
|      | bail-3PL.REMPAST  |                       |                                |
|      | <i>owien</i>  |                       |                                |
| 210. | <i>o-wien</i>   |                       |                                |
|      | bail-3PL.REMPAST  |                       |                                |
|      | <i>owien</i>  |                       |                                |
| 211. | <i>o-wien</i>   |                       |                                |
|      | bail-3PL.REMPAST  |                       |                                |
|      | <i>owienalak.</i>   |                       |                                |
| 212. | <i>o-wien-nalak</i>   |                       |                                |
|      | bail-3PL.REMPAST-CONS   |                       |                                |
|      | They bailed and bailed and bailed and bailed.                         |                       |                                |
|      | <i>Tu</i>   | <i>ome</i>            |                                |
| 213. | <i>tu</i>   | <i>o-me</i>           |                                |
|      | water   | bail-MED.3PL.DS       |                                |
|      | <i>delaq</i>  | <i>zeme</i>           |                                |
| 214. | <i>delaq</i>  | <i>ze-me</i>          |                                |
|      | COMPL   | say-MED.3SG.DS        |                                |
|      | <i>keyelen</i>  | <i>siu</i>            | <i>ma elimowe bepi timti</i>   |
| 215. | <i>ke-yet-en</i>  | <i>siu</i>            | <i>ma elimowe be-pi ti-mti</i> |
|      | that-BEN-LOC  | crayfish              | and eel SPEC-this take-MED.SS  |
|      | <i>menzimen</i>   | <i>wepemti</i>        |                                |
| 216. | <i>menzim-en</i>  | <i>wet-pe-mti</i>     |                                |
|      | cooking.pot-LOC   | put.in-3SG.BEN-MED.SS |                                |

*naman wa elimowe temaŋ ŋen ku kuwien.*

217. *naman wa elimowe temaŋ ŋen ku ku-wien*  
THEMDEV OPT eel big INDEF NEG kill-3PL.REMPAST

And so they bailed out the water until [they were] finished. That [pond's] crayfish and eels, these specifically they took out and put them into a cooking pot; they hoped to kill a large eel [but] on the contrary they didn't.

Note that in clause 217 *naman*, the theme development marker, is used in its contrastive sense together with the optative particle *wa*, which indicates the hope of doing something, or the expectation of doing something. *Naman* also may occur in conjunction with *ze* 'say', indicating that what was hoped for or expected has not obtained because of an unforeseen change of plan or intention.

*Sanâŋ sanâŋ ke kumti*

- 206a. *sanâŋ sanâŋ ke ku-mti*  
slender slender that kill-MED.SS

*wepeme,*

- 207a. *wet-pe-me,*  
put.in-3SG.BEN-MED.3PL.DS

*tabmelak*

- 208a. *tat-me-lak*  
stay-MED.3PL.DS-CONS

*naman toti*

- 209a. *naman tot-ti*  
THEMDEV descend-MED.SS

*tundua ŋen kambamti*

- 210a. *tundua ŋen kam-ba-mti*  
pond INDEF SPEC-down-MED.SS

*toti*

- 211a. *tot-ti*  
descend-MED.SS

*owien.*

- 212a. *o-wien*  
bail-3PL.REMPAST

*ŋen tibman kambamti*

- 213a. *ŋen tip-maŋ-en kam-ba-mti*  
INDEF below-3SG.POS-LOC SPEC-down-MED.SS

*tot*

- 214a. *tot*  
descend

*owien.*

- 215a. *o-wien*  
bail-3PL.REMPAST

[Just] very small ones, those were the ones they killed and put into [the pot] and [the eels] remained [in the pot]. And in addition to [that] they furthermore went down to certain other pond, they went down [to it] and they bailed it out. Then to a lower one they went down and bailed [that one] out also.

The theme development particle *naman*, as it occurs in clause 209a, may be glossed by English ‘furthermore’. In 208a the consequential clitic *-lak* is used with the sense ‘in addition to’ [the preceding events]. It is in a context such as this that the distinction between the discourse and non-discourse functions of the consequential clitic tends to break down. Clause 209 could be viewed equally well as the beginning of a new episode (i.e. moving from pool to pool); or as a thematic addition to the current episode. Probably the latter possibility is more likely, since the later combination of the consequential clitic (in clause 216a) with head–tail linkage explicitly indicates the thematic movement to a new episode.

- Owienalak*  
 216a. *o-wien-nalak*  
 bail-3PL.REMPAST-CONS
- delan zeme*  
 217a. *delan ze-me*  
 COMPL say-MED.3SG.DS
- keyelen kegogak kumtimti*  
 218. *ke-yet-en ke-gok-ak ku-mti-mti*  
 that-BEN-LOC that-ESEMB-ADDSEMB kill-take-MED.SS
- menzimen ŋen webme*  
 219. *menzim-en ŋen wet-me*  
 cooking.pot-LOC INDEF put.in-MED.3PL.DS
- gak*  
 220. *gak*  
 full.up
- ŋen webme*  
 221. *ŋen wet-me*  
 INDEF put.in-MED.3PL.DS
- gak*  
 222. *gak*  
 full.up
- zeme*  
 223. *ze-me*  
 say-MED.3PL.DS
- e menzim zut webme*  
 224. *e menzim zut wet-me*  
 that cooking.pot two put.in-MED.3PL.DS
- gak zeme*  
 225. *gak ze-me*  
 full.up say-MED.3PL.DS
- wepeme*  
 226. *wet-pe-me*  
 put.in-3SG.BEN-MED.3PL.DS
- tabme*  
 227. *tat-me*  
 stay-MED.3SG.DS



230. *kambamti*  
*kam-ba-mti*  
 SPEC-down-MED.SS
231. *tot*  
*tot*  
 descend
232. *egbienaŋ*  
*ek-bien-aŋ*  
 see-3PL.REMPAST-FOC
233. *siu mee keaŋ putuŋ petəŋ penaŋ tabmekobme*  
*siu mee ke-aŋ putuŋ petəŋ penaŋ tat-met-kot-me*  
 crayfish et.cetera that-FOC leaping - very SCON-go-come-MED.3PL.DS
234. *Egti*  
*ek-ti*  
 look-MED.SS
235. *zewien,*  
*ze-wien*  
 say-3PL.REMPAST

They bailed it out until they finished [bailing]. In that same manner as they did [before], they killed and took [what they killed] and put it into another cooking pot; and [it] filled up, and then they put [their catch] into another one, and [it] filled up—that's [what] they did; they put [the catch in] two cooking pots and [the pots] filled up. Thus they did, they put it [into the pots] and it stayed [there]. They then went downstream, going down [to] another very large pond; they went down and they saw crayfish and so forth right there leaping about energetically [and] darting back and forth. They saw it and then they said,

Note that in clause 233 *putuŋ petəŋ* is onomatopoeic and means 'leaping'. The crayfish and eels were leaping because the water level was becoming distressingly low and they wanted to get to deeper water. Note also the use of *e* 'that' in 224. Here it means 'that amounts to' and is being used cohesively to summarise the state of affairs that obtained at that point due to the previous events of collecting crayfish and eels and putting them into the cooking pots.

In clause 218 the additive semblative clitic occurs following the eventive semblative clitic. *Ke-gok* means '[do] like that', while the additive semblative has a meaning something like 'in the same way'. Taken together we can roughly translate the combination by 'In that same manner as they did [before]'.

236. *"Temaŋ penaŋ kapi taonepemann*  
*temaŋ penaŋ ka-pi tat-o-ne-pe-mann*  
 large very SPEC-this SCON-bail-DUR-throw.away-MED.1PL.DS
237. *tambume*  
*tambu-me*  
 night.time-MED.3SG.DS
238. *mene kumti*  
*mene ku-mti*  
 probably hit-MED.SS

*mesenup.*"

239. *met-senup*

go-1PL.IMFUT

"This [pond] is very large, we will keep on bailing it and throwing [the water] away [until it becomes] night time; probably we will do [that] and then we will go."

*Zemtilak*

240. *ze-mti-lak*

say-MED.SS-CONS

*yaŋbemti*

241. *yaŋbe-mti*

begin-MED.SS

*owien.*

242. *o-wien*

bail-3PL.REMPAST

They said that, and consequently they began to bail out [the water].

*Tu sednaŋ igak daen*

243. *tu set-naŋ igak da-en*

water way-NMLSR 3SG.REFL that.over.there-LOC

*zulubme*

244. *zulut-me*

wash.out-MED.3SG.DS

*towebme*

245. *tot-met-me*

descend-go-MED.3SG.DS

*tu lemuŋaŋ temaŋ penanŋgabmti*

246. *tu lemuŋaŋ temaŋ penaŋ-gat-mi-ti*

water deep large very-BEN-happen-DEF

*baenen bugan mâtâbme*

247. *ba-en-en bugan mâtât-me*

down-LOC-LOC a.little.bit open.up-MED.3PL.DS

*belakeset mebme*

248. *belak-eset met-me*

non.volition-DIR go-MED.3SG.DS

*tu piwan yaŋbemti*

249. *tu pi-wan yaŋbe-mti*

water this-ANAPH begin-MED.SS

*owien.*

250. *o-wien*

bail-3PL.REMPAST

The watercourse cleaned itself out over there, and [the pond] dropped in level, for the pond was very big, therefore they opened it up a little bit downwards and [the water] went away of its own accord and they began to bail out this previously mentioned water.

*Owien*

251. *o-wien*

bail-3PL.REMPAST

- an    ʔenaŋ        tu    lemunaŋ*  
 252. *an    ʔen-aŋ        tu    lemunaŋ*  
       man INDEF-FOC    water deep
- keŋan                baen        tabme*  
 253. *keŋ-ŋaŋ-en        ba-en        tat-me*  
       inside-NMLSR-LOC    down-LOC    stay-MED.3SG.DS
- ʔenaŋ    nanzaŋ    palen        sogŋaŋnik    ke    tabme*  
 254. *ʔen-aŋ    nanzaŋ    palen        sokŋaŋ-nik    ke    tat-me*  
       INDEF-FOC stone        on.top-LOC    near-INTENS    that    stay-MED.3SG.DS
- ʔenaŋ    sagŋan        kaŋgwa        tage.*  
 255. *ʔen-aŋ    sakŋaŋ-en        kaŋ-gwa        tat-ge*  
       INDEF-FOC higher.up-LOC    SPEC-above    stay-3SG.REMPAST  
       They bailed. One man stayed right in the deep pond, another stayed very near—right on  
       top of a stone there, and another stayed near but higher up.
- Notice in this last section how the focus clitic is being used to mark each change of participant reference.
- Yaŋ    baenen                keaŋ    tu    pakelen    omti*  
 256. *yaŋ    ba-en-en                ke-aŋ    tu    paket-en    o-mti*  
       PURP    down-LOC-LOC    that-FOC    water    bucket-LOC    bail-MED.SS
- gwa    same*  
 257. *gwa    sa-me*  
       up    give.to.him-MED.3SG.DS
- ʔen    keaŋ        mimti*  
 258. *ʔen    ke-aŋ        mi-mti*  
       INDEF    that-FOC    do-MED.SS
- gwamti*  
 259. *gwa-mti*  
       up-MED.SS
- same*  
 260. *sa-me*  
       give.to.him-MED.3SG.DS
- keaŋ        mtati*  
 261. *ke-aŋ        mi-tat-ti*  
       that-FOC    CAUS-stay-MED.SS
- mulabme*  
 262. *mulat-me*  
       pour.out-MED.3SG.DS
- mebme*  
 263. *met-me*  
       go-MED.3PL.DS
- kegok*  
 264. *ke-gok*  
       that-ESEMB

- kean kegok kean tabmimawienan.*  
 265. *ke-an ke-gok ke-an tat-mi-ma-wien-an*  
 that-FOC that-ESEMB that-FOC SCON-do-CONT-3PL.REMPAST-FOC  
 So that that one below bailed water in a bucket, and gave it to the one above, and that other one took it and raised it further up and gave it to the one [at the top], and that one took it and poured it out. They went on and on like that, they kept on doing it like that.

Note the particle *an* in clause 265. It has three main functions, and they are sufficiently different from each other as to require different category labels. Firstly, it can be used as a purposive particle, as here. It indicates the purpose behind the men spacing themselves out from the water to the top of the bank.

Secondly, it can be used as an emotive particle. When used in the latter way it signals that the speaker has a heightened emotional involvement in what is about to be said. It is used in contexts where the speaker wishes to indicate tension, surprise, controversy, accusation, fear, excitement, and so forth. The precise emotion can only be derived by the context. It therefore may appropriately be viewed as a marker of illocutionary force. An example of the latter use in this text occurs in clause 347 (indicating tension or excitement).

Finally, it can be used to express an antithetical function, the closest English gloss being 'but'. An example of this occurs in 362.

- Nenan sugnan bemeen*  
 266. *nen-an suknan be-me-en*  
 INDEF-FOC tired become-MED.3SG.DS-LOC
- nenan toti*  
 267. *nen-an tot-ti*  
 INDEF-FOC descend-MED.SS
- munduman tati*  
 268. *mundum-man-en tat-ti*  
 place-3SG.POSS-LOC stay-MED.SS
- kegok kean kegok kean*  
 269. *ke-gok ke-an ke-gok ke-an*  
 that-ESEMB that-FOC that-ESEMB that-FOC
- owien.*  
 270. *o-wien*  
 bail-3PL.REMPAST  
 When one became tired, another went down to his place and stayed [there]; like that on and on they bailed.

Notice the use of the locative clitic *-en* in 266, used here to mark a subordinate clause. The locative marker is a common marker of subordination. It is often used to derive a temporal subordinate clause, as in the above example.

- Taonepeme*  
 271. *tat-o-ne-pe-me*  
 SCON-bail-DUR-pour-MED.3PL.DS
- ilak misalan ilak tambumbu kwilanj takumelak*  
 272. *ilak misat-an ilak tambumbu kwit-an tat-ku-met-lak*  
 ready.to ground-FOC ready.to darkness noise-FOC SCON-hit-go-CONS

- nemba egŋen piwanlak owien.*
273. *nemba ekŋen pi-wan-lak o-wien*  
 child 3PL this-ANAPH-CONS bail-3PL.REMPAST  
 They kept bailing and pouring [the water] away, until the place was ready to [be covered by] darkness, and noises [of the night] were being heard. The young people thus bailed this aforementioned [water].
- Taonepemelak*
274. *tat-o-ne-pe-met-lak*  
 SCON-bail-DUR-pour-go-CONS
- misat ilak bep*
275. *misat ilak be-p*  
 ground ready.to become-3SG.IMPAST
- peme*
276. *pe-me*  
 pour-MED.3PL.DS
- an indadayay zeye,*
277. *an inda-inda-ay ze-ye*  
 man give.to.them-give.to.them-FOC say-3SG.REMPAST  
 They went on bailing and pouring, and the place was ready to become [dark], they poured and the teacher said,
- "Pi misat tambume*
278. *pi misat tambu-me*  
 this ground darken-MED.3SG.DS
- olati*
279. *olat-ti*  
 have.difficulty-MED.SS
- siu ŋen ku kusenupgat*
280. *siu ŋen ku ku-senup-gat*  
 crayfish INDEF NEG kill-1PL.IMFUT-BEN
- ewegayak gwagimbuk ŋen atumti*
281. *ewe-ŋay-ak gwagimbuk ŋen atu-mti*  
 before-NMLSR-ADDSEMB bamboo INDEF cut-MED.SS
- somti*
282. *so-mti*  
 break-MED.SS
- mulaloŋ pemti*
283. *mulaloŋ pe-mti*  
 stack leave-MED.SS
- tatene."*
284. *tat-te-ne*  
 SCON-be.prepared-1PL.IMP  
 "This place is darkening, [and so] we will have difficulty, because we will not kill some [more] crayfish in the same way as before. Let's cut some bamboo [to make bonfires for light], break it up, stack it and leave it, and be prepared [for the dark]."

The additive semblative clitic (ADDSEMB) needs some explaining. It always has a semblative function, expressing the idea of 'sameness'. But in addition to this function, it expresses an additive nuance. In some contexts this additive nuance is realised as more of the

type of action which occurred in the immediately preceding action; which allows the clitic to be glossed by such English phrases as 'in the same way', or '[doing] likewise'. Sometimes this idea of more of the action is used to give a habitual or normative nuance. (Instances of the latter occur in clauses 85 and 362). In other contexts the additive nuance is realised as an intensification of the meaning of the item on which it occurs. Thus, for example, while *yek* means 'no', *yek-gak* is a stronger form, something like 'definitely not', or even 'never'.

- Kegok zemti*  
 285. *ke-gok ze-mti*  
 that-ESEMB say-MED.SS
- Tipenaleaŋ met*  
 286. *Tipenale-aŋ met*  
 Tipenale-FOC go
- gwagimbuk memuaŋ bepi elangene elangene kot*  
 287. *gwagimbuk memuaŋ be-pi elangene elangene kot*  
 bamboo withered SPEC-this many many come
- yalonpeme*  
 288. *yalon-pe-me*  
 throw.down-leave-MED.3SG.DS
- tabmelak*  
 289. *tat-me-lak*  
 stay-MED.3SG.DS-CONS
- tu taomawien.*  
 290. *tu tat-o-ma-wien*  
 water SCON-bail-CONT-3PL.REMPAST  
 He spoke like that, and Tipenale went and came [back] and threw down lots and lots of specifically withered bamboo, and it remained there, and they continued on bailing the water.
- Taonepeme*  
 291. *tat-o-ne-pe-me*  
 SCON-bail-DUR-pour-MED.3PL.DS
- misalaŋ ilak bep*  
 292. *misat-aŋ ilak be-p*  
 ground-FOC ready.to become-3SG.IMPAST
- zemelak*  
 293. *ze-me-lak*  
 say-MED.3SG.DS-CONS
- siuyaŋ putuŋ petaŋ takume*  
 294. *siu-aŋ putuŋ petaŋ tat-ku-me*  
 crayfish-FOC leaping - SCON-hit-MED.3SG.DS
- nâmti*  
 295. *nâ-mti*  
 hear-MED.SS
- taŋam koŋtimti*  
 296. *taŋam koŋ-ti-mti*  
 torch light-take-MED.SS



- siuwan atatiwien.*  
 297. *siu-wan ata-ti-wien*  
 crayfish-ANAPH hold-take-3PL.REMPAST  
 They kept on bailing and pouring, [until] the ground was ready to become [dark]. And consequently the crayfish were leaping about [trying to escape], and they heard them and taking hold of a torch they lit it and caught the aforementioned crayfish.
- Atatimti*  
 298. *ata-ti-mti*  
 hold-take-MED.SS
- menzim tawebmambien.*  
 299. *menzim tat-wet-ma-mbien*  
 cooking.pot CON-put.in-CONT-3PL.REMPAST  
 Having caught them they were putting them into a cooking pot.
- Siu isiqṇaṇ ku tiwien.*  
 300. *siu isiqṇaṇ ku ti-wien*  
 crayfish little NEG take-3PL.REMPAST
- Omba penṇaṇ tatimambien!*  
 301. *omba penṇaṇ tat-ti-ma-mbien*  
 large very CON-take-CONT-3PL.REMPAST  
 They didn't catch just a few crayfish, they were catching very many!
- Ke tine*  
 302. *ke ti-ne*  
 that take-DUR
- tine*  
 303. *ti-ne*  
 take-DUR
- menzim bee webme*  
 304. *menzim bee wet-me*  
 cooking.pot SPEC put.in-MED.3PL.DS
- gak zemelak*  
 305. *gak ze-me-lak*  
 full.up say-MED.3SG.DS-CONS
- puseṇaṇ mpewien.*  
 306. *puse-ṇaṇ mi-pe-wien*  
 lid-3SG.POSS do-3SG.BEN-3PL.REMPAST  
 They kept on catching those [crayfish] and putting them into a certain cooking pot, and it became full up to the brim, and consequently they put its lid on it.
- Âbme beke wasan omba penṇaṇ keyebmti*  
 307. *âbme be-ke wasan omba penṇaṇ ke-yet-mi-ti*  
 well SPEC-that white.sand much very that-BEN-happen-DEF
- elimoweṇ wasan keṇaṇ mebme*  
 308. *elimowe-aṇ wasan keṇ-ṇaṇ-en met-me*  
 eel-FOC white.sand inside-NMLSR-LOC go.MED.3SG.DS
- elaṇ zeye.*  
 309. *elaṇ ze-ye*  
 finish say-3SG.REMPAST

Well that specific place [had] much sand, therefore the eels went into the sand and disappeared.

Remember that *âbme* signals a shift in theme; and that the word *ke-yet-mi-ti* means something like ‘that being true, therefore...’ where the morpheme *ke* ‘that’ refers to the content of the immediately preceding portion of the text. Miliṇṇāṇe characterised it as equivalent to the English ‘because that happened’. Generally speaking, the combination of forms *-yet-mi-ti* -BEN-happen-DEF indicates that what follows occurs as a logical consequence of what preceded. These three forms may typically be glossed as ‘therefore’; and most often occur on the deictic stem *ke* ‘that’ (see clauses 42, 50, 78, 307, 310, and 359); although they can occur on other stems, as in clause 246. Sometimes the definite clitic (DEF) does not occur, as in clause 36. In all these instances we gloss the morpheme *mi* as ‘happen’, rather than its usual meaning ‘do’.

310. *Âbme tambuye*                      *keyebmti*  
*âbme tambu-ye*                      *ke-yet-mi-ti*  
 well    darken-3SG.REMPAST    that-BEN-happen-DEF

311. *wasan            mee            bee*  
*wasan            mee            bee*  
 white.sand    et.cetera    SPEC

312. *peleletgat                      wisat mimti*  
*pelet-pelet-gat                wisat mi-mti*  
 scrape-scrape-BEN    lazy    do-MED.SS

313. *peme                      beke            tabmelak*  
*pe-me                      be-ke            tat-me-lak*  
 leave-MED.3PL.DS    SPEC-that    stay-MED.3SG.DS-CONS

314. *kwabien.*  
*kwat-bien*  
 come.up-3PL.REMPAST  
 Well, it got dark, and therefore with respect to the scraping away [of the sand] from that specific part of the sandy area, they got weary of it. They left that specific [place], and [the eels] remained [uncaught], and so [the young men] came up [from the river].

315. *Taṇṇam koṇti*  
*taṇṇam koṇ-ti*  
 torch    light-MED.SS

316. *mane            mane            mane            kwat*  
*mane            mane            mane            kwat*  
 continue    continue    continue    climb

317. *kalaṇen                      ke            kwati*  
*kalaṇ-en                      ke            kwat-ti*  
 mountain-LOC    that    come.up-MED.SS

318. *keyednan                      toti*  
*ke-yet-naṇ-en                tot-ti*  
 that-BEN-NMLSR-LOC    descend-MED.SS

319. *Siki tu            ke            kutumti*  
*Siki tu            ke            kutum-ti*  
 Siki    river    that    cross-MED.SS

320. *mane mane mane kwat*  
*mane mane mane kwat*  
 continue continue continue climb

321. *kalaŋen ke kwadne*  
*kalaŋ-en ke kwat-ne*  
 mountain-LOC that come.up-DUR

322. *zemti*  
*ze-mti*  
 say-MED.SS

323. *kwadnemti*  
*kwat-ne-mti*  
 climb-DUR-MED.SS

324. *egbienaŋ*  
*ek-bien-aŋ*  
 look-3PL.REMPAST-FOC  
 They lit a torch and kept climbing on and on up the mountain, they reached the top and from there they descended to the Siki river, crossed it, and climbed on and on up [the other] mountain, climbing up there. They intended to keep on climbing [but] they saw

Note that, while there is a final verb in clause 324, it is not a sentence break here. The focus marker is drawing attention to the sudden interruption of their plans by their observation of an animal which is important for the next section of the narrative.

Secondly, in 322 there is a further instance of *ze* 'say' being used to indicate a break in the narrative when something unexpected intrudes upon the participant's attention so as to change the course of events. In this case it is the sudden observation of the animal. Milirŋaŋe described this use of *ze* as follows: "Something comes in to cut attention off what was planned". A similar occurrence of *ze* with identical function occurred in clause 106.

325. *zit ŋenlak saŋgowe palenseti*  
*zit ŋen-lak saŋgowe palen-set-ti*  
 animal INDEF-CONS saŋgowe.tree on.top.LOC-DIR-MED.SS

326. *nembeti*  
*nembet-ti*  
 half-MED.SS

327. *nembet daen mesât,*  
*nembet da-en met-sât*  
 half over.there-LOC go-DESID  
 an animal moving over the top of a saŋgowe tree; it was on one side and wanted to go over to the other side,

328. *saŋgowe palenset takobme*  
*saŋgowe palen-set tat-kot-me*  
 saŋgowe on.top.LOC-DIR SCON-come-MED.3SG.DS

329. *egti*  
*ek-ti*  
 see-MED.SS

330. *tanjam mwati*  
*tanjam mi-wat-ti*  
 torch CAUS-lift.up-MED.SS
331. *egbienan*  
*ek-bien-an*  
 see-3PL.REMPAST-FOC  
 it come across the top of the sangowe tree, and they watched it and held a torch [light]  
 on it and they saw

In these previous sections the final verb forms coincide not with sentence breaks, but with salient events that are marked as such by having the focus marker on them.

332. *pi tabme*  
*pi tat-me*  
 this stay-MED.3SG.DS
333. *an zikat indada* *kean supsuwan*  
*an zikat inda-inda* *ke-an supsup-an*  
 man eye give.to.them-give.to.them that-FOC spear-INSTR
- opeme*  
*o-pe-me*  
 pierce-3SG.BEN-MED.3SG.DS
334. *tobme*  
*tot-me*  
 descend-MED.3SG.DS
335. *mimtilak*  
*mi-mti-lak*  
 take-MED.SS-CONS
336. *kobien.*  
*kot-bien*  
 come-3PL.REMPAST  
 this [animal] remain still, [and then] that teacher pierced it with a spear, and it fell down, and he took hold of it and they came.

Note that in 335 the form *mimtilak* could equally well be pronounced as *mmtilak*.

337. *Mane mane toti*  
*mane mane tot-ti*  
 continue.doing continue.doing descend-MED.SS
338. *tot naman tu ŋen kambamti*  
*tot naman tu ŋen kam-ba-mti*  
 descend THEMDEV river INDEF SPEC-down.there-MED.SS
339. *toti*  
*tot-ti*  
 descend-MED.SS
340. *ke kegak toti*  
*ke ke-gok-ak tot*  
 that that-ESEMB-ADDSEMB descend

*koŋti*

341. *koŋ-ti*  
light-MED.SS

*egbienalak*

342. *ek-bien-nalak*  
see-3PL.REMPAST-CONS

They kept on going down, they went down once more [to] a river, they went down and there according to [their] former manner they went down [to the water] and lit [a torch] and as a result they saw

Note that once again there is no sentence break here. Also, in 338 the theme development particle (THEMDEV) which occurs here with a non-contrastive sense, may be glossed as 'once more'.

*elimowe temañan belak tu*

343. *elimowe temañ-an belak tu*  
eel large-FOC non.volition water

*ganzenen bepi belak takwamanġe.*

344. *ganzen-en be-pi belak tat-kwama-ġge*  
edge-LOC SPEC-this non.volition SCON-surface-3SG.REMPAST  
a large eel surfacing unconcernedly at the edge of this specific pool.

The use of *belak* in 343 cannot be easily translated into English. It conveys the sense of the kind of movement that the eel would make as it went about its normal activities, so perhaps 'unconcernedly' is the best way to convey its meaning in the above clauses.

*Katigġan gwaen meunġan ti*

345. *katik-ġan-en gwa-en meu-ġan ti*  
outside-NMLSR-LOC up.there-LOC food-3SG.POSS take

*nsât gât takwamanġe.*

346. *ni-sât-gât tat-kwama-ġge*  
eat-DESID-BEN SCON-surface-3SG.REMPAST  
It came up and left [the water] because it wanted to get its food to eat.

*Yaġ beke ektingut*

347. *yaġ be-ke ek-ti-ġgut*  
EMOT SPEC-that see-MED.SS-COMPL

*supsuwaġ opeme*

348. *supsup-aġ o-pe-me*  
spear-INSTR pierce-3SG.BEN-MED.3PL.DS

*weme*

349. *we-me*  
lie-MED.3SG.DS

*an temañ ġalip bee mandamti*

350. *an temañ ġalip bee manda-mti*  
man large spear SPEC pull-MED.SS

*mimti*

351. *mi-mti*  
do-MED.SS

- ilak kwabien.*
352. *ilak kwat-bien*  
be.able.to come.up-3PL.REMPAST  
They saw that specific [eel], and then they speared it and it lay still. A man pulled the large [eel with] a certain spear, they did that and were able to get it up.
- Mikaen kamba kwati*  
353. *mika-en kam-ba kwat-ti*  
house-LOC SPEC-down.there come.up-MED.SS
- kot*  
354. *kot*  
come
- belak kot*  
355. *belak kot*  
non.volition come
- yalonpemti*  
356. *yalon-pe-mti*  
remain-leave-MED.SS
- wembien.*  
357. *we-mbien*  
sleep-3PL.REMPAST  
They went into a village [that was] down there, they came and did nothing, they [just] let everything remain [there] and they slept.
- Misat ilak tambu sudnan penan beye*  
358. *misat ilak tambu sutnan-en penan be-ye*  
ground okay night middle-LOC very become-3SG.REMPAST
- keyebmti*  
359. *ke-yet-mi-ti*  
that-BEN-happen-DEF
- belak yalonpemti*  
360. *belak yalon-pe-mti*  
non.volition remain-leave-MED.SS
- wembien.*  
361. *we-mbien*  
sleep-3PL.REMPAST  
[It was] okay [on] the ground, it was well into the night, and because of that they let it remain [there] untouched, and they slept.
- yan misame Sondakgagak wati*  
362. *yan misame Sondak-gat-gak wat-ti*  
ANT daybreak Sunday-BEN-ADDSEMB rise.up-MED.SS
- siu ma elimowe bepi timbumti*  
363. *siu ma elimowe be-pi ti-mbu-mti*  
crayfish and eel SPEC-this take-cook-MED.SS
- zime*  
364. *zi-me*  
burn-MED.3PL.DS



- elimowe temañ penañ beelak  
 365. elimowe temañ penañ bee-lak  
 eel large very SPEC-CONS

tibmañ logomti bume  
 tip-mañ logom-ti bu-me  
 guts-3SG.POSS clean.out-MED.SS cook-MED.3PL.DS

- zime  
 366. zi-me  
 burn-MED.3SG.DS

- belak ke yalongpemti  
 367. belak ke yalong-pe-mti  
 non.volition that remain-leave-MED.SS

- sesewat mikaen mobien.  
 368. sesewat mika-en mot-bien  
 worship house-LOC ascend-3PL.REMPAST

But as they normally do at daybreak on Sunday, they rose up and they took these specific crayfish and eels and they cooked them, and so [the crayfish and eels] roasted. As a result of [its large size] they cleaned out the insides of that specific very large eel and cooked it, and so it roasted. Then they just left it remaining there and they went up to the church building.

- Moti  
 369. mot-ti  
 ascend-MED.SS

- sesewat mikaen moti  
 370. sesewat mika-en mot-ti  
 worship house-LOC ascend-MED.SS

- zet nâm  
 371. zet nâ  
 talk hear

- totilak  
 372. tot-ti-lak  
 descend-MED.SS-CONS

- beewan seṅti  
 373. bee-wan seṅ-ti  
 SPEC-ANAPH take.out-MED.SS

- beke nimwianbien.  
 374. be-ke ni-wian-bien  
 SPEC-that eat-sated-3PL.REMPAST

They went up and went into the church, they listened to the sermon and then they came out; and consequently they took that specific aforementioned large [eel] out [of the cooking pot] and ate that specific one till they were full up.

Note that in 371-372 the verb roots for 'hear' and 'descend' actually occur as a serial construction. (Our early division into clauses was not correct here.)

- Ilinaketañ nimwienañ  
 375. ilinak-etañ ni-wien-añ  
 3PL.REFL-only eat-3PL.REMPAST-FOC

- yek beme*  
 376. *yek be-me*  
 NEG become-MED.3SG.DS
- nodnaŋ pelep pelep bemti*  
 377. *notnaŋ pelep pelep be-mti*  
 some plate plate put-MED.SS
- met*  
 378. *met*  
 go
- indakot*  
 379. *inda-kot*  
 give.to.them-come
- inda*  
 380. *inda*  
 give.to.them
- mimti*  
 381. *mi-mti*  
 do-MED.SS
- nimwianbien.*  
 382. *ni-wiaŋ-bien*  
 eat-sated-3PL.REMPAST  
 [At first] just they themselves ate, [but the food] had not become [depleted], so then they put some on plates and they went from person to person to give it to them, and they [all] ate until they were full.

## TEXT 2

Title: Childbirth      Speaker: Atak Kayakbaŋ      Type: Expository

- Imbi egŋenaŋ nemba wasât didigŋan*  
 383. *imbi ekŋen-aŋ nemba wat-sât didik-ŋaŋ-en*  
 woman 3PL-FOC child give.birth-DESID bush-NMLSR-LOC
- matoliwen*  
*ma-tot-ip-en*  
 CONT-descend-3PL.PRES-LOC
- yaŋaŋ kabigok mene:*  
 384. *yaŋ-ŋaŋ ka-pi-gok mene*  
 reason-NMLSR SPEC-this-ESEMB probably  
 Women wishing to give birth, they go into the bush probably for this [following] reason:
- “Mkaen nemba isisik nodnaŋ ma am penaŋ nodnaŋaŋ*  
 385. *mka-en nemba isik-isik notnaŋ ma am penaŋ notnaŋ-aŋ*  
 house-LOC child little-little some or people very.old some-FOC
- ndaegme*  
*nda-ek-me*  
 1PL.GOAL-see-MED.3PL.DS

- sakambuk msenup,*  
386. *sakambuk mi-senup*  
embarrassed do-1PL.IMFUT

*Zemti*

387. *ze-mti*  
say-MED.SS

*mamelip.*

388. *ma-met-ip*  
CONT-go-3PL.PRES  
“In the village some little children or some old people will see us and we will be embarrassed”, they say, and so always go [into the bush].

389. *Ma nembayelen bekanaj nodnajan mkaen tosem,*  
*ma nemba-yet-en bekanaj notnaj-aj mka-en tot-sem*  
and child-BEN-LOC bad some-FOC house-LOC fall.down-3SG.IMFUT

390. *zemti mamelip mene.*  
*ze-mti ma-met-ip mene*  
say-MED.SS CONT-go-3PL.PRES probably  
“And [because] some of the child’s bad [things, such as the placenta] might fall down [through the floor of] the house”, they say and so always they go [into the bush] probably.

391. *Nej penaj ku nâyawajgut*  
*nej penaj ku nâ-ap-aj-gut*  
1SG true NEG know-1SG.PRES-FOC-COMPL

*dâski zeap.*

392. *dâski ze-ap*  
guess say-1SG.PRES  
I do not know it is true, on the contrary I am guessing.

393. *Imbi nembipmaj alagaj nembajan wawagalen*  
*imbi nembip-maj alak-aj nembaj-aj wat-wat-gat-en*  
woman young-NMLSR new-NMLSR child-3SG.POSS give.birth-give.birth-BEN-LOC

*sinden temaj penaj nâmti*  
*sinden temaj penaj nâ-mti*  
pain big very feel-MED.SS

394. *awin zet bekanaj madimindop.*  
*ap-in zet bekanaj ma-di-m-into-p*  
husband-3PL.POSS talk bad CONT-tell-do-3PL.BEN-3PL.PRES  
In giving birth to a child, new young wives feel very great pain and so they always say bad things to their husbands.

395. *Ma tambum msa zut ma tuk tabme*  
*ma tambum msa zut ma tuk tat-me*  
and morning day two or three stay-MED.3PL.DS

396. *tep segaj nodnaj ululugajmak ma misikokok*  
*tep sek-aj notnaj uluk-uluk-aj-mak ma misikokok*  
tree bark-3SG.POSS some slippery-slippery-NMLSR-COM and greens

*nodnaj ululuk meti*  
*notnaj uluk-uluk met-ti*  
some slippery-slippery go-MED.SS

*koti*

397. *kot-ti*  
come-MED.SS

*nemba sednan mazululip.*

398. *nemba set-naŋ-en ma-zulut-ip*  
child way-NMLSR-LOC CONT-rub-3PL.PRES

In the mornings for two or three days they (i.e. other women) come to rub the birth canal with some slippery tree bark and slippery greens.

*Âbme ewe malemti*

399. *âbme ewe m-ale-mti*  
well still do-try.in.vain-MED.SS

*mamin maindop*

400. *mam-in ma-ind-o-p*  
mother-3PL.POSS CONT-3PL.GOAL-hit-3PL.PRES

*kogok mti*

401. *ke-gok mi-ti*  
that-ESEMB do-MED.SS

*mamin sindem temañ maindap.*

402. *mam-in sindem temañ ma-ind-a-p*  
mother-3PL.POSS pain much CONT-3PL.GOAL-give-3PL.PRES

Well, [if] they [i.e. the supervising male relatives] still try without success [to achieve the birth], then they beat up its mother. That is what they do, and they give its mother much pain.

When a birth is prolonged or runs into difficulty, male relatives of the mother to be will try to bring the birth to fruition. The usual method is to beat up the pregnant woman, often quite severely. Also, one of them may give the mother a strong bear hug from behind, in order to help squeeze the infant out of the uterus. Needless to say, such practices can, and quite often do, bring about severe injuries to the mother and/or child, with tragic consequences.

*Keetaŋ.*

403. *ke-etaŋ*  
that-only  
That is all.

## TEXT 3

Title: Housebuilding Speaker: Zuke Wasi Type: Procedural

*Nin mka kapigok mawaladnup*

404. *nin mka ka-pi-gok ma-walat-nup*  
1PL house SPEC-this-ESEMB CONT-build-1PL.PRES

*kugŋaŋgat didiŋgan meti*

405. *kukŋaŋ-gat didik-ŋaŋ-en met-ti*  
first-BEN jungle-NMLSR-LOC go-MED.SS

*tep nodnaŋ aŋti*

406. *tep notnaŋ aŋ-ti*  
tree some chop-MED.SS

*manga mambenup.*

407. *manga mam-be-nup*

pile CONT-put-1PL.PRES

We build a house like this. First we go to the jungle and chop down some trees and put them in a pile.

*Bemti*

408. *be-mti*

put-MED.SS

*egmann*

409. *ek-mann*

check-MED.IPL.DS

*mka walaladgalen sepem beme*

410. *mka walat-walat-gat-en sepem be-me*

house build-build-BEN-LOC enough be-MED.3SG.DS

*mapumkodnup.*

411. *ma-pum-kot-nup*

CONT-carry.on.shoulder-come-1PL.PRES

Having put [the chopped trees down], we check [that] it is enough for building a house, and then we carry it on our shoulders [to the village].

There are numerous verbs which express the idea of 'carry'. They are differentiated semantically, according to how the object is carried:

<i>gapum/pum</i>	carry something long on the shoulder
<i>kwindin</i>	carry on the top of the head
<i>ambet</i>	carry in one's arms
<i>sagasele</i>	carry a bag on the end of a stick
<i>sembeltegom</i>	carry something hanging from the shoulder
<i>ti</i>	carry something hanging from the head
<i>andom</i>	carry something hanging down in front
<i>tâk</i>	carry on one's back

*Mkaen koti*

412. *mka-en kot-ti*

house-LOC come-MED.SS

*mka mundumaŋ deset walasât mamnup.*

413. *mka mundum-maŋ de-set walat-sât ma-m-nup*

house site-NMLSR where-DIR build-DESID CONT-do-1PL.PRES

We come to the village, and we choose a house site on which we want to build.

*An ŋengat mka kilimbaŋ mambenup.*

414. *an ŋen-gat mka kilimba-ŋaŋ-en mam-be-nup*

man INDEF-BEN house underneath-NMLSR-LOC CONT-put-1PL.PRES

We put [the cut wood] underneath another man's house.

*Mka takaset kilimbaŋ tabme*

415. *mka takaset kilimba-ŋaŋ-en tat-me*

house timber underneath-NMLSR-LOC stay-MED.3SG.DS

*msat aŋti*

416. *msat aŋ-ti*

ground hoe-MED.SS

- Mundum maweyagnup.*  
 417. *mundum ma-weyag-nup*  
 site CONT-straighten-1PL.PRES  
 The house timber remains underneath [the house where it is stored], and then we hoe the ground to prepare the site.
- Weyagmann delaŋ zeme*  
 418. *weyag-mann delaŋ ze-me*  
 straighten-MED.1PL.DS COMPL say-MED.3PL.DS
- yaŋbemti*  
 419. *yaŋbe-mti*  
 start-MED.SS
- tensalaŋaŋ mawalabmann*  
 420. *ten-salaŋ-ŋaŋ ma-walat-mann*  
 post-foundation.post-3SG.POSS CONT-dig-MED.1PL.DS
- tolin.*  
 421. *tot-in*  
 go.down-3SG.PRES  
 After we have prepared the site, we start [the building]. We dig the foundation post [holes] and [the poles] go down [into the holes].
- Tensalaŋaŋ delaŋ zeme*  
 422. *ten-salaŋ-ŋaŋ delaŋ ze-me*  
 post-foundation.post-3SG.POSS COMPL say-MED.3SG.DS
- luaŋaŋ tensalaŋ palen mambenup.*  
 423. *lua-ŋaŋ ten-salaŋ palen mam-be-nup*  
 floor.bearer-3SG.POSS post-foundation.post on.top.LOC CONT-put-1PL.PRES  
 After the foundation posts are finished, we put the floor bearers on top of the foundation posts.
- Luanaŋ palen imbiŋaŋ mambelup.*  
 424. *lua-ŋaŋ palen imbi-ŋaŋ mam-be-lup*  
 floor.bearer-3SG.POSS on.top.LOC floor.joist-3SG.POSS CONT-put-DU.PRES  
 On top of the floor bearer we put the floor joists.
- Imbiŋaŋ bemti*  
 425. *imbi-ŋaŋ be-mti*  
 floor.joist-3SG.POSS put-MED.SS
- pombon pemann*  
 426. *pombon pe-mann*  
 timber leave-MED.1PL.DS
- mebme kumann*  
 427. *met-me ku-mann*  
 go-MED.3SG.DS nail-MED.1PL.DS
- makatigŋaŋ bein.*  
 428. *ma-katik-ŋaŋ be-in*  
 CONT-strong-NMLSR become-3SG.PRES  
 We put [in place] the floor joists, and then we leave the timber, and it goes [in its proper place] and we nail it and [the floor] becomes strong.



*Kumann*

429. *ku-mann*  
nail-MED.1PL.DS

*katiggaŋ beme*

430. *katik-ŋaŋ be-me*  
strong-NMLSR become-MED.3SG.DS

*tep nodnaŋ sekitoka maonzenup.*

431. *tep notnaŋ sekitoka ma-onze-nup*  
wood some frame.post CONT-set.up-1PL.PRES  
We nail it and it becomes strong. Then we set up some wood as frame posts.

*Ke onzemti*

432. *ke onze-mti*  
that set.up-MED.SS

*katapa makunup.*

433. *katapa ma-ku-nup*  
hewn.board CONT-nail-1PL.PRES  
We set that up, and then nail the hewn boards [to the frame].

*Katapa kumann*

434. *katapa ku-mann*  
hewn.board nail-MED.1PL.DS

*delan zeme*

435. *delan ze-me*  
COMPL say-MED.3SG.DS

*tep nodnaŋ seggan gwaen mambenup.*

436. *tep notnaŋ sek-ŋaŋ-en gwa-en mam-be-nup*  
wood some ceiling-3SG.POSS-LOC up-LOC CONT-put-1PL.PRES  
After we nail the hewn boards [to form the walls], we put some wood up on top [to form] a ceiling.

*Tep seggan gwaen bemti*

437. *tep sek-ŋaŋ-en gwa-en be-mti*  
wood ceiling-3SG.POSS-LOC up-LOC put-MED.SS

*tepumaŋ onzemti makunup.*

438. *tepum-maŋ onze-mti ma-ku-nup*  
roof.bearer-3SG.POSS set.up-MED.SS CONT-nail-1PL.PRES  
[After] we put up the wooden ceiling, we put the [vertical] roof bearers [in place] and nail them.

*Tepumaŋ onzemti*

439. *tepum-maŋ onze-mti*  
roof.bearer-3SG.POSS set.up-MED.SS

*ŋoggaŋ mambenup.*

440. *ŋok-ŋaŋ mam-be-nup*  
ridge.pole-3SG.POSS CONT-put-1PL.PRES  
[After we set up the roof bearers], we put the ridge pole [in place].

*Bemti*

441. *be-mti*  
put-MED.SS

- kuadnaŋ mambenup.*  
 442. *kuat-naŋ mam-be-nup*  
 rafter-3SG.POSS CONT-put-1PL.PRES  
 [After] we put it [in place], we put the rafters [in place].

The word *kuat* ‘rafter’ is used in the highlands dialect, lowlands dialect speakers instead use *koloŋaŋ*.

- Kuadnaŋ bemann*  
 443. *kuat-naŋ be-mann*  
 rafter-3SG.POSS put-MED.1PL.DS

- delan zeme*  
 444. *delan ze-me*  
 COMPL say-MED.3SG.DS

- kasaiŋaŋ bemti*  
 445. *kasaiŋ-ŋaŋ be-mti*  
 eave.flashing-3SG.POSS put-MED.SS

- tek manzanup.*  
 446. *tek man-za-nup*  
 vine CONT-tie.with.a.knot-1PL.PRES  
 After we have put up the rafters, we put the flashing on the eaves and tie it [there] by lashing with vines [and tying the ends of each vine].

- Ke zamann*  
 447. *ke za-mann*  
 that tie.with.a.knot-MED.1PL.DS

- delan zeme*  
 448. *delan ze-me*  
 COMPL say-MED.3SG.DS

- kawaseŋ kasednaŋ bemti*  
 449. *kawaseŋ kaset-naŋ be-mti*  
 wild.sugar.cane stalk-NMLSR put-MED.SS

- maelinup.*  
 450. *ma-eli-nup*  
 CONT-bind-1PL.PRES  
 [After] we tie that [flashing to the eaves], we put wild sugar cane stalks [laterally across the rafters] and we bind them [in place].

The verb root *za* means to ‘tie with a knot’, whereas the root *eli* means to lash things together. The latter is done with a long vine. Typically many separate lashings are done with the one vine, which is not cut, but just wrapped around the structural member to reach the next lashing place, and so on till there is no more vine left.

- Kasednaŋ elimann*  
 451. *kaset-naŋ eli-mann*  
 stalk-NMLSR bind-MED.1PL.DS

- delan zeme*  
 452. *delan ze-me*  
 COMPL say-MED.3SG.DS

- sinaŋ*                      *pumti*  
 453. *sinaŋ*                      *pu-mti*  
 sugar.cane.leaves carry-MED.SS

*mamutunup.*

454. *ma-mutu-nup*  
 CONT-bend.around-1PL.PRES  
 After we bind the [pitpit, i.e. wild sugar cane] stalks on [to the rafters], we carry [wild] sugar cane leaves [to the roof] and bend them around [the pitpit stalks to form the waterproof surface of the roof].

- Mka*            *penaŋ*            *walabmann*  
 455. *mka*            *penaŋ*            *walat-mann*  
 house            completely            build-MED.1PL.DS

- delan*    *zeme*  
 456. *delan*    *ze-me*  
 COMPL say-MED.3SG.DS

- nemuŋ*    *tiselebman*            *maminup.*  
 457. *nemuŋ*    *tiselep-man*            *ma-mi-nup*  
 front            gable-3SG.POSS            CONT-do-1PL.PRES  
 After we have built the [main part of the] house completely, we then do the gable on the front.

- Mimann*  
 458. *mi-mann*  
 do-MED.1PL.DS

- delan*    *zeme*  
 459. *delan*    *ze-me*  
 COMPL say-MED.3SG.DS

- didigŋan*                      *meti*  
 460. *didik-ŋaŋ-en*                      *met-ti*  
 jungle-NMLSR-LOC go-MED.SS

- tep*    *isigŋaŋ*    *aŋti*  
 461. *tep*    *isikŋaŋ*    *aŋ-ti*  
 wood    little chop-MED.SS

- pumkoti*                      *segŋaŋ*                      *walakati*  
 462. *pum-kot-ti*                      *sek-ŋaŋ*                      *walakat-ti*  
 carry-come-MED.SS    bark-3SG.POSS    peel-MED.SS

- mambemti*  
 463. *mam-be-mti*  
 CONT-put-MED.SS

- zanup.*  
 464. *za-nup*  
 tie.with.a.knot-1PL.PRES  
 After we do [the gable], we go to the jungle and chop small timber, and bring it back [to the house]. Then we peel it, put it [in place on the house] and tie it [down].

- Elimann*  
 465. *eli-mann*  
 bind-MED.1PL.DS

- delaj zeme*  
 466. *delaj ze-me*  
 COMPL say-MED.3SG.DS
- sisilip elimann*  
 467. *sisilip eli-mann*  
 thin.floor.joist bind-MED.1PL.DS
- delaj zeme*  
 468. *delaj ze-me*  
 COMPL say-MED.3SG.DS
- bemekti*  
 469. *bem-ek-ti*  
 put-see-MED.SS
- didigjan meti*  
 470. *didik-ŋaŋ-en met-ti*  
 jungle-NMLSR-LOC go-MED.SS
- selik aŋti*  
 471. *selik aŋ-ti*  
 bamboo cut-MED.SS
- pumti*  
 472. *pu-mti*  
 carry.on.shoulder-MED.SS
- mkaen makodnup.*  
 473. *mka-en ma-kot-nup*  
 house-LOC CONT-come-1PL.PRES  
 After we bind it on, we then bind on thin floor joists [to support the bamboo weave to later go on top]; and after [that] we measure [the floor] and then go to the jungle and cut bamboo. Then we carry it to the house.
- Mkaen koti*  
 474. *mka-en kot-ti*  
 house-LOC come-MED.SS
- wenzom ma hama kisiaŋ selik masonup.*  
 475. *wenzom ma hama kisi-aŋ selik ma-so-nup*  
 club and hammer axe-INSTR bamboo CONT-split-1PL.PRES  
 [After] we come to the house, we split the bamboo with clubs, hammers and axes.
- Somann*  
 476. *so-mann*  
 split-MED.1PL.DS
- delaj zeme*  
 477. *delaj ze-me*  
 COMPL say-MED.3SG.DS
- an ŋenaŋ mka keŋan motabme*  
 478. *an ŋen-aŋ mka keŋ-ŋaŋ-en mot-tat-me*  
 man INDEF-FOC house inside-NMLSR-LOC ascend-remain-MED.3SG.DS
- ŋenaŋ zubman tati*  
 479. *ŋen-aŋ zup-maŋ-en tat-ti*  
 INDEF-FOC outside-NMLSR-LOC stay-MED.SS

*selik mamsain.*

480. *selik ma-mi-sa-in*

bamboo CONT-take.hold-give.to.him-3SG.PRES

After we split [the bamboo], one man goes into the house and remains [there], and another man stays outside and he takes hold of the bamboo and passes it in to him.

*ŋenəŋ msame*

481. *ŋen-aŋ mi-sa-me*

INDEF-FOC take.hold-give.to.him-MED.3SG.DS

*mka keŋan tati*

482. *mka keŋ-ŋaŋ-en tat-ti*

house inside-NMLSR-LOC remain-MED.SS

*bap mapein.*

483. *bap ma-pe-in*

floor CONT-weave-3SG.PRES

The other [man outside] gets it and gives it to him, and he remains in the house and weaves the floor.

*Bap pemann*

484. *bap pe-mann*

floor weave-MED.1PL.DS

*deləŋ zeme*

485. *deləŋ ze-me*

COMPL say-MED.3SG.DS

*tep budnaŋ mimiti nombemam makunup.*

486. *tep butnaŋ mi-mti nombemam ma-ku-nup*

wood piece take-MED.SS fireplace CONT-nail-1PL.PRES

After we weave the floor, we take pieces of wood and nail them [down to form a] fireplace [sand box].

*Kumann*

487. *ku-mann*

nail-MED.1PL.DS

*deləŋ zeme*

488. *deləŋ ze-me*

COMPL say-MED.3SG.DS

*msat walati*

489. *msat walat-ti*

ground dig-MED.SS

*kâ mawalabunup.*

490. *kâ ma-walat-bu-nup*

ashes CONT-dig-burn-1PL.PRES

After we nail [the fireplace sides], we dig sand [and put it in the fireplace], then we dig ashes [from another fire] and burn them [on the sand].

*Walabumann*

491. *walat-bu-mann*

dig-burn-MED.1PL.DS

*deləŋ zeme*

492. *deləŋ ze-me*

COMPL say-MED.3SG.DS

- tep mambunup.*
493. *tep mam-bu-nup*  
 fire CONT-burn-1PL.PRES  
 After we dig [the ashes] and burn them, we continue the fire burning [to dry out the sand].
- Tep bumtati*
494. *tep bum-tat-ti*  
 fire burn-remain-MED.SS
- set kekek makunup.*
495. *set kek-kek ma-ku-nup*  
 path shut-shut CONT-nail-1PL.PRES  
 [While] the fire burns, we remain [there] and construct a door.
- Set kekek delaŋ zeme*
496. *set kek-kek delaŋ ze-me*  
 path shut-shut COMPL say-MED.3SG.DS
- sepalon maonup.*
497. *sepalon ma-o-nup*  
 steps CONT-erect-1PL.PRES  
 After the door is finished, we erect steps.
- Sepalon omann*
498. *sepalon o-mann*  
 steps erect-MED.1PL.DS
- delaŋ zeme*
499. *delaŋ ze-me*  
 COMPL say-MED.3SG.DS
- an nodnaŋ moniwinmagaŋ sesumbanaŋ pis lais kwitimti*
500. *an notnaŋ monip-in-mak-aŋ sesumban-naŋ pis lais kwiti-mti*  
 man some money-3PL.POSS-COM-FOC flesh-NMLSR fish rice buy-MED.SS
- mka alagŋaŋ mambuip.*
501. *mka alak-ŋaŋ mam-bu-ip*  
 house new-NMLSR CONT-cook-3PL.PRES  
 After we erect the steps, some men who have money buy meat, fish and rice, and then they cook it [in] the new house.
- bumann*
502. *bu-mann*  
 cook-MED.1PL.DS
- delaŋ zeme*
503. *delaŋ ze-me*  
 COMPL say-MED.3SG.DS
- an nodnaŋ zapat zenze ma damuŋ ma diindondo an egŋen*
504. *an notnaŋ zapat zenze ma damuŋ ma diindondo an ekŋen*  
 man some story sayer or leader or preacher man 3PL
- keboŋ keaŋ dundume*
- ke-boŋ ke-aŋ dundu-me*  
 that-OSEMB that-FOC pray-MED.3PL.DS



*meu manip.*

506. *meu ma-ni-ip*

food CONT-eat-3PL.PRES

After we cook [the fish and rice], a man—a story teller, or leader, or preacher—a man like that, that one will pray and then they will eat the food.

(There was an accidental omission, clause 505, in the original clause numbering.)

*An nodnaŋ boŋinmak*

507. *an notnaŋ bo-ŋin-mak*

man some pig-3PL.POSS-COM

*ma moniwin temaŋ*

508. *ma monip-in temaŋ*

and money-3PL.POSS much

*egŋenaŋ meu temaŋ bume*

509. *ekŋen-aŋ meu temaŋ bu-me*

3PL-FOC food much cook-MED.3PL.DS

*age silik mimti*

510. *age silik mi-mti*

bird song do-MED.SS

*meu manip.*

511. *meu ma-ni-ip*

food CONT-eat-3PL.PRES

Some men who have lots of pigs and money cook a lot of food, and they will hold a singsing and eat the food.

Note: the expression *age silik* in 510 is the generic way to refer to a singsing.

*Kegok mime*

512. *ke-gok mi-me*

that-ESEMB do-MED.3PL.DS

*mka keyet toŋaŋ egŋenaŋ mkaen alagŋaŋ*

513. *mka ke-yet toŋ-ŋaŋ ekŋen-naŋ mka-en alak-ŋaŋ*

house that-BEN owner-3SG.POSS 3PL-3SG.POSS house-LOC new-NMLSR

*maweip.*

*ma-we-ip*

CONT-sleep-3PL.PRES

That's what they do, and then the owners of it sleep in the new house.

*Keetaŋ.*

514. *ke-eaŋ*

that-only

That's all.

#### TEXT 4

Title: Fat Boy Speaker: Zumbek Molon Type: Traditional narrative

*Nemba isigŋaŋ ŋen mkaŋan sanganeŋ dugŋan*

515. *nemba isikŋaŋ ŋen mka-ŋaŋ-en sanganeŋ duk-ŋaŋ-en*

child little INDEF house-NMLSR-LOC mango.tree top-NMLSR-LOC

*mawemtan.*

*ma-we-mtan*

CONT-sleep-3SG.PAST.CONT

A little child used to live in his house at the top of a mango tree.

*An ηenəŋ tati*

516. *an ηen-əŋ tat-ti*  
man INDEF-FOC stay-MED.SS

*nâme*

517. *nâ-me*  
hear-MED.3SG.DS

*nemba isigŋaŋaŋ zezet tabmime*

518. *nemba isikŋaŋ-aŋ zet-zet tat-mi-me*  
child little-FOC talk-talk SCON-do-MED.3SG.DS

*mot*

519. *mot*  
climb.up

*mtoti*

520. *mi-tot-ti*  
take.hold-climb.down-MED.SS

*mkaŋan wabmeti*

521. *mka-ŋaŋ-en wat-met-ti*  
house-NMLSR-LOC lift.up-go-MED.SS

*kumbuin nsâgât wabmege.*

522. *kum-bu-in ni-sât-gât wat-met-ge*  
kill-cook-3SG.PRES eat-DESID-BEN lift.up-go-3SG.REMPAST

A man was there and he heard the little child talking. He climbed up [the tree], took hold [of the child] and then climbed down. Picking him up he carried [the boy] to his house, for he wanted to kill him, cook him, and then eat him; (so) he picked him up and went.

Note in clause 522 the embedded reason clause, indicated by the benefactive marking at the end of the embedded clause. Note also the switch to present tense. Background or collateral information often is marked as such by switching to present tense: see also 533 and 537 in this story.

*Mmeti*

523. *mi-met-ti*  
take.hold-go-MED.SS

*met*

524. *met*  
go

*sakwep ku buniye.*

525. *sakwep ku bu-ni-ye*  
immediately NEG cook-eat-3SG.REMPAST

He picked him up and went, he went [to his house but] did not immediately cook him and eat him.

*Selik keŋan wepeme*

526. *selik keŋ-ŋaŋ-en wet-pe-me*  
bamboo inside-NMLSR-LOC put.in-3SG.BEN-MED.3SG.DS

*tabme*

527. *tat-me*  
remain-MED.3SG.DS

*meuŋaŋ busâgât tabmime*

528. *meu-ŋaŋ bu-sât-gât tat-mi-me*  
food-3SG.POSS cook-DESID-BEN SCON-do-MED.3SG.DS

*nemba isigŋaŋ piwan tipemti*

529. *nemba isikŋaŋ pi-wan tip-pe-mti*  
child little this-ANAPH excrement-leave-MED.SS

*selik mangunŋaŋ seŋti*

530. *selik mangu-ŋaŋ seŋ-ti*  
bamboo stopper-3SG.POSS remove-MED.SS

*mege.*

531. *met-ge*  
go-3SG.REMPAST  
He [i.e. the man] put him inside [a length of] bamboo; and there he [i.e. the boy] remained; and because he [i.e. the man] wanted to cook [some additional] food he was busy. [Meanwhile] the little child defecated [inside the bamboo], then he removed its leaf wad stopper and escaped.

In clause 528 the morpheme *-sât* is glossed as the desiderative. It could equally well have been glossed in this clause as an inceptive having the sense 'to be about to (do)'. It is often difficult to distinguish between these two possible senses that the morpheme may take. It parallels the use of the word *laik* in Tok Pisin, which also has these two functions.

*Mebme*

532. *met-me*  
go-MED.3SG.DS

*an piwan tazin*

533. *an pi-wan tat-zin*  
man this-ANAPH remain-3SG.PRES

*zem*

534. *zem*  
assume

*kwat*

535. *kwat*  
be.inside

*selik mangunŋaŋ seŋpemti*

536. *selik mangu-ŋaŋ seŋ-pe-mti*  
bamboo stopper-3SG.POSS remove-3SG.BEN-MED.SS

*nembawan tazin*

537. *nemba-wan tat-zin*  
child-ANAPH remain-3SG.PRES

*zem*

538. *zem*  
assume

*egme*539. *ek-me*

look-MED.3SG.DS

*yek beme*540. *yek be-me*

NEG be-MED.3SG.DS

*tibmaŋ**kwep buniye.*541. *tip-maŋ**kwep bu-ni-ye*

excrement-3SG.POSS one cook-eat-3SG.REMPAST

He escaped, [but] this aforementioned man remained [there] assuming [the child] was inside [still]. He removed the stopper of the bamboo, assuming the aforementioned child remained [inside the bamboo]; he looked, but [the child] was not there, and the one [part of the boy] he cooked and ate was his faeces.

Note the expression *yek beme* in clause 540. Literally it means ‘it did not happen’, but its pragmatic function is to express something like ‘frustrated intention’, or ‘frustrated occurrence’. That is, it is used to indicate that whatever the expected or intended next event might have been, it did not actually obtain. Further instances of it may be seen in Text 12, clauses 861, 870, and 882; also in Text 13, clause 960. In Text 12 it is used several times after head–tail linkage, to heighten the frustrative nuance. (It is also an idiom taking the meaning ‘it died’.)

## TEXT 5

Title: John 19:38-42 Speaker: Atie Type: Sermon

*Nin an imbi kapi kilometaŋ mamann*542. *nin an imbi ka-pi kilom-etaŋ ma-mann*

IPL man woman SPEC-this disorderly-only live-MED.IPL.DS

*delatŋ manzein.*543. *delatŋ man-ze-in*

COMPL CONT-say-3SG.PRES

All of us men and women just live in an undisciplined way, all without exception.

*Yaŋ tambumbu kapiyet an kwi egaŋ silik dundundu*544. *yaŋ tambumbu ka-pi-yet an kwi ek-aŋ silik dundu-dundu*

ANT darkness SPEC-this-BEN man who 3SG-FOC song pray-pray

*mindesem?**mi-nde-sem*

do-1PL.BEN-3SG.IMFUT

But on this specific night which man will lead the songs and prayers for us?

Note the particle *yaŋ* in clause 544, here glossed as antithesis. Depending on context, it is used to express one of three possible functions: antithesis, purpose, or heightened emotion. Accordingly, we give it the labels ANT (antithesis), PURP (purposive), or EMOT (emotive), depending on context. Its status as a particle is slightly dubious, for it can act like a clitic when it occurs in the form *ke-yaŋ-gut* that-ANT-COMPL ‘but’. The latter word is a stronger form than *yaŋ* alone. The form *yaŋ-gut* ANT-COMPL ‘but’ is also attested.

There is a homophonous noun root which means ‘buttocks’, ‘base’, ‘reason’, ‘issues’, and so on, and is equivalent to the Tok Pisin word *as*. We assume that the particle (or clitic) *yaŋ* is unrelated to the noun *yaŋ*.

- Kogok zemti*  
 545. *ke-gok ze-mti*  
 that-ESEMB say-MED.SS
- tambu keyebmti*  
 546. *tambu ke-yet-mi-ti*  
 night that-BEN-happen-DEF
- belak kogok kodnup.*  
 547. *belak ke-gok kot-nup*  
 non.volition that-ESEMB come-1PL.PRES  
 We speak like that, and tonight therefore we [leaders] come [here] in that kind of unprepared manner.
- Âbme miti kapi kogak belak mainup.*  
 548. *âbme miti ka-pi kogak belak main-nup*  
 well gospel SPEC-this ADDSEMB non.volition read-1PL.PRES  
 Well, this [very] gospel in the same way we read it unthinkingly.
- Keyet sambe maiŋa*  
 549. *ke-yet sambe maiŋ-a*  
 that-BEN many read-1SG.IMPAST
- ke tasem*  
 550. *ke tat-sem*  
 that stay-3SG.IMFUT
- pigoketaŋ egne.*  
 551. *pi-gok-etaŋ ek-ne*  
 this-ESEMB-only look-1PL.IMP  
 Those many (verses of scripture) I have just read, leave them be, let's [instead] look only at these.
- Zisas ek sum alagŋan wemti*  
 552. *Zisas ek sum alak-ŋaŋ-en we-mti*  
 Jesus 3SG grave new-NMLSR-LOC lie-MED.SS
- wage.*  
 553. *wat-ge*  
 rise-3SG.REMPAST  
 Jesus lay in a new grave, and then he arose.
- Zisas misalen totopiŋ mime*  
 554. *Zisas misat-en tot-tot-piŋ mi-me*  
 Jesus ground-LOC descend-descend-PRIV do-MED.3SG.DS
- sum melezigok tage?*  
 555. *sum mele-zi-gok tat-ge*  
 grave counter-INTER-ESEMB exist-3SG.REMPAST  
 [When] Jesus had not descended to the ground, how many graves were there?
- Sum zigok tage?*  
 556. *sum zi-gok tat-ge*  
 grave INTER-ESEMB exist-3SG.REMPAST  
 How many graves were there?

- Zisas misalen totopiŋ miye,*  
 557. *Zisas misat-en tot-tot-piŋ mi-ye*  
 Jesus ground-LOC descend-descend-PRIV do-3SG.REMPAST  
 Jesus had not descended to the ground,
- kan keyet sum idnaŋaŋ kwi egalen sum tage?*  
 558. *kan ke-yet sum itnaŋaŋ kwi ek-gat-en sum tat-ge*  
 time that-BEN grave old who 3SG-BEN-LOC grave exist-3SG.REMPAST  
 at that time whose old graves were in existence?
- Msalen amobodnaŋ ma ŋen an kwi egalen sum*  
 559. *msat-en an-mot-mot-naŋ ma ŋen an kwi ek-gat-en sum*  
 ground-LOC man-be.up-be.up-NMLSR and INDEF man who 3SG-BEN-LOC grave  
*tage?*  
*tat-ge*  
 exist-3SG.REMPAST  
 [Some graves] belonged to the leading men of the earth, and whose was the other one?
- Adam egalen sum idnaŋaŋ ke sum wemti*  
 560. *Adam ek-gat-en sum itnaŋaŋ ke sum we-mti*  
 Adam 3SG-BEN-LOC grave old that grave sleep-MED.SS
- wawapiŋ mimiyelen belak asasimti*  
 561. *wat-wat-piŋ mi-mi-yet-en belak asasim-ti*  
 rise-rise-PRIV do-do-BEN-LOC non.volition wither-MED.SS
- mebegalen ma sum ke wemti*  
 562. *met-met-gat-en ma sum ke we-mti*  
 go-go-BEN-LOC and grave that sleep-MED.SS
- wewe katignāŋ ke weweyelen*  
 563. *we-we katik-ŋaŋ ke we-we-yet-en*  
 sleep-sleep strong-NMLSR that sleep-sleep-BEN-LOC
- sum kwidnaŋ kwi?*  
 564. *sum kwit-naŋ kwi*  
 grave name-3SG.POSS who  
 [Suppose] someone sleeps [in] Adam's grave, that old grave; he can't rise from that  
 [grave], he just rots, and goes on doing so, and [in] that grave he sleeps. What is the  
 name of the grave for which the sleep is an eternal sleep?

The privative morpheme *-piŋ* is typically used on nouns to mean 'lacking X' where X is the denotatum of the noun. When used with a reduplicated verb stem (and remember that reduplicating a verb stem forms a nominal stem) it takes a negative sense. Thus in clause 561 the word *wat-wat-piŋ* literally means 'not rise', or perhaps 'non-rising'. Also, in the same clause, the benefactive followed by the locative on a reduplicated verb stem is the way to express the equivalent of an English (purposive) infinitive construction. Accordingly, the first two words of 561 literally read: 'in order to do non-rising'. In more standard English the meaning would be 'no-one could rise from that [grave]'. This speaker uses nominalisations formed by reduplicating verb stems quite often: see clauses 562, 563, 567, and 596.

There seem to be two main reasons for using such nominalisations. One common reason is to add stylistic variation to one's speech. It is considered poor style to repeat a verb (inflected as a verb) too much, so the speaker can say the same thing by nominalising the verb and following with the appropriately inflected form of the verb *mi* 'do'.



Another reason for nominalising verbs is to background something; often, for example, to express timeless statements, typical cultural actions, well-known truths, and so forth. Such things are best expressed without reference to specific participants, so using nominal forms to express the statement avoids having to introduce extraneous participants to the discourse. This strategy allows participant reference pertinent to the discourse to be maintained across references to normative cultural actions, known truths, timeless statements, and the like. Clause 561 is a case in point. The use of the nominalisations here indicates that no-one did something without actually introducing any new participants. Also, reduplication of this kind is a backgrounding strategy.

565. *Sum kwidnaŋ saŋen âgân nâmkwebmenn.*  
*sum kwit-naŋ saŋen âgân nâ-kwet-menn*  
 grave name-3SG.POSS yesterday day.before.yesterday hear-come.up-1PL.INTPAST  
 We heard the grave's name yesterday and the day before yesterday.

566. *Keyegak sum keyet kwidnaŋ 'gakiki katigŋaŋ'*  
*ke-yet-gak sum ke-yet kwit-naŋ gaki-gaki katik-ŋaŋ*  
 that-BEN-ADDSEMB grave that-BEN name-3SG.POSS die-die strong-NMLSR

567. *wawapiŋ mimiyeleŋ keyebmti*  
*wat-wat-piŋ mi-mi-yet-en ke-yet-mi-ti*  
 rise-rise-PRIV do-do-BEN-LOC that-BEN-happen-DEF

568. *sum idnaŋaŋ Adamgalen tage.*  
*sum itnaŋaŋ Adam-gat-en tat-ge*  
 grave old Adam-BEN-LOC exist-3SG.REMPAST  
 In the same way the name of that grave [is] 'everlasting death', no-one could rise from that, therefore the old grave is Adam's.

569. *Keyebmti*  
*ke-yet-mi-ti*  
 that-BEN-happen-DEF

570. *miti an nodnaŋ baen makwabien.*  
*miti an notnaŋ ba-en ma-kwat-bien*  
 religion man some down-LOC CONT-come.up-3PL.REMPAST  
 And so in the past successive generations of prophets arose.

In 570 the deictic stem *ba* 'down' or 'that one down there', is used temporally. Inferior position (i.e. being 'down') is used as a paradigm for past time reference. So in this clause, inferior position coupled with the verb meaning 'come up' or 'rise up' is used to indicate the passing of time from a time in the past 'up' towards the present. Hence the idea of 'successive generations' as the free translation puts it.

571. *Egŋenaŋ miti an Abalaam ma nodnaŋne nodnaŋ Mose*  
*ekŋen-aŋ miti an Abalaam ma not-naŋ-ne notnaŋ Mose*  
 3PL-FOC religion man Abraham and relative-3SG.POSS-PL some Moses

*mee.*

*mee*

and.so.forth

They [were] the prophet Abraham and some of his relatives like Moses and so forth.

572. *Egŋenaŋ gakime*  
*ekŋen-aŋ gaki-me*  
 3PL-FOC die-MED.3PL.DS

- belinaŋ*                      *atamti*  
 573. *bet-in-aŋ*              *ata-mti*  
 hand-3PL.POSS-INSTR hold-MED.SS
- sumen*      *met*  
 574. *sum-en*      *met*  
 grave-LOC go  
*indabeme*  
 575. *inda-be-me*  
 3PL.GOAL-put-MED.3PL.DS
- egŋenaŋ*      *wati*  
 576. *ekŋen-aŋ*      *wat-ti*  
 3PL-FOC rise-MED.SS
- kululuŋen*      *mebien?*  
 577. *kululuŋ-en*      *met-bien*  
 heaven-LOC go-3PL.REMPAST  
 They died, and the hands of [others] held [their biers] and took them to [their] graves and buried them. Did they rise and go to heaven?
- Yek, miti*      *an*      *egŋen*      *sum*      *katigŋan*              *tabien.*  
 578. *yek miti*      *an*      *ekŋen*      *sum*      *katik-ŋaŋ-en*      *tat-bien*  
 NEG religion man 3PL grave strong-NMLSR-LOC remain-3PL.REMPAST  
 No, the prophets remained in [their] everlasting grave.
- Keyebmti*  
 579. *ke-yet-mi-ti*  
 that-BEN-happen-DEF
- miti*      *an*      *egŋenaŋ*      *Anutumagen*      *mebep.*  
 580. *miti*      *an*      *ekŋen-aŋ*      *Anutu-mak-en*      *met-bep*  
 religion man 3PL-FOC God-COM-LOC go-3PL.REMFUT  
 And because that [is] so, the prophets will go to be with God in the future.
- Ke*      *sepem*      *zigok*              *weye?*  
 581. *ke*      *sepem*      *zi-gok*              *we-ye*  
 that kind INTER-ESEMB lie-3SG.REMPAST  
 How did that kind [of situation] come about?
- Mose*      *egalen*              *sumaŋ*              *deset?*  
 582. *Mose*      *ek-gat-en*              *sum-maŋ*              *de-set*  
 Moses 3SG-BEN-LOC grave-3SG.POSS where-DIR  
 Where is the way to Moses' grave?
- Zeme*  
 583. *ze-me*  
 say-MED.2PL.DS
- nâmbi.*  
 584. *nâ-mbi*  
 know-1SG.IMP  
 Say it and let me know [that you understand].
- Elia*      *egalen*              *sumaŋ*              *deset?*  
 585. *Elia*      *ek-gat-en*              *sum-maŋ*              *de-set*  
 Elijah 3SG-BEN-LOC grave-3SG.POSS where-DIR  
 Where is the way to Elijah's grave?

- Zeme nâmbi.*  
 586. *ze-me nâ-mbi*  
 say-MED.2PL.DS know-1SG.IMP  
 Say it and let me know [that you understand].
- Ena egalen sumarj deset?*  
 587. *Ena ek-gat-en sum-marj de-set*  
 Enoch 3SG-BEN-LOC grave-3SG.POSS where-DIR  
 Where is the way to Enoch's grave?
- Zeme nâmbi.*  
 588. *ze-me nâ-mbi*  
 say-MED.2PL.DS know-1SG.IMP  
 Say it and let me know [that you understand].
- Egğengalen sum ku zeme*  
 589. *ekğen-gat-en sum ku ze-me*  
 3PL-BEN-LOC grave NEG say-MED.3PL.DS  
*nâmbenn.*  
 590. *nâ-mbenn*  
 hear-1PL.REMPAST  
 [The missionaries] did not tell us about the grave [of those three men].
- Egğengalen sum ģen ku tage.*  
 591. *ekğen-gat-en sum ģen ku tat-ge*  
 3PL-BEN-LOC grave INDEF NEG exist-3SG.REMPAST  
 A grave for them did not exist.
- Eğgen segin melesin Anutuyarj belak mimti*  
 592. *ekğen sek-in melesin Anutu-ağ belak mi-mti*  
 3PL body-3PL.POSS whole God-FOC non.volition take.hold-MED.SS  
*ainzilindeye.*  
 593. *ainzili-inde-ye*  
 hide-3PL.BEN-3SG.REMPAST  
 God just took hold of the entire body of [each of] them and hid them.
- Keyangut pigok manânup.*  
 594. *ke-yağ-gut pi-gok ma-nâ-nup*  
 that-ANT-COMPL this-ESEMB CONT-understand-1PL.PRES  
 But we understand it like this [which follows].
- Segin melesin indadadnarj ke kwilekiyet*  
 595. *sek-in melesin inda-t-inda-t-narj ke kwileki-yet*  
 body-3PL.POSS whole 3PL.GOAL-take-3PL.GOAL-take-NMLSR that what-BEN  
*miti an egğen kogok mbien?*  
*miti an ekğen ke-gok mi-mbien*  
 religion man 3PL that-ESEMB do-3PL.REMPAST  
 [As for] that taking away of their entire bodies, why did the prophets do thus?
- An Adam idnararj egalen sum ke wawapiğ mimiyele*  
 596. *an Adam itnararj ek-gat-en sum ke wat-wat-piğ mi-mi-yet-en*  
 man Adam old 3SG-BEN-LOC grave that rise-rise-PRIV do-do-BEN-LOC

*kwi egan      ŋegan      bemti*  
*kwi ek-an      ŋegan      be-mti*  
 who 3SG-FOC first be-MED.SS

- wabme              wabiek?*  
 597. *wat-me              wat-biek*  
 rise-MED.3SG.DS rise-3PL.IRR  
 The man Adam, his old grave [was] not one for [people] to rise from; who will be the first to rise in order that [others] can rise?

Note in 597 the use of the irrealis form of the verb to express purpose. Irrealis forms have a number of pragmatic functions. For instance, in Text 10, clause 748 it has the function of a polite command, and in clause 796 it functions as a request.

## TEXT 6

Title: Troublemakers      Speaker: A man of Kistuen village      Type: Village Court narrative

- Pemkwep pe      zesât      miap.*  
 598. *pem-kwep pe      ze-sât      mi-ap*  
 part-one very say-DESID do-1SG.PRES  
 I want to tell a very [short] piece of [the story].
- Alak      zet      zemann*  
 599. *alak      zet      ze-mann*  
 today talk say-MED.1PL.DS
- meti*  
 600. *met-ti*  
 go-MED.SS
- melezut      bep.*  
 601. *mele-zut      be-p*  
 counter-two become-3SG.IMPAST  
 Today we talked [about the incident], and [the discussion] went on, and two [sides of the story] came out.
- Bigwatgalen                      yu              eglak              walelet*  
 602. *bip-gwat-gat-en              yu              ek-lak              walet-walet*  
 father-3rd.born.male-BEN-LOC 1st.born.male 3SG-CONS make.a.mess-make.a.mess
- penaŋ              walebmann*  
*penaŋ              walet-mann*  
 completely make.a.mess-MED.1PL.DS
- penaŋ      bekanan      beyangapm*  
 603. *penaŋ      bekanan      be-yan-gat-mi*  
 very bad become-3SG.INTPAST-BEN-happen
- tazeap.*  
 604. *tat-ze-ap*  
 SCON-say-1SG.PRES  
 With respect to the first-born son of the third-born father, we have made a complete mess [of the situation] and it has become very bad; therefore I am [now] talking [about it].

- Bigwatgalen*                      *yuyan*                      *zeye*  
 605. *bip-gwat-gat-en*              *yu-yan*                      *ze-ye*  
 father-3rd.born.male-BEN-LOC 1st.born.male-FOC say-3SG.REMPAST  
 “*nej ‘yek penaŋ’ zeyap.*”
606. *nej yek penaŋ ze-yap*  
 ISG NEG really say-1SG.PRES  
 The first-born son of the third-born father has said, “I am saying ‘[I’m] really not [guilty]’”.
- Âe na kayagŋaŋaŋ baen na “yek”*  
 607. *âe na kayak-ŋaŋ-aŋ ba-en na yek*  
 well THEMDEV 5th.born.male-NMLSR-FOC down-LOC THEMDEV NEG  
*kogok zeye.*  
*ke-gok ze-ye*  
 that-ESEMB say-3SG.REMPAST  
 Well, and furthermore the fifth-born son down there said, “[The accused man is] not [guilty]” as well.
- Âe na nilizut kolulaŋ mka teman ke*  
 608. *âe na nilit-zut kot-lut-aŋ mka temaŋ-en ke*  
 well THEMDEV 1DU.EMPH-two come-DU.IMPAST-FOC village large-LOC that  
*talup.*  
*tat-lup*  
 stay-DU.PRES  
 Well, and furthermore we two came [i.e. the speaker and the accused—the latter being the son of the third-born father], and we are staying in that large village [and thereby demonstrating our innocence].
- Nigalak egelaŋ yaŋaŋ eknâmtalak*  
 609. *nit-gat-lak eget-aŋ yaŋ-ŋaŋ ek-nâ-mti-lak*  
 1DU-BEN-CONS 3DU-FOC issue-NMLSR look-think-MED.SS-CONS  
*ke talup.*
610. *ke tat-lup*  
 that remain-DU.PRES  
 Consequently those two [village judges] are aware of the issues concerning us two, and as a result they are seated there [amongst the town witnesses].
- Âe pienlak naman alagati egaŋ yegak*  
 611. *âe pi-en-lak naman alak-gat-ti ek-aŋ yegak*  
 well this-LOC-CONS THEMDEV today-BEN-DEF 3SG-FOC at.the.same.time  
*kogok tazein.*  
*ke-gok tat-ze-in*  
 that-ESEMB SCON-say-3SG.PRES  
 Well, in addition right at this present moment he at the same time is talking like that [i.e. denying it].
- Âe mange sambe sambe egŋen talip.*  
 612. *âe mange sambe sambe ekŋen tat-ip*  
 well group many many 3PL exist-3PL.PRES  
 Well, there are very many groups [who could be the offenders].

- Kapi naman penanjan zigok masokbein?*  
 613. *ka-pi naman penanjan zi-gok ma-sokbe-in*  
 SPEC-this THEMDEV fruit-FOC INTER-ESEMB CONT-happen-3SG.PRES  
 Furthermore what is the result of this specific [fact of the many groups]?
- Elak ilin zemelak*  
 614. *e-lak ilin ze-me-lak*  
 that-CONS 2PL.EMPH say-MED.2PL.DS-CONS  
*ilinmagen sokbeye.*  
 615. *ilin-mak-en sokbe-ye*  
 2PL.EMPH-COM-LOC happen-3SG.REMPAST  
 As a result, that [which] you yourselves spoke about has consequently happened before  
 your eyes.
- Bigwatdangat nemujanjan toti*  
 616. *bip-gwat-di-nan-gat nemun-nan-an tot-ti*  
 father-3rd.born.male-2SG.POSS-NMLSR-BEN son-3SG.POSS-FOC go.down-MED.SS
- wenengangen gwat kuye.*  
 617. *wene-nan-gat-en gwat ku-ye*  
 2nd.born.female-NMLSR-BEN-LOC 3rd.born.male hit-3SG.REMPAST  
 The son of your third-born father went down and hit the third-born son of the second-  
 born mother.
- Egan sosokbee*  
 618. *ek-an sosok-bee*  
 3SG-FOC open.space-SPEC
- komangeyepm sosok ata*  
 619. *kot-ma-nge-yet-mi sosok ata*  
 come-CONT-3SG.REMPAST-BEN-happen openly grab
- tabme*  
 620. *tat-me*  
 stay-MED.3SG.DS
- egmann*  
 621. *ek-mann*  
 see-MED.1PL.DS
- mege.*  
 622. *met-ge*  
 run.off-3SG.REMPAST  
 He entered a certain open area, therefore he grabbed him openly. He was there and we  
 saw him and [then] he ran off.
- Gwazukepean nemba sindiwan noghan oye.*  
 623. *Gwazukepe-an nemba sindip-an nok-nan-en o-ye*  
 Gwazukepe-FOC child thin.cane-INSTR head-3SG.POSS-LOC pierce-3SG.REMPAST  
 Gwazukepe pierced the boy on his head with a thin stick.
- Elak sosokgapm*  
 624. *e-lak sosok-gat-mi*  
 that-CONS clear-BEN-happen
- elak egmann*  
 625. *e-lak ek-mann*  
 that-CONS see-MED.1PL.DS



*ŋeŋaŋ mege.*

626. *ŋeŋaŋ met-ge*  
 ahead.of run.off-3SG.REMPAST  
 As a result that [attack] was obvious, therefore we consequently saw it, and then he ran off ahead [of us].

*Âe elak pi ilin penañ mimbien*

627. *âe e-lak pi ilin penañ mi-mbien*  
 well that-CONS this 2PL.EMPH true do-2PL.REMPAST

*nâip.*

628. *nâ-ip*  
 know-2PL.PRES  
 Well, as a result of that [fact] you yourselves [i.e. the clan of the guilty boy] truly did this [injury], and you know [you did it].

*Ekpemti*

629. *ek-pe-mti*  
 see-3SG.BEN-MED.SS

*mimbienalak*

630. *mi-mbien-nalak*  
 do-2PL.REMPAST-CONS  
 You [i.e. the guilty clan] saw it [i.e. the actual event] and have done nothing about it, consequently

Miliŋnâŋe says that the use of *mi* 'do' in clause 630 is to indicate that having seen the event (clause 629), the people did nothing about it up to the present time. This nuance probably comes from the context as a connotative meaning.

*zet sambe ma e mamimann*

631. *zet sambe ma e ma-mi-mann*  
 talk much and that CONT-do-MED.1PL.DS

*kilom beyeaŋ*

632. *kilom be-ye-aŋ*  
 confusion become-3SG.REMPAST-FOC  
 lots of talk and such has been going on, and [the issue] has become very confusing.

*tabmimedneti*

633. *tat-mi-met-ne-ti*  
 SCON-CAUS-go-DUR-MED.SS

*penañ ŋep musuwesenup.*

634. *penañ ŋep musuwet-senup*  
 really can decide.the.penalty-1PL.IMFUT  
 We have been causing [the talk] to go on and on, and now we really can decide on a [suitable] penalty.

## TEXT 7

Title: Prayer      Speaker: Zumbek Molon      Type: Petition

*Dundune.*

635. *dundu-ne*  
 pray-1PL.IMP  
 Let's pray.

636. *Kawaway nin kabon kapiyan zedi ten penan*  
*Kawaway nin ka-bon ka-pi-an zet-di ten penan*  
 God IPL SPEC-OSEMB SPEC-this-FOC word-2SG.POSS correct very  
*kabon kapi nep ku zenzeyelen*  
*ka-bon ka-pi nep ku ze-ze-yet-en*  
 SPEC-OSEMB SPEC-this can NEG say-say-BEN-LOC
637. *keyebm alak pi gitangat mamkandanenen koti*  
*ke-yet-mi alak pi gitang-gat mamkandan-di-en-en kot-ti*  
 that-BEN-happen today this 2SG-BEN front.side-2SG.POSS-LOC-LOC come-MED.SS
638. *pigok zem dinggo ganup.*  
*pi-gok zem dinggo ga-nup*  
 this-ESEMB talk say.to.you give.to.you-1PL.PRES  
 God, people like us are not able to explain this very righteous Word of yours as it should be [explained]; therefore on this day we come near to you like this, and we speak to you [asking for your help].
639. *Emetagdi ten zetgalen tonan penan kean ignan*  
*emetak-di ten zet-gat-en ton-ghan penan ke-an ignan*  
 breath-2SG.POSS holy word-BEN-LOC source-3SG.POSS true that-FOC 3SG.EMPH
- toti ken melembelen beme*  
*tot-ti ken-gh mi-elembelen be-me*  
 descend-MED.SS inside-1PL.POSS CAUS-lightweight be-MED.3SG.DS
640. *zedi kapi zemnam*  
*zet-di ka-pi ze-m-na-m*  
 word-2SG.POSS SPEC-this say-?-hear-?
641. *mimti*  
*mi-mti*  
 do-MED.SS
642. *geymagen namkingpepe penan aikti*  
*gey-mak-en namkingpe-namkingpe penan aik-ti*  
 2SG-COM-LOC believe-believe true find-MED.SS
643. *maneti*  
*mane-ti*  
 continue.doing-MED.SS
644. *geymagen koaigbanup.*  
*gey-mak-en kot-aik-banup*  
 2SG-COM-LOC come-find-1PL.REMFUT  
 Your Holy Spirit [is] the source of [your] true word, and he will come down and make our souls be uplifted. And this word of yours we will discuss till we act on it, and we will find true faith in you; we will keep on doing so, and we will meet you.

In clause 640 occurs the serial construction *zemnam* which, as far as we have been able to determine, means 'to discuss back and forth till a decision is arrived at'. The expression contrasts with the simpler expression *ze-na*, which means to 'discuss back and forth'. The difference between the two forms is merely the formative *-m* which we have not been able to identify. Secondly, the most commonly used productive rule for reduplicating verb stems to form nouns stipulates that the second part of the reduplication is deleted except for the final syllable; hence *namkingpe-namkingpe* actually is pronounced *namkingpepe* 'belief'. Finally,

following the verb stem *mane* ‘continue doing’, ‘repeat’ the same subject medial marker always takes the allomorph *-ti*, rather than the expected *-mti*.

*Zem dingonupgat*

645. *zem dingo-nup-gat*  
prayer tell.to.you-1PL.PRES-BEN

*alak kot ninmak tasenik.*

646. *alak kot nin-mak tat-senik*  
now come 1PL-COM stay-2SG.IMFUT  
We say [this] prayer to you, so come now and be with us.

Note: the verb ‘tell’ in clause 645 takes different forms, depending on the person and number of the one to whom the speech is directed. For example, *dino* ‘tell to me’, and *dundu* ‘tell to him’.

*E penan.*

647. *e penan*  
that true  
Amen.

## TEXT 8

Title: My Father’s Death      Speaker: Zumbek Molon      Type: Personal Narrative

- Bien bombom mulup ŋalukapuwa tabmineti*  
648. *bie-n bombom mulup ŋalukapuwa tat-mi-ne-ti*  
father-1SG.POSS white.man work ŋalukapuwa SCON-do-DUR-MED.SS

- nodnan isigŋangalen yomgat amnan*  
649. *not-nan isikŋan-gat-en yom-gat am-nan*  
relative-NMLSR little-BEN-LOC wrong.doing-BEN people-FOC

*nombekambepeme*  
*nombekambe-pe-me*  
curse-3SG.BEN-MED.3PL.DS

- mkaen mot*  
670. *mka-en mot*  
house-LOC ascend

- maneti*  
671. *mane-ti*  
continue.doing-MED.SS

- kambagŋan sememe*  
672. *kambak-ŋan seme-me*  
stomach-3SG.POSS swell-MED.3SG.DS

- sek tuŋan makwewetan.*  
673. *sek tu-ŋan ma-kwewet-tan*  
body water-3SG.POSS CONT-run.out-3SG.PAST.CONT  
[While] my father was working for wages at Ŋalukapuwa, the people cursed him because of the wrongdoing of his younger brother. He went up to his house and continued there, and his stomach swelled and his body fluids oozed out.

In clause 648 the same-subject medial marker is used, even though the subject changes to 'the people' in the next clause. This failure to mark the change of subject happens on occasion, and is not a performance error. It demonstrates that participant focus is subject to pragmatic choices—namely, the choice as to what is salient in the paragraph. Participant tracking by means of the medial verb suffixes therefore reflects the speaker's pragmatic choices, rather than being governed only by subject changes. In this first paragraph it is 'my father' who is the focus of attention throughout, as far as the speaker is concerned.

Also, there is a gap in the numbering between clauses 649 and 670. No data has been omitted.

- Mime*                      *mangear*      *nap*                      *angumpeme*  
674. *mi-me*                      *mange-aŋ*      *nap*                      *angum-pe-me*  
do-MED.3SG.DS mother-FOC loincloth wrap-3SG.BEN-MED.3SG.DS

*mawemtan.*

*ma-we-mtan*

CONT-sleep-3SG.PAST.CONT

That happened; [my] mother wrapped him in a [tapa bark] loincloth and he slept in it.

- Tep sinaraŋ*                      *tibman*                                      *yangemti*  
675. *tep sinaraŋ-aŋ*                      *tip-maraŋ-en*                                      *yanke-mti*  
tree leaves-INSTR underneath-NMLSR-LOC spread.out-MED.SS

- sangumaŋ*                      *sagŋan*                                      *yankepepe*  
676. *sangum-maraŋ*                      *sak-ŋaraŋ-en*                                      *yanke-pe-me*  
laplap-3SG.POSS on.top-NMLSR-LOC spread.out-3SG.BEN-MED.3SG.DS

*mawemtan.*

677. *ma-we-mtan*

CONT-sleep-3SG.PAST.CONT

She spread tree leaves underneath and a laplap on top [of the leaves], and he lay down.

In clause 676 the word *sakŋan* has been broken into three morphemes, rather than into \**sakŋaraŋ-en*. The criterion used for deciding whether to break off a possessed morpheme is whether or not it is possible to have different person and number combinations for the possessed morpheme when it occurs with the preceding stem. In the present instance, *sagdan* is attested elsewhere, meaning 'on top of you'. This is sufficient evidence for making the morpheme breaks as given above.

*Maweneti*

678. *ma-we-ne-ti*

CONT-sleep-DUR-MED.SS

- tem ŋengat*                      *nin muluwen*                      *mekobmann*  
679. *tem ŋen-gat*                      *nin mulup-en*                      *met-kot-mann*  
~~time~~ INDEF-BEN 1PL garden-LOC go-come-MED.1PL.DS

- bien*                                      *igak*                      *tabme*  
680. *bie-n*                                      *igak*                      *tat-me*  
father-1PL.POSS 3SG.REFL stay-MED.3SG.DS

- nemba isisikŋaraŋ*                      *zulaŋ*                      *moti*  
681. *nemba isisikŋaraŋ*                      *zut-aŋ*                      *mot-ti*  
child some.little two-FOC ascend-MED.SS

- bien*                      *mandamalu*  
 682. *bie-n*                *manda-malu*  
 father-1PL.POSS pull-MED.3DU.DS

- sinan pemti*  
 683. *sinan pe-mti*  
 leaves leave-MED.SS

- bawen topeme*  
 684. *bap-en tot-pe-me*  
 floor-LOC fall-3SG.BEN-MED.3PL.DS

- weye.*  
 685. *we-ye*  
 lie-3SG.REMPAST  
 He lay there, and at another time we went to the garden and came back, and my father was there [in the house] alone, and two small children went in and pulled my father, and he was moved from his bed down on to the floor, and he [just] lay there.

- Mangean set kwaselem moti*  
 686. *mange-an set kwaselem mot-ti*  
 mother-FOC door open ascend-MED.SS

- bien*                      *manda mopeme*                      *munduman*  
 687. *bie-n*                *manda mot-pe-me*                      *mundum-man-en*  
 father-1PL.POSS pull ascend-3SG.BEN-MED.3SG.DS place-3SG.POSS-LOC

- weye.*  
*we-ye*  
 lie-3SG.REMPAST  
 Mother opened the door and she entered [the house] and pulled my father back up to his place [on the bed], and he lay there.

- Tambuyet bien*                      *gakime*  
 688. *tambu-yet bie-n*                      *gaki-me*  
 night-BEN father-1PL.POSS die-MED.3SG.DS

- eignan*                      *belo mekuye.*  
 689. *ei-ŋ-naŋ*                      *belo met-ku-ye*  
 mother's.brother-1SG.POSS-FOC bell go-hit-3SG.REMPAST  
 In the night my father died, and then my maternal uncle went and rang the bell.

- Amnan belo nâmti*  
 690. *am-naŋ belo nâ-mti*  
 people-FOC bell hear-MED.SS

- bien eweŋaŋ zawat maweme*  
 691. *bie-n eweŋaŋ zawat ma-we-me*  
 father-1PL.POSS long.before sick CONT-lie-MED.3SG.DS

- ektemiengabmti*  
 692. *ek-temien-gat-mi-ti*  
 see-3PL.PAST.CONT-BEN-happen-DEF

- ningalen mkaen susâgât kwabien.*  
 693. *nin-gat-en mka-en su-sât-gât kwat-bien*  
 1PL-BEN-LOC house-LOC mourn-DESID-BEN come.up-3PL.REMPAST  
 People heard the bell. My father had been lying sick for a long time, they had observed [that fact] and therefore they came up to our house intending to mourn.

*Kwati*

694. *kwat-ti*  
come.up-MED.SS

*zemsu zemsu igagen mimbien.*

695. *zemsu zemsu igagen mi-mbien*  
wail wail much do-3PL.REMPAST  
They entered and they wailed and wailed [for him].

*Mime*

696. *mi-me*  
do-MED.3PL.DS

*nin mka nnangalen pemti*

697. *nin mka nnangalen pe-mti*  
1PL house 1PL.EMPH.GEN leave-MED.SS

*eiŋ kayagŋ*

698. *ei-ŋ kayak-ŋ an Peŋenukgalen met*  
*ei-ŋ kayak-ŋ an Peŋenuk-gat-en met*  
mother's.brother-1PL.POSS fifth.born.male-1SG.POSS man Peŋenuk-BEN-LOC go

*ndeme*

699. *nde-me*  
leave.us-MED.3SG.DS

*wembenn.*

700. *we-mbenn*  
sleep-1PL.REMPAST  
They wailed, and we left our very own house. Our maternal uncle [called] Peŋenuk, the fifth-born son, went and left us [at his house], and we slept [there].

The verb 'leave' occurs in clause 699. This verb takes different forms depending on the person and number of the goal referent. The full paradigm is given in Table 8 'Transitive Stems with Cross-referencing Affix', in §3.9.

*Msame*

701. *msa-me*  
dawn-MED.3SG.DS

*wat biengat sum katapa mimbien.*

702. *wat bie-n-gat sum katapa mi-mbien*  
rise father-1PL.POSS-BEN grave hewn.board do-3PL.REMPAST  
When day dawned they rose up and prepared the grave and the coffin for my father.

*Mimti bien mot*

703. *mi-mti bie-n mot*  
do-MED.SS father-1PL.POSS ascend

*minziliwien.*

704. *minzili-wien*  
bury-3PL.REMPAST  
Having done that they took my father up and buried him.

*Mobminzilimti gasiyet eiŋ*

705. *mot-minzili-mti gasi-yet ei-ŋ*  
ascend-bury-MED.SS afternoon-BEN mother's.brother-1SG.POSS



*kayagaŋ*                      *ndati*  
*kayak-aŋ*                      *nda-ti*  
 fifth.born.male-FOC    take.us-MED.SS

- niŋgat mka keŋaŋ                      ŋen ndame*  
 706. *niŋgat mka keŋ-ŋaŋ                      ŋen nda-me*  
 IPL.BEN house inside-NMLSR INDEF give.us-MED.3SG.DS

*maweneti*

707. *ma-we-ne-ti*  
 CONT-sleep-DUR-MED.SS

- nâgât kayakŋ                                      nemba bukuwak*  
 708. *nâgât kayak-ŋ                                      nemba bukuwak*  
 ISG.BEN fifth.born.male-1SG.POSS child person.born.after.father.died

*sokbeye.*

*sokbe-ye*

be.born-3SG.REMPAST

Having gone up and buried him, in the afternoon my maternal uncle, the fifth-born son, took us and for us he gave us living space within another [house, i.e. in his own house]. We lived there until my fifth-born brother, the fatherless one, was born.

*Sokbeme*

709. *sokbe-me*  
 be.born-MED.3SG.DS

*maneti*

710. *mane-ti*  
 continue.doing-MED.SS

*neŋ nânâ                      mka meban.*

711. *neŋ nâ-nâ                      mka met-ban*  
 ISG know-know house go-1SG.REMPAST  
 After he was born, I was there [until] I went to school.

*Nodnne                      inde*

712. *not-n-ne                      inde*  
 relative-1PL.POSS-PL leave.them

*mebma                      egŋenaŋ                      maneti*

713. *met-ma                      ekŋen-aŋ                      mane-ti*  
 go-MED.1SG.DS 3PL-FOC continue.doing-MED.SS

*maŋgeaŋ abmaŋ                      alagŋaŋ                      wati*

714. *maŋge-aŋ ap-maŋ                      alak-ŋaŋ                      wat-ti*  
 mother-FOC husband-3SG.POSS new-NMLSR marry-MED.SS

*maneti*

715. *mane-ti*  
 continue.doing-MED.SS

*maŋgeyet abmaŋ                      alagŋaŋ                      nup kan                      1969 keyet.*

716. *maŋge-yet ap-maŋ                      alak-ŋaŋ                      nup kan                      1969 ke-yet*  
 mother-BEN husband-3SG.POSS new-NMLSR yam season 1969 that-BEN  
 I left my relatives and went [away]; and they continued on there, and mother married a new husband. She continued on [with him until the death] of her new husband in the year 1969.

In clause 714 the verb root *wat* literally means ‘stand’, and is the verb used to express the idea of marriage, so we have glossed it as ‘marry’ whenever marriage is being mentioned.

717. *Neŋ nup kan ŋengat tagoŋgo mot*  
 1SG yam season INDEF-BEN holiday ascend

718. *mkaen mane pema bien alagŋaŋ*  
*mka-en mane pe-ma bie-n alak-ŋaŋ*  
 house-LOC continue.doing complete-MED.1SG.DS father-1PL.POSS new-NMLSR

*gakiye.*

*gaki-ye*

die-3SG.REMPAST

A year later I went up at holiday [time] to the village, and I stayed there until my [next] new father died.

In clause 717 the phrase *nup kan* is the regular idiom for a period of time amounting to about one year. In 718 the morpheme *pe* is a contraction of the morpheme *penaŋ*.

*Delan.*

719. *delan*  
 COMPL  
 The end.

## TEXT 9

Title: Old Man and Old Woman Speaker: Zumbek Moloŋ Type: Traditional Story

720. *Imbi penaŋ ŋen mkaŋaŋ sam dugŋan*  
*imbi penaŋ ŋen mka-ŋaŋ sam duk-ŋaŋ-en*  
 woman very.old INDEF house-3SG.POSS pandanus top-NMLSR-LOC

*mawalawemtan.*

*ma-walat-we-mtan*

CONT-build-sleep-3SG.PAST.CONT

An old woman built her house on top of a pandanus tree and lived there.

721. *Âpme, an penaŋaŋ mkaŋaŋ tâ tep dugŋan*  
*âpme an penaŋ-aŋ mka-ŋaŋ tâ tep duk-ŋaŋ-en*  
 well man very.old-FOC house-3SG.POSS pometia.pinnata tree top-NMLSR-LOC

*mawemtan.*

*ma-we-mtan*

CONT-sleep-3SG.PAST.CONT

Well, an old man lived in his house at the top of a pometia pinnata tree.

722. *Âpme, tambuŋan an penaŋ toti mege.*  
*âpme tambuŋan an penaŋ tot-ti met-ge*  
 well morning.time man very.old climb.down-MED.SS go-3SG.REMPAST  
 Well, one morning the old man climbed down and went [walking].

*Meti*

723. *met-ti*  
 go-MED.SS

- sam mange tek temaŋ ekti meti*  
 724. *sam mange tek temaŋ ek-ti met-ti*  
 pandanus clump grove large see-MED.SS go-MED.SS

- sam kwep penaŋ ŋengat egeen tep*  
 725. *sam kwep penaŋ ŋen-gat ek-ge-en tep*  
 pandanus one in.particular INDEF-BEN see-3SG.REMPAST-LOC fire

*budnaŋ ma isaisak sambe penaŋ tage.*

*butnaŋ ma isaisak sambe penaŋ tat-ge*

remains and garbage much very remain-3SG.REMPAST

He went, and he saw the large grove of pandanus trees. He went [closer] and when he noticed a certain pandanus tree in particular, the remains of a fire and a lot of garbage were there.

*Mime*

726. *mi-me*  
 happen-MED.3SG.DS

- sam yaŋaŋ buteme*  
 727. *sam yaŋ-ŋaŋ bute-me*  
 pandanus base-NMLSR shake-MED.3SG.DS

- imbi penaŋaŋ "Kuleki ŋenaŋ tabm?"*  
 728. *imbi penaŋ-aŋ kuleki ŋen-aŋ tat-mi*  
 woman very.old-FOC what INDEF-FOC stay-do

- zem egme*  
 729. *zem ek-me*  
 think look-MED.3SG.DS

- an penaŋaŋ sam yaŋaŋ tage.*  
 730. *an penaŋ-aŋ sam yaŋ-ŋaŋ tat-ge*  
 man very.old-FOC pandanus base-NMLSR stay-3SG.REMPAST  
 [After that] happened, he shook the base of the pandanus tree. The old woman wondered, "What is something doing there?" and she looked [and saw] there was an old man at the base of the pandanus tree.

- Tabme imbi penaŋaŋ ekti*  
 730. *tat-me imbi penaŋ-aŋ ek-ti*  
 stay-MED.3SG.DS woman very.old-FOC look-MED.SS

- yaŋkwesiye, "Geŋ aindonini?"*  
 731. *yaŋkwesi-ye geŋ aindonini*  
 ask-3SG.REMPAST 2SG cannibal  
 He stayed [there], and the old woman looked [at him] and asked, "Are you a cannibal?"

*Zeme*

732. *ze-me*  
 say-MED.3SG.DS

"Yek" zeye.

733. *yek ze-ye*  
NEG say-3SG.REMPAST  
She said that, and he said, "No".

*Âpme egan tati*

734. *âpme ek-aŋ tat-ti*  
well 3SG-FOC stay-MED.SS

*yaŋkwesiye "Âpme, geŋ?"*

735. *yaŋkwesi-ye âpme geŋ*  
ask-3SG.REMPAST well 2SG  
Well, he stayed there and asked her, "And you?"

*Zeme*

736. *ze-me*  
say-MED.3SG.DS

*imbi penanŋ zeye,*

737. *imbi penan-aŋ ze-ye*  
woman very.old-FOC say-3SG.REMPAST  
He said [that], and the old woman said,

*"Neŋ yek, keyet geŋ met elewadi kumti*

738. *neŋ yek ke-yet geŋ met elewat-di ku-mti*  
1SG NEG that-BEN 2SG go possessions-2SG.POSS pack.up-MED.SS

*kot".*

739. *kot*  
come  
"I'm not, so you go pack up your possessions and come."

*Zeme an penanŋ milawadnaŋ tisâgât*

740. *ze-me an penan-aŋ milawat-naŋ ti-sât-gât*  
say-MED.3SG.DS man very.old-FOC possessions-3SG.POSS take-DESID-BEN

*mege.*

*met-ge*

go-3SG.REMPAST

She said [that], and then the old man went off intending to get his possessions.

Note that in clause 740 the benefactive allomorph -*gât* occurs, because of vowel harmony with the preceding *â* vowel.

*An penanŋ milawadnaŋ metimkobme*

741. *an penan-aŋ milawat-naŋ met-tim-kot-me*  
man very.old-FOC possessions-3SG.POSS go-take-come-MED.3SG.DS

*eget awembiŋ bewun.*

742. *eget ap-imbi be-wun*  
3DU husband-wife become-3DU.REMPAST

The old man went and got his possessions and came back, and the two of them got married.

*Awembiŋ bem maneti*

743. *ap-imbi bem mane-ti*  
husband-wife become continue.doing-MED.SS

- mâmulup mimti*  
 744. *mâ-mulup mi-mti*  
 many-garden do-MED.SS
- nimwianwian maneti*  
 745. *ni-wian-wian mane-ti*  
 eat-be.sated-be.sated continue.doing-MED.SS
- gakiwun.*  
 746. *gaki-wun*  
 die-3DUREMPAST  
 [After] they were married they continued living [together] and made many gardens, and they always had plenty to eat [until] they died.

## TEXT 10

Title: Letter      Writer: Kondo Singema      Type: Written Style

- O nalim Zumbek Zepiŋ.*  
 747. *o nalim-m Zumbek Zepiŋ*  
 VOC sister's.husband-1SG.POSS Zumbek Zepiŋ  
 O my brother-in-law Zumbek Zepiŋ.
- Neŋ zet zapaŋ isikŋaŋ bugan pigok zema nâmbak.*  
 748. *neŋ zet zapaŋ isikŋaŋ bugan pi-gok ze-ma nâ-mbak*  
 1SG talk story little a.little.bit this-ESEMB say-MED.1SG.DS hear-1SG.IRR  
 I will tell [you] a little bit of news in this manner and you listen.

Note that in clause 748 the irrealis form of the verb has the pragmatic function of a polite imperative.

- Mkaen gwaen an imbi penaŋ kabigogaŋ yek*  
 749. *mka-en gwa-en an imbi penaŋ ka-pi-gok-aŋ yek*  
 village-LOC that.up.there-LOC man woman very.old SPEC-this-ESEMB-FOC NEG  
*bewien.*  
*be-wien*  
 exist-3PL.INTPAST  
 At that village up there the following old men and women died.
- Tâ Sembekayet abmaŋ ma tâ*  
 750. *tâ Sembeka-yet ap-maŋ ma tâ*  
 3rd.born.female Sembeka-BEN husband-3SG.POSS and 3rd.born.female
- Mioŋgat abmaŋ ma Ampetekgat nembanaŋ ma*  
*Mioŋ-gat ap-maŋ ma Ampetek-gat nembanaŋ ma*  
 Mioŋ-BEN husband-3SG.POSS and Ampetek-BEN child-3SG.POSS and
- Antaŋgangat nemuŋaŋ muŋ*  
*Antaŋgan-gat nemu-ŋaŋ muŋ*  
 Antaŋgan-BEN son-3SG.POSS 2nd.born.male
- kogogaŋ gakiwien.*  
 751. *ke-gok-aŋ gaki-wien*  
 that-ESEMB-FOC die-3PL.REMPAST

Third-born Sembeka's husband, and third-born Mionj's husband, and Ampetek's child, and Antangan's second-born son; thus they have died.

- Kalajan am kogoketajan gakiwien.*  
 752. *Kalajan am ke-gok-etaj-an gaki-wien*  
 Kalajan people that-ESEMB-only-FOC die-3PL.REMPAST  
 Those were the only Kalajan people who died.
- Âbme msat nodnan jenen am isignan ku gakiwien,*  
 753. *âbme msat notnan jen-en am isignan ku gaki-wien*  
 well place some INDEF-LOC people little NEG die-3PL.REMPAST  
 Well, in some other places not a few people died,
- omba penaj.*  
 754. *omba penaj*  
 many very  
 [but rather] very many.
- Am belak sambe penaj mulup temaj penaj mimti*  
 755. *am belak sambe penaj mulup temaj penaj mi-mti*  
 people countless many very work big very do-MED.SS  
*tadnup.*  
 756. *tat-nup*  
 stay-1PL.PRES  
 A very large number of us people are doing a great deal of work [here].
- Am belak mawalam temaj tabme*  
 757. *am belak mawalam temaj tat-me*  
 people stymied rain.season big stay-MED.3PL.DS  
*olabmann*  
 758. *olat-mann*  
 be.in.need-MED.1PL.DS
- beme*  
 759. *be-me*  
 become-MED.3SG.DS
- am gakikijan beke jaj sinaj antumti*  
 760. *am gaki-gaki-jaj be-ke jaj sinaj antu-mti*  
 people die-die-NMLSR SPEC-that banana leaf cut-MED.SS
- keaj kwalatpemtî gapumeti*  
 761. *ke-aj kwalat-pe-mti gapum-met-ti*  
 that-INSTR cover-3SG.BEN-MED.SS carry.long.object.on.shoulder-go-MED.SS
- met sogjan ke pemann*  
 762. *met sok-jaj-en ke pe-mann*  
 go near-NMLSR-LOC that leave-MED.1PL.DS
- tabme*  
 763. *tat-me*  
 remain-MED.3SG.DS
- msat sakwep walati*  
 764. *msat sakwep walat-ti*  
 ground quickly dig-MED.SS



- am pemann*  
 765. *am pe-mann*  
 people leave-MED.IPL.DS

- towebme*  
 767. *tot-met-me*  
 descend-go-MED.3SG.DS

- ataindemti*  
 768. *ata-inde-mti*  
 fill.in-3PL.BEN-MED.SS

- winde bemti*  
 769. *winde be-mti*  
 run be-MED.SS

- makodnup.*  
 780. *ma-kot-nup*  
 CONT-come-IPL.PRES

It was a very wet rainy season and countless of us people were in need [of food]. [The situation] had become [as follows]. We cut a banana leaf [for each] corpse and covered [the coffin] with it, and bore [the coffin] away on our shoulders. We went close to [the grave site] and left that [coffin], and it remained there [while] we quickly dug the ground, and then we left the [dead] person [there], and it went down [into the hole]. Then we filled it in, and came back running.

In clause 757 the word *mawalam* is evidently derived from *map* 'rain' and an otherwise unattested formative *alam* of unknown meaning.

- Âbme Kalajan msat pi map temaj tabme*  
 781. *âbme Kalajan msat pi map temaj tat-me*  
 well Kalajan place this rain much stay-MED.3SG.DS

- msat Tusaziŋset ma Gonzonset ma Elenomben Samsalen ma*  
 782. *msat Tusaziŋ-set ma Gonzon-set ma Elenomben Samsalen ma*  
 place Tusaziŋ-DIR and Gonzon-DIR and Elenomben Samsalen and

*Anopman kandaŋ kandaŋ pi bekanajetaŋ beme,*  
*Anopman kandaŋ kandaŋ pi bekanaj-etaŋ be-me*  
 Anopman slope slope this bad-entirely become-MED.3SG.DS

- delaj zeyan.*  
 783. *delaj ze-yan*  
 COMPL say-3SG.INTPAST

And here in Kalajan country there was a lot of rain. The area towards Tusaziŋ, and towards Gonzon, Elenomben, Samsalen, and towards the [mountain] slopes at Anopman, these areas have become totally ruined, the whole area [in fact].

- Mawaŋ toti*  
 784. *map-aŋ tot-ti*  
 rain-FOC descend-MED.SS

- msat mime*  
 785. *msat mi-me*  
 ground do-MED.3SG.DS

- bagɲaŋ bemti*  
 786. *bakɲaŋ be-mti*  
 soft become-MED.SS
- msat seŋ semuŋme*  
 787. *msat seŋ semuŋ-me*  
 ground landslide landslide-MED.3SG.DS
- deləŋ penaŋ zemâge.*  
 788. *deləŋ penaŋ ze-mâ-ge*  
 COMPL very say-complete-3SG.REMPAST  
 The rain came down and caused the ground to become soft; and there was a landslide which caused complete destruction.
- Keyebmti*  
 789. *ke-yet-mi-ti*  
 that-BEN-happen-DEF
- geŋ msadn Elenomben tazin*  
 790. *geŋ msat-n Elenomben at-zin*  
 2SG land-1SG.POSS Elenomben exist-3SG.PRES
- kogok ku nâmti*  
 791. *ke-gok ku nâ-mti*  
 that-ESEMB NEG think-MED.SS
- mamambanik.*  
 792. *ma-ma-mbanik*  
 CONT-live-2SG.REMFUT  
 Because that happened, you should not live on thinking [that] my land at Elenomben still exists.
- Âbme, pi neŋ nânâ mka tosaŋaŋ K50.00 zeme*  
 793. *âbme pi neŋ nâ-nâ mka tosa-ŋaŋ K50.00 ze-me*  
 well this 1SG know-know house price-3SG.POSS K50.00 say-MED.3PL.DS
- olati*  
 794. *olat-ti*  
 be.short.of-MED.SS
- gâgât yaŋkwesisi pigok beap.*  
 795. *gâgât yaŋkwesi-yaŋkwesi pi-gok be-ap*  
 2SG.BEN ask-ask this-ESEMB put-1SG.PRES  
 Well, they tell me this, the school fee [is] fifty kina, and I lack [the money], and in this way I am putting a question to you.
- Geŋ namukulem ŋep mimbek*  
 796. *geŋ na-mukulem ŋep mi-mbek*  
 2SG 1SG.GOAL-help able.to do-2SG.IRR
- ma yek?*  
 797. *ma yek*  
 or NEG  
 Are you able to help me or not?

Note that in clause 796 the irrealis form of the verb has the pragmatic function of a request.

798. *Namukulem msâgât nâmbanik beme*  
*na-mukulem mi-sât-gât nâ-mbanik beme*  
 1SG.GOAL-help do-DESID-BEN feel-2SG.REMFUT if  
*sakwep penaŋ bemane kwabe.*
799. *sakwep penaŋ be-mane kwat-be*  
 quickly very put-MED.2SG.DS come.up-3SG.REMFUT  
 If you feel [you] want to help me, then send [the money] up [to me] very quickly.
- Zet zapat keetaŋ.*
800. *zet zapat ke-etaŋ*  
 talk story that-only  
 That's all the news.
- Kawawaŋ gamukulem mime*
801. *Kawawaŋ ga-mukulem mi-me*  
 God 2SG.GOAL-help do-MED.3SG.DS
- mulupdi mbanik.*
802. *mulup-di mi-banik*  
 work-2SG.POSS do-2SG.REMFUT  
 May God help you in the work you do.
- Neŋ nalimdi Kondo Singema.*
803. *neŋ nalim-di Kondo Singema*  
 1SG sister's.husband-2SG.POSS Kondo Singema  
 I [am] your brother-in-law Kondo Singema.

## TEXT 11

Title: Reply Letter Writer: Zumbek Zepiŋ Type: Letter

- O nalim geŋ papia bewanan*
804. *o nalim-m geŋ papia be-wanan*  
 VOC wife's.brother-1SG.POSS 2SG paper put-2SG.REMPAST  
 O my brother-in-law, [concerning] the letter you mailed,
- ke-aŋ 17/10/81 Salele tambuŋan penaŋ Baindapgadnan*
805. *ke-aŋ 17/10/81 Salele tambuŋan penaŋ Baindap-gat-naŋ-en*  
 that-FOC 17/10/81 Saturday morning.time very Baindap-BEN-NMLSR-LOC
- nemba ŋeniaŋ mimti*
- nemba ŋeni-aŋ mi-mti*  
 child INDEF-FOC take.hold-MED.SS
- kot*
806. *kot*  
 come
- name*
808. *na-me*  
 give.to.me-MED.3SG.DS
- ekti*
809. *ek-ti*  
 look-MED.SS

- papia ke maiŋsât oloŋen penaŋ miya.*  
 810. *papia ke maiŋ-sât oloŋen penaŋ mi-ya*  
 paper that read-INCEP happy very do-1SG.IMPAST  
 very early on Saturday the 17th of October 1981 a boy from Baidap took that [letter],  
 brought it, and gave it to me and I read it, and I was very happy as I began to read that  
 letter.

In clause 810 is a clear instance of *-sât* being used as an inceptive. In 805 the indefinite allomorph *ŋeni* occurs. Some people prefer to use this form, or use it in free variation with the form *ŋen*. This is the only instance of it in all thirteen of the texts. There is a clause numbering error (807 is absent), but no data has been omitted.

- Yangut keŋan baen zet ke maiŋti*  
 811. *yaŋ-gut keŋ-ŋaŋ-en ba-en zet ke maiŋ-ti*  
 ANT-COMPL inside-NMLSR-LOC down-LOC talk that read-MED.SS

- ekti*  
 812. *ek-ti*  
 look-MED.SS

- kemberŋ temaŋaŋ penaŋ naigme*  
 813. *kemberŋ temaŋ-aŋ penaŋ n-aik-me*  
 sorrow big-FOC true 1SG.GOAL-find-MED.3SG.DS

- nâma*  
 814. *nâ-ma*  
 feel-MED.1SG.DS

- bekanaŋ penaŋ beme*  
 815. *bekanaŋ penaŋ be-me*  
 bad very exist-MED.3SG.DS

- si temaŋ penaŋ suma*  
 816. *si temaŋ penaŋ su-ma*  
 weeping much very cry-MED.1SG.DS

- am nodnaŋ egŋenaŋ endilipemti*  
 817. *am notnaŋ ekŋen-aŋ endili-pe-mti*  
 people some 3PL-FOC be.surprised-3SG.BEN-MED.SS

- “Zigok? zigok?” mimkobme*  
 818. *zi-gok zi-gok mim-kot-me*  
 INTER-ESEMB INTER-ESEMB do-come-MED.3PL.DS

- zapat bam mimindama*  
 819. *zapat bam mim-inda-ma*  
 story later do-3PL.BEN-MED.1SG.DS

- nâmti*  
 820. *nâ-mti*  
 know-MED.SS

- namukulem mimti*  
 821. *na-mukulem mi-mti*  
 1SG.GOAL-help do-MED.SS

*ambembesi          teman mimbenn.*

822. *ambembesi          teman mi-mbenn*

time.of.mourning big do-1PL.REMPAST

But I read further down into that message, I looked, and a great sorrow truly came upon me, and I felt very upset, and I cried very much. Some people were surprised by it [i.e. the weeping] and they came [to me] saying "What's happened? What's happened?". Later I told them the story and they knew [what had happened], and they helped me [by] all of us having a long wailing time [together].

In clause 818 the verb 'do' occurs with the root form *mim*, rather than the usual form *mi*. The longer form occurs in order to block a morphophonemic rule which would otherwise result in the form *mi* being pronounced as a syllabic *m*, and the resulting word would have a quite different meaning. See also the note about clauses 842 and 843.

*Mimti*

823. *mi-mti*

do-MED.SS

*zapat nodnaŋ mawalam teman mimti*

824. *zapat notnaŋ mawalam teman mi-mti*

story some rain.season large do-MED.SS

*misat sambe tasemuŋin*

825. *misat sambe tat-semuŋ-in*

ground much SCON-landslide-3SG.PRES

*keyet zapadnaŋ mindama*

826. *ke-yet zapat-naŋ mi-inda-ma*

that-BEN story-3SG.POSS do-3PL.BEN-MED.1SG.DS

*egŋenaŋ ingat yayaŋ teman penaŋ tabmip*

827. *ekŋen-aŋ ingat yayaŋ teman penaŋ tat-mi-p*

3PL-FOC 2PL.BEN worry big very SCON-do-3PL.PRES

Having done [that], I told some news of the big rainy season, and [how] much ground was landsliding—I told them about that news [in the letter]. They are very worried about you all

*mineti*

828. *mi-ne-ti*

do-DUR-MED.SS

*seŋ semuŋti*

829. *seŋ semuŋ-ti*

landslide landslide-MED.SS

*Nimbe nelumset mebetmagen zemti.*

830. *Nimbe nelum-set met-met-mak-en ze-mti*

Nimbe riverbed-DIR go-go-COM-LOC say-MED.SS

in case there is a [further] landslide and it [carries you all away down] into the Nimbe riverbed.

*Âbme mânepgat zenak*

831. *âbme mânep-gat ze-nak*

well money-BEN say-2SG.IMPAST

*e pigok zema*

832. *e pi-gok ze-ma*

that this-ESEMB say-MED.1SG.DS

*nâmbek.*

833. *nâ-mbek*

know-2SG.IRR

Well, about the money you just mentioned, [concerning] that I will speak like as follows and you understand [my thoughts on the matter].

Note that in clause 832 *pi* ‘this’ is used cataphorically.

*Sonda pi elak mânep timti an ñen*

835. *Sonda pi e-lak mânep ti-mti an ñen*  
Sunday this that-CONS money receive-MED.SS man INDEF

*sawap.*

*sa-wap*

give.to.him-1SG.REMFUT

This payweek I will receive money and I will give it to another man.

In clause 835 *elak* is used to signal a division of a real-world conceptual space into parts. In the present instance, the conceptual space is the concept of a ‘week’, and the division involved is the opposition of a payweek to a non-payweek. In the above clause, the context indicates that the phrase *Sondak pi elak* refers to the payweek current at the time of writing. This is discussed in more detail in section 8.3.6.

*Yañ ñen e tati*

836. *yañ ñen e tat-ti*  
ANT INDEF that stay-MED.SS

*ñen keyet mânep timti*

837. *ñen ke-yet mânep ti-mti*  
INDEF that-BEN money take-MED.SS

*bema*

838. *be-ma*  
put-MED.1SG.DS

*kwabeyet geñ taegmambanik.*

839. *kwat-be-yet geñ tat-ek-ma-mbanik*  
come.up-put-BEN 2SG SCON-watch-CONT-2SG.REMFUT  
But another [week] will pass by, and on the next [week] I will take the money and mail it for it to be sent up [to you], [so] you keep watching [for it].

In clauses 836 to 838, the person writing the letter is topical and so the medial verb categories are consistent with this viewpoint. But in 836 the grammatical subject is ‘another [week]’. This is a further instance of the fact that medial verb suffixes track not grammatical subjects but rather what the speaker regards as salient. It just happens that subjects are almost always topical, hence the strong correlation of the medial verb suffixes with changes of subject.

*Bema*

840. *be-ma*  
put-MED.1SG.DS

*kwabme*

841. *kwat-me*  
come.up-MED.3SG.DS



842. *geŋ giti mim*  
2SG 2SG.EMPH take.hold

- tati*  
843. *tat-ti*  
stay-MED.SS

- nânâ mka tosaŋaŋ bemambe*  
844. *nâ-nâ mka tosa-ŋaŋ be-mambe*  
know-know house price-3SG.POSS put-MED.SS.CONTEMP

- milawadi kwitimambe mimbanik.*  
845. *milawat-di kwiti-mambe mi-mbanik*  
possessions-2SG.POSS buy-MED.SS.CONTEMP do-2SG.REMFUT  
I'll mail it and it will come up [to you] and you yourself [can] take it and keep it. You [can] use it [to] pay the school fees and at the same time buy the things [you need].

Note that in clauses 844 and 845 the same-subject medial verb marker *-mambe* occurs. This form may be used when two events occur contemporaneously. Another way of expressing 'at the same time' is to use the particle *yegak* instead (see clause 988 of Text 13). Consider also 842 and 843. The form *mim* is used here to block the application of a morphophonemic rule which would cause *mi* to be pronounced as a syllabic *m*. Thus we get *mim tat*, rather than *mtat*. The former means 'take it and keep it (non-permanently)', while the latter means 'hold it there (permanently)'.

- Âbme neŋ nup kan sagŋan kaŋgwatiyet*  
846. *âbme neŋ nup kan sak-ŋaŋ-en kaŋ-gwa-ti-yet*  
well 1SG yam season above-NMLSR-LOC SPEC-up-MED.SS-BEN

- kwat*  
847. *kwat*  
come.up

- maneti*  
848. *mane-ti*  
continue.doing-MED.SS

- tobap.*  
849. *tot-bap*  
descend-1SG.REMFUT  
Well, as next year approaches I will come up and live [there for a while], and then come [back] down [here].

- Keyet mamnodineyet zemane*  
850. *ke-yet mam-not-di-ne-yet ze-mane*  
that-BEN mother-relative-2SG.POSS-PL-BEN say-MED.2SG.DS

- nâmbep.*  
851. *nâ-mbep*  
know-3PL.REMFUT  
You [can] tell your mother and your relatives about that [impending visit] so they will know.

- Zet Zapat keetaŋ.*  
852. *zet Zapat ke-etaŋ*  
talk story that-entirely  
That's all the news.

*Tambuyet penaŋ.*

853. *tambu-yet penaŋ*  
night-BEN very  
Goodnight.

- Neŋ gâgât nalimdi*                      *Zumbek Zepiŋ.*  
854. *neŋ gâgât nalim-di*                      *Zumbek Zepiŋ*  
1SG 2SG.BEN wife's.brother-2SG.POSS Zumbek Zepiŋ  
I am your brother-in-law Zumbek Zepiŋ.

## TEXT 12

Title: *Sâliŋ*      Speaker: Kondo Singema      Type: Biography

- Âbme mone*                      *Sâliŋgalen*                      *zapat zesap.*  
855. *âbme mone*                      *Sâliŋ-gat-en*                      *zapat ze-sap*  
well 2nd.born.male Sâliŋ-BEN-LOC story say-1SG.IMFUT  
Well, I am going to tell Sâliŋ's story, the second-born son.

- Mone*                      *Sâliŋ egat*                      *mamaŋaŋ*                      *egat*                      *kambagmak*  
856. *mone*                      *Sâliŋ egat*                      *mam-maŋ-aŋ*                      *egat*                      *kambak-mak*  
2nd.born.male Sâliŋ 3SG.BEN mother-3SG.POSS-FOC 3SG.BEN stomach-COM

- piaŋ*                      *mawalam*                      *temaŋ*                      *mime*  
857. *pi-aŋ*                      *mawalam*                      *temaŋ*                      *mi-me*  
this-FOC rain.season big do-MED.3SG.DS

- tati*  
858. *tat-ti*  
exist-MED.SS

- meuyet*                      *mimti*  
859. *meu-yet*                      *mi-mti*  
food-BEN do-MED.SS

- miŋge.*  
860. *mi-ŋge*  
do-3SG.REMPAST  
Sâliŋ's mother [was] pregnant with him, the second-born. This rainy season was a big one, and as she lived [through it] she was hungry.

- Miyeaŋ*                      *yek beme*  
861. *mi-ye-aŋ*                      *yek be-me*  
do-3SG.REMPAST-FOC NEG become-MED.3SG.DS

- muluwen*                      *Kapman kamba*                      *mege.*  
862. *mulup-en*                      *Kapman kam-ba*                      *met-ge*  
garden-LOC Kapman SPEC-down go-3SG.REMPAST  
She was hungry, but [her hunger] was unsatisfied. She went down to Kapman where the garden was.

- Meti*  
863. *met-ti*  
go-MED.SS

864. *butuk mee ke timat*  
sweet.potato and.so.forth that dig

*tine peme*  
865. *ti-ne pe-me*  
harvest-DUR leave-MED.3SG.DS

*nemba sokbembeyelen tabmime*  
866. *nemba sokbe-sokbe-yet-en tat-mi-me*  
child be.born-be.born-BEN-LOC SCON-do-MED.3SG.DS

*nâmti.*  
867. *nâ-mti*  
feel-MED.SS

*"Pe, zigok msap?"*  
868. *pe zi-gok mi-sap*  
oh.dear INTER-ESEMB do-1SG.IMFUT  
She went, and there dug up sweet potatoes and so forth. While she was harvesting [the food] it became time for the child's birth, and she felt it. "Oh dear, what shall I do?"

In clause 866 the reduplication of *sokbe* 'be born' forms a nominal, which takes benefactive and locative clitics to form a purposive sense which may be translated into English as 'in order to be born'. This is one of the standard functions of this particular combination of case clitics; the other is to mark possession.

*Ze*  
869. *ze*  
think

*miyeaŋ yek beme*  
870. *mi-ye-aŋ yek be-me*  
do-3SG.REMPAST-FOC NEG become-MED.3SG.DS

*egaŋ kileŋ ke sindem nâmisimti*  
871. *ek-aŋ kileŋ ke sindem nâ-misi-mti*  
3SG-FOC careless that pain feel-last.it.out-MED.SS

*selen ke kwadne peme*  
872. *set-en ke kwat-ne pe-me*  
road-LOC that come.up-DUR leave-MED.3SG.DS

*nemba sokbesât penaŋ miye.*  
873. *nemba sokbe-sât penaŋ mi-ye*  
child be.born-INCEP really do-3SG.REMPAST  
She thought [that], but to no avail. She carelessly felt she could last the pain out; [but] while coming up on the road there the child actually began to be born.

*Mime*  
874. *mi-me*  
do-MED.3SG.DS

*nup kambun keyet kilambaŋan baen met*  
875. *nup kambun ke-yet kilamba-ŋaŋ-en ba-en met*  
yam store.house that-BEN under-NMLSR-LOC down-LOC go

*tabme*876. *tat-me*

stay-MED.3SG.DS

*nemba ke sokbeye.*877. *nemba ke sokbe-ye*

child that be.born-3SG.REMPAST

It began to be born, [so] for that [birth] she went down under the garden storage house and stayed [there], and the child was born there.

*Nemba ke isiggaŋ penaŋ*878. *nemba ke isikgaŋ penaŋ*

child that little very

*yalak ke tadne pemalu,*879. *yalak ke tat-ne pe-malu*

CONS that remain-DUR leave-MED.DU.DS

*nemba keyet bibmaŋaŋ kangwa tati*880. *nemba ke-yet bip-maŋ-aŋ kaŋ-gwa tat-ti*

child that-BEN father-3SG.POSS-FOC SPEC-up stay-MED.SS

*timat miye.*881. *timat mi-ye*

search do-3SG.REMPAST

That child [was] very small, consequently while she remained there the child's father stayed up [in the village area] searching [for her].

Consider the use of the verb *pe* 'leave' in clause 879. It is used here in a standard idiomatic construction of the form verb.stem-DUR leave-MED.suffix which translates into English as 'while event X is taking place, event Y takes place' where event X is the event denoted by the verb taking the durative suffix *-ne*, and event Y is encoded by the clause following the verb 'leave'. Further instances of the construction occur in clauses 872 and 865 of this current text, and also in clause 1034 of Text 13. In the latter text, a similar construction occurs in clause 908, but in this latter instance the continuous aspect is inherent in the lexical meaning of the verb preceding the verb 'leave', and hence the durative suffix is not required.

*Miyeaŋ yek beme.*882. *mi-ye-aŋ yek be-me*

do-3SG.REMPAST-FOC NEG become-MED.3SG.DS

*"Pe, de melep?"*883. *pe de met-ep*

oh.dear where go-3SG.IMPAST

He searched, but to no avail. "Oh dear, where did she go?"

*Zemti*884. *ze-mti*

think-MED.SS

*miyeaŋ yek.*885. *mi-ye-aŋ yek*

do-3SG.REMPAST-FOC NEG

He thought [that], but had no idea [where she was].

- “Kapman kaim melewan,”  
 887. *Kapman kaim met-ep-wan*  
 Kapman below.LOC go-3SG.IMPAST-ANAPH  
*zempti*
888. *ze-mti*  
 think-MED.SS  
*towege.*
889. *tot-met-ge*  
 descend-go-3SG.REMPAST  
 “She possibly went down there to Kapman”, he thought, and then he went down.
890. *Âbme mam nemba zut piwan ilidak tâgâ ke*  
*âbme mam nemba zut pi-wan ilidak tâgâ ke*  
 well mother child two this-ANAPH 3DU.REFL cold that  
*tabmambun.*  
*tat-ma-mbun*  
 SCON-live-3DU.REMPAST  
 Well, the aforementioned mother and child remained there alone in the cold.
- Tabmalu*
891. *tat-malu*  
 stay-MED.DU.DS  
*toti,*
892. *tot-ti*  
 go.down-MED.SS  
*“Idatimti*
893. *ida-ti-mti*  
 3DU.GOAL-get-MED.SS  
*kwabi” zem*
894. *kwat-bi zem*  
 come.up-1SG.IMP think  
*miyeaŋ*
895. *mi-ye-aŋ*  
 do-3SG.REMPAST-FOC  
*yek.*
896. *yek*  
 NEG  
 They waited, and [the father] went down [towards them] thinking “I’ll get them and let me bring them [back] up [home]”. He thought [that], but couldn’t [because of the coldness].
- Map temaŋ penaŋ toge*
897. *map temaŋ penaŋ tot-ge*  
 rain big very descend-3SG.REMPAST  
*keyebmti*
898. *ke-yet-mi-ti*  
 that-BEN-happen-DEF  
*belak tep time*
899. *belak tep ti-me*  
 gather firewood take-MED.3SG.DS

- kwabmebme*  
 900. *kwat-met-me*  
 enter-go-MED.3SG.DS
- idambumkomti*  
 901. *ida-mi-bum-ko-mti*  
 3DU.GOAL-take.hold-burn-dry-MED.SS
- ke timti*  
 902. *ke ti-mti*  
 that take-MED.SS
- wewien.*  
 903. *we-wien*  
 sleep-3PL.REMPAST  
 A very big rain came down, and because of that he gathered firewood and took it [to the storehouse] and [the firewood] entered into [the storehouse], and then he took it, burned it, and dried them off. Then they took that [fire] and slept [there].
- Yaŋ misame tambuŋan penəŋ idatimti*  
 904. *yaŋ misat-me tambuŋan penəŋ ida-ti-mti*  
 ANT dawn-MED.3SG.DS morning.time very 3DU.GOAL-take-MED.SS
- kwat*  
 905. *kwat*  
 come.up
- mkaen kaŋgwa idemelak*  
 906. *mka-en kaŋ-gwa ide-me-lak*  
 house-LOC SPEC-up leave.them.two-MED.3SG.DS-CONS
- ke matatemun.*  
 907. *ke ma-tat-temun*  
 that CONT-stay-3DU.PAST.CONT  
 But very early in the morning [when] dawn broke he took them up to the house and left them [there], and [the woman and child] lived there.
- Mane pemelak nup kan kwep o ke*  
 908. *mane pe-me-lak nup kan kwep o ke*  
 continue.doing leave-MED.3SG.DS-CONS yam season one or that
- tobme*  
*tot-me*  
 descend-MED.3SG.DS
- mone Sâliŋaŋ “Timbiyet ee bamandoaŋ*  
 909. *mone Sâliŋ-aŋ timbi-yet ee bamandoaŋ*  
 2nd.born.male Sâliŋ-FOC arrow-BEN and.so.forth jew’s.harp
- weyaŋ na ee” zeme*  
*weyaŋ na ee ze-me*  
 make give.to.me and.so.forth say-MED.3SG.DS
- mamaŋ bibmaŋ eget ke naman keboŋ*  
 910. *mam-maŋ bip-maŋ eget ke naman ke-boŋ*  
 THEMDEV that-OSEMB mother-3SG.POSS father-3SG.POSS 3DU that



*keboŋ ke weyeyaŋ ke ku nâlup.*  
*ke-boŋ ke weyeyaŋ ke ku nâ-lup*  
 that-OSEMB that fabrication.method that NEG know-DU.PRES

While [Sâliŋ] was living [there], [after] a year or so had passed by, Sâliŋ, the second-born, said "Make and give me arrows and something like a jew's-harp and so forth". However his mother and father did not know how to make things such as that.

*Keyebmti*

911. *ke-yet-mi-ti*  
 that-BEN-happen-DEF

912. *sâsâyet kandat kandat timbi sâsâyet kandat kandat*  
*sâ-sâ-yet kandat kandat timbi sâ-sâ-yet kandat kandat*  
 whittle-whittle-BEN forget forget arrow whittle-whittle-BEN forget forget

*mimti*  
*mi-mti*  
 do-MED.SS

913. *am ŋengat zemalu sâmti*  
*am ŋen-gat ze-malu sâ-mti*  
 people INDEF-BEN ask-MED.DU.DS whittle-MED.SS

914. *same*  
*sa-me*  
 give.to.him-MED.3PL.DS

915. *timti*  
*ti-mti*  
 receive-MED.SS

916. *timam ke mmamtan.*  
*timam ke mi-ma-mtan*  
 bow that take-live-3SG.PAST.CONT

Because they had not learned carving and how to whittle arrows, [the parents] asked other people to whittle [them] and give [them] to him. [They did so] and he received them [so] continued living [in possession of] that bow.

917. *Ma gasut kadnaŋ mitimti*  
*ma gasut kat-naŋ miti-mti*  
 and edible.cane stem-3SG.POSS break-MED.SS

918. *ele ma met*  
*ele ma met*  
 shoot and go

919. *kwap lelembe mimti*  
*kwap lelembe mi-mti*  
 rat trap do-MED.SS

921. *ek ke maneti an temaŋ bemti*  
*ek ke mane-ti an temaŋ be-mti*  
 3SG that continue.doing-MED.SS man big become-MED.SS

922. *maneti*  
*mane-ti*  
 continue.doing-MED.SS

923. *nânâ mkaen mobodgalen sepem beme*  
*nâ-nâ mka-en mot-mot-gat-en sepem be-me*  
 know-know house-LOC ascend-ascend-BEN-LOC kind become-MED.3SG.DS

924. *an zikat indadayar zeye,*  
*an zikat inda-inda-ar ze-ye*  
 man eye give.to.them-give.to.them-FOC say-3SG.REMPAST

925. *"Nemba temar temar eggen kwilin beme*  
*nemba temar temar ekgen kwit-in be-me*  
 child big big 3PL name-3PL.POSS put-MED.3PL.DS

926. *neŋ nânâ mkaen indatim*  
*neŋ nâ-nâ mka-en inda-ti-m*  
 1SG know-know house-LOC 3PL.GOAL-take-MED.SS

*mobap".*

927. *mot-bap*  
 enter-1SG.REMFUT

And he broke the stem of the edible wild sugar cane and shot with it, and he made rat traps. He lived [that way until] he grew up, and he continued on [until] he became the kind [of boy that] goes to school. The teacher said, "All the big children [must] write down their names and I will take [the names] up to the school and enter them [in the register]."

Note that this enrolment preceded the boy's entry into primary school.

*Zeme*

928. *ze-me*  
 say-MED.3SG.DS

929. *ilak kwilin bemti*  
*ilak kwit-in be-mti*  
 enough name-3PL.POSS put-MED.SS

930. *indatimti*  
*inda-ti-mti*  
 3PL.GOAL-take-MED.SS

931. *nânâ mkaen ke mamtan.*  
*nâ-nâ mka-en ke ma-mi-tan*  
 know-know house-LOC that CONT-do-3SG.PAST.CONT

He said [that], and [after] sufficient of their names had been written down he took [the names] to the school and registered [them] there.

932. *Âbme nemba ke mobienangut*  
*âbme nemba ke mot-bien-ar-gut*  
 well child that enter-3PL.REMPAST-FOC-COMPL

933. *naman nânâ mka temagen mobodgat kwilin*  
*naman nâ-nâ mka temar-en mot-mot-gat kwit-in*  
 THEMDEV know-know house big-LOC enter-enter-BEN name-3PL.POSS

*kuwien tem ke.*  
*ku-wien tem ke*  
 call-3PL.REMPAST time that

Well those children entered [the primary school], and then [much later on] they called out their names in order that they enter high school at that time.

The use of *naman* in clause 933 here signals a large time interval—all the years of the boy's attendance at primary school. Also, 'big school' is the idiom for high school.

934. *Ek nânâŋaŋ dolagŋaŋ yaŋgut egaŋ mulupgat wisat*  
*ek nâ-nâ-ŋaŋ dolakŋaŋ yaŋ-gut ek-aŋ mulup-gat wisat*  
 3SG know-know-NMLSR good ANT-COMPL 3SG-FOC work-BEN lazy

*mamtan keyebmti*  
*ma-mi-tan ke-yet-mi-ti*  
 CONT-do-3SG.PAST.CONT that-BEN-happen-DEF

- kwidnaŋ ku kuwien.*  
 935. *kwit-naŋ ku ku-wien*  
 name-3SG.POSS NEG call-3PL.REMPAST  
 His knowledge [was] good, but he didn't care for work, and because of that they did not select him [for high school].

### TEXT 13

Title: Father's Remarriage Speaker: Kondo Singema Type: Narrative

- Bienaŋ maneti*  
 936. *bie-n-aŋ mane-ti*  
 father-1SG.POSS-FOC continue.doing-MED.SS

- maŋge asekpemti*  
 937. *maŋge asek-pe-mti*  
 mother destroy-3SG.BEN-MED.SS

- imbiŋaŋ alagŋaŋ mewage.*  
 938. *imbi-ŋaŋ alak-ŋaŋ met-wat-ge*  
 woman-3SG.POSS new-NMLSR go-marry-3SG.REMPAST  
 While my father was living [there with us], he divorced [my] mother and went and married his new woman.

- Keyelen zesap.*  
 939. *ke-yet-en ze-sap*  
 that-BEN-LOC say-1SG.IMFUT  
 I will speak about that.

- Zema*  
 940. *ze-ma*  
 say-MED.1SG.DS

- nâmbek.*  
 941. *nâ-mbek*  
 hear-2SG.IRR  
 I will tell it and you listen.

- Kulekiaŋ bienalak...*  
 942. *kuleki-aŋ bie-n-nalak*  
 what-FOC father-1SG.POSS-CONS

- Maŋgeaŋ ilak neŋ alagak sokbemalak*  
 943. *maŋge-aŋ ilak neŋ alak-gak sokbe-ma-lak*  
 mother-FOC well.then 1SG new-ADDSEMB be.born-MED.1SG.DS-CONS

*matatan.*

*ma-tat-tan*

CONT-stay-3SG.PAST.CONT

What my father...[unfinished sentence, his revised sentence begins at 943]. Well then, since I was just a very newly-born [baby my] mother was staying [at home].

In 942 there is an embedded clause *neŋ alagak sokbemalak* 'I was just newly-born', occurring between the subject and verb of the superordinate clause.

- |      |                          |                 |            |                    |
|------|--------------------------|-----------------|------------|--------------------|
|      | <i>Âbme, bienaŋ</i>      | <i>imbiŋaŋ</i>  | <i>ŋen</i> | <i>wasâti</i>      |
| 944. | <i>âbme bie-n-aŋ</i>     | <i>imbi-ŋaŋ</i> | <i>ŋen</i> | <i>wat-sât-ti</i>  |
|      | well father-1SG.POSS-FOC | woman-3SG.POSS  | INDEF      | marry-DESID-MED.SS |

- |      |                  |                 |                |                    |
|------|------------------|-----------------|----------------|--------------------|
|      | <i>keyebm</i>    | <i>imbiŋaŋ</i>  | <i>Dambona</i> | <i>wasâti</i>      |
| 945. | <i>ke-yet-mi</i> | <i>imbi-ŋaŋ</i> | <i>Dambona</i> | <i>wat-sât-ti</i>  |
|      | that-BEN-happen  | woman-3SG.POSS  | Dambona        | marry-DESID-MED.SS |

- |      |              |             |
|------|--------------|-------------|
|      | <i>egaŋ</i>  | <i>ilak</i> |
| 946. | <i>ek-aŋ</i> | <i>ilak</i> |
|      | 3SG-FOC      | well.then   |

- |      |                 |                 |               |                 |
|------|-----------------|-----------------|---------------|-----------------|
|      | <i>imbiŋaŋ</i>  | <i>alagŋaŋ</i>  | <i>kemak</i>  | <i>mame</i>     |
| 947. | <i>imbi-ŋaŋ</i> | <i>alak-ŋaŋ</i> | <i>ke-mak</i> | <i>ma-me</i>    |
|      | woman-3SG.POSS  | new-NMLSR       | that-COM      | live-MED.3SG.DS |

- |      |                 |            |            |              |                 |              |
|------|-----------------|------------|------------|--------------|-----------------|--------------|
|      | <i>maŋgeaŋ</i>  | <i>neŋ</i> | <i>ewe</i> | <i>nemba</i> | <i>okagŋaŋ</i>  | <i>penaŋ</i> |
| 948. | <i>maŋge-aŋ</i> | <i>neŋ</i> | <i>ewe</i> | <i>nemba</i> | <i>okak-ŋaŋ</i> | <i>penaŋ</i> |
|      | mother-FOC      | 1SG        | still      | child        | baby-NMLSR      | very         |

*ndapeme*

*nda-pe-me*

1PL.GOAL-leave-MED.3SG.DS

*ke matatemenn.*

949. *ke ma-tat-temenn*

that CONT-remain-1PL.PAST.CONT

Well, my father wanted to marry another woman, and so he wanted to marry the woman [called] Dambona. Well then, he slept with that new woman, I [was] still just a very [young] baby, and he left the whole family. [So] we continued on living there.

While in clause 948 the explicitly mentioned referents are 'mother [and] me', speakers feel that, because by this time other children were part of the family, the reference really extends to the 'whole family'—the other members are explicitly mentioned in clause 951.

The syntax of clauses 946 to 948 is quite complex. The father is salient throughout these three clauses. He is referred to by the pronoun at the start of 946, and is the implicit subject of the verb 'leave' in 948. The speaker indicates a switch of subject referent at the end of 947 (anticipating the coming first person singular reference of the topic of the embedded stative clause in 948), but the subject does not actually change—since in 948 the phrase *maŋgeaŋ neŋ* actually means 'mother and me' and the phrase unit is in object relation to the verb 'leave' at the end of the clause. The embedded stative clause is *neŋ ewe nemba okagŋaŋ penaŋ* 'I [was] still a very young baby'. Thus *neŋ* 1SG is a constituent of both the superordinate phrase 'mother and me', and the topic of the subordinate stative clause, at the same time.

950. *nnak ke matattemenn.*  
*nnak ke ma-tat-temenn*  
 1PL.REFL that CONT-stay-1PL.PAST.CONT  
 We lived there alone.
951. *Mânmak yun nsekwep.*  
*mâ-n-mak yu-n n-sek-kwep*  
 first.born.female-1SG.POSS-COM firstborn.male-1SG.POSS 1PL.EMPH-skin-one  
 My first-born sister and brother [lived there] together [with us].

In clause 951 the morphemes *sek-kwep* skin-one mean 'together'. Hence *nsekwp* means 'we together', where *n* is a contraction of *nin* 1PL 'we'. With other pronominal prefixes we can get *ilisekwep* 'both of them together', and *ilinsekwep* 'all of them together'. These three seem to be the only possible combinations of person and number used by speakers.

- Keyelak                      *meti*  
952. *ke-yet-ak*                      *met-ti*  
that-BEN-ADDSEMB go-MED.SS
- maŋgearŋ ilak eksokbeye*  
953. *maŋge-aŋ ilak ek-sokbe-ye*  
mother-FOC well.then see-appear-3SG.REMPAST
- Dambonamak tabmalu*  
954. *Dambona-mak tat-malu*  
Dambona-COM stay-MED.DU.DS
- eksokbemti*  
955. *ek-sokbe-mti*  
see-appear-MED.SS
- koti*  
956. *kot-ti*  
come-MED.SS
- kot*  
957. *kot*  
come
- zet ke mimti*  
958. *zet ke mi-mti*  
talk that do-MED.SS
- mbienalak.*  
959. *mi-bien-nalak*  
do-3PL.REMPAST-CONS  
[The situation] went on the same as that. Well then, mother discovered [that] Dambona  
and he were having an affair. She learned of it and she came, and coming she made that  
story [public], and [people] talked [about it].
- E yek beme*  
960. *e yek be-me*  
that NEG become-MED.3SG.DS
- maŋgearŋ neŋ neme*  
961. *maŋge-aŋ neŋ ne-me*  
mother-FOC ISG leave.me-MED.3SG.DS

- ke tabma*  
 962. *ke tat-ma*  
 that stay-MED.1SG.DS
- wenzom mimti*  
 963. *wenzom mi-mti*  
 club take.hold-MED.SS
- mege.*  
 964. *met-ge*  
 go-3SG.REMPAST  
 That [making the news public] accomplished nothing, so mother left me and I remained  
 [there at home while] she took hold of a club and went off.
- Met*  
 965. *met*  
 go
- metati*  
 966. *met-tat-ti*  
 go-stay-MED.SS
- egeyalak*  
 967. *ek-ge-yalak*  
 see-3SG.REMPAST-CONS
- Dambonalak mka keŋangadnan toti*  
 968. *Dambona-lak mka keŋ-ŋaŋ-en-gat-ŋaŋ-en tot-ti*  
 Dambona-CONS house inside-NMLSR-LOC-BEN-NMLSR-LOC descend-MED.SS
- tip selen mebmotmergut*  
 969. *tip set-en met-mot-me-ŋgut*  
 excrement path-LOC go-enter-MED.3SG.DS-COMPL
- maŋgeaŋ winde bem*  
 970. *maŋge-aŋ winde be-m*  
 mother-FOC strength put-?
- motageaŋ,*  
 971. *mot-tat-ge-aŋ*  
 enter-stay-3SG.REMPAST-FOC  
 Going, she went and stopped and saw [Dambona]; Dambona went out of the house and  
 went into the outhouse. And then mother ran and entered [the outhouse] and was there  
 [with Dambona].

In clause 969 the phrase *tip set*, which literally means ‘excrement path’ is the idiom for ‘toilet’ or ‘outhouse’.

Secondly, in clause 968 consider the word *keŋ-ŋaŋ-en-gat-ŋaŋ-en* inside-NMLSR-LOC-BEN-NMLSR-LOC which means ‘from at the inside’. This is a complex form, but speakers insist it is correct Nabak. The first three morphemes are considered by speakers to be a single stem in this context, pronounced *keŋan* and meaning ‘at the inside’, or just ‘inside’. The last three morphemes give the form that Nabak speakers use to express an ablative function ‘from’. The morphemic decomposition of this word leads to the six morphemes cited; but Nabak speakers do not perceive it that way—they perceive it simply as *keŋan-gadnan*.

Lastly, the division into Nabak sentences of the clauses 965 to 984 does not match with the occurrence of final verb inflections. Speakers feel that clauses 965 to 974 are a unit, and



that 975 to 984 are another unit. (The English free translation must, of course, follow the rules for English sentence divisions and should not be taken as a guide to the Nabak divisions.)

*Dambona piaŋ mpeme*

972. *Dambona pi-aŋ mi-pe-me*  
Dambona this-FOC take.hold-leave-MED.3SG.DS

*tobme*

973. *tot-me*  
fall-MED.3SG.DS

*“kuleki mimti?” “â zigok!”*

974. *kuleki mi-mti â zi-gok*  
what do-MED.SS or INTER-ESEMB  
[Mother] pulled this Dambona [from the outhouse] and Dambona fell down. [Dambona said] “What are you doing?” [and mother said] “As if you don’t know!”

In clause 974 the phrase *â zigok*, literally ‘or how’, has the illocutionary force of a mocking accusation, best translated into English by an expression such as ‘As if you don’t know!’ Dambona was feigning ignorance about the reason for the wife’s aggressive behaviour.

*Bien menzem wage,*

975. *bie-n menze-m wat-ge*  
father-1SG.POSS steal-? marry-3SG.REMPAST

*keyebmti mokumti*

976. *ke-yet-mi-ti mot-ku-mti*  
that-BEN-happen-DEF go.up-hit-MED.SS

*sangumaŋ mââtâti*

977. *sangum-maŋ mââtât-ti*  
laplap-3SG.POSS take.off-MED.SS

*kune kune kune kune*

978. *ku-ne ku-ne ku-ne ku-ne*  
hit-DUR hit-DUR hit-DUR hit-DUR

*peme*

979. *pe-me*  
leave-MED.3SG.DS

*weme*

980. *we-me*  
lie-MED.3SG.DS

*naman tep pemeŋaŋ ŋogŋan sopeme*

981. *naman tep pemeŋ-aŋ ŋok-ŋaŋ-en so-pe-me*  
THEMDEV wood piece-INSTR head-3SG.POSS-LOC club-3SG.BEN-MED.3SG.DS

*weme*

982. *we-me*  
lie-MED.3SG.DS

*toti*

983. *tot-ti*  
go.down-MED.SS

*koge.*

984. *kot-ge*

come-3SG.REMPAST

She stole my father and married him, so because of that [my mother] went up and hit her. She took off her laplap, and hit her repeatedly, and then left her lying [on the ground]. In addition she clubbed her on the head with a piece of wood, and [Dambona] lay there [on the ground]. Then she went [back] down and came [home].

*Toti*

985. *tot-ti*

go.down-MED.SS

*koti*

986. *kot-ti*

come-MED.SS

*kot*

987. *kot*

come

*bien*

*beke*

*yegak*

*bem*

988. *bie-n*

*be-ke*

*yegak*

*be-m*

father-1SG.POSS

SPEC-that

at.the.same.time

put-?

*kune*

*kune*

*kune*

989. *ku-ne*

*ku-ne*

*ku-ne*

hit-DUR

hit-DUR

hit-DUR

*peme*

990. *pe-me*

leave-MED.3SG.DS

*wemengulak*

991. *we-me-ŋgut-lak*

lie-MED.3SG.DS-COMPL-CONS

*an*

*damuŋ*

*egŋenaŋ*

*ondakti*

992. *an*

*damuŋ*

*ekŋen-aŋ*

*ondak-ti*

man

boss

3PL-FOC

gather-MED.SS

*“zednaŋ mine,”*

993. *zet-naŋ*

*mi-ne*

talk-NMLSR

do-1PL.IMP

*Zem*

994. *ze-m*

say-?

*mbienalak*

995. *mi-bien-nalak*

do-3PL.REMPAST-CONS

*maŋgeaŋlak*

*an*

*damuŋ*

*mee*

*egŋengat*

*nâme*

996. *maŋge-aŋ-lak*

*an*

*damuŋ*

*mee*

*ekŋen-gat*

*nâ-me*

mother-FOC-CONS

man

boss

and.others

3PL-BEN

hear-MED.3SG.DS

*ŋep*

*ku*

*beme*

997. *ŋep*

*ku*

*be-me*

all.right NEG be-MED.3SG.DS

- egaŋ zeye,*  
 998. *ek-aŋ ze-ye*  
 3SG-FOC say-3SG.REMPAST  
 “*yek, zet kapi ku zeseip.*”
999. *yek zet ka-pi ku ze-seip*  
 NEG talk SPEC-this NEG say-2PL.IMFUT  
 She went [back] down and came [home]. Upon coming she hit my father in the same part of the same day, over and over again she hit him, and then left him lying there. And so after that the leaders met [together] “Let’s talk about this” they said, and they did so. [But] mother listened to the leaders and the others and [what she heard] was not all right, and she said “No, don’t talk this way”.
- “*Ilak idoya.*”  
 1000. *ilak id-o-ya.*  
 enough 3DU.GOAL-hit-1SG.IMPAST  
 “I have hit them already.” [So no further action is required.]
- Ke tabme*  
 1001. *ke tat-me*  
 that stay-MED.3SG.DS
- awembiŋ bemti*  
 1002. *ap-imbi be-mti*  
 husband-wife become-MED.SS
- mambalup.*”  
 1003. *ma-mbalup*  
 live-DU.REMFUT  
 “That can suffice, and they can become husband and wife and live [together].”
- Aimbiŋ* is the highlands dialect form for the word meaning ‘husband and wife’; *awembiŋ* is the lowlands dialect form.
- Kok zemeŋgulak*  
 1004. *ke-gok ze-me-ŋgut-lak*  
 that-ESEMB say-MED.3SG.DS-COMPL-CONS
- an damuŋ egŋenaŋ zewien,*  
 1005. *an damuŋ ekŋen-aŋ ze-wien*  
 man boss 3PL-FOC say-3PL.REMPAST
- “*Yek, ek kapiŋ kok zeyeyet*  
 1006. *yek ek ka-pi-aŋ ke-gok ze-ye-yet*  
 NEG 3SG SPEC-this-FOC that-ESEMB say-3SG.REMPAST-BEN
- an kapiŋ imbiŋaŋ alagŋaŋ wasem.*”  
 1007. *an ka-pi-aŋ imbi-ŋaŋ alak-ŋaŋ wat-sem*  
 man SPEC-this-FOC woman-3SG.POSS new-NMLSR marry-3SG.IMFUT  
 She spoke in that manner, and so after that the leaders said, “No, because this [woman] has spoken in that fashion, this man can marry his new woman.”
- Egelaŋ awembiŋ bewun.*  
 1008. *eget-aŋ ap-imbi be-wun*  
 3DU-FOC husband-wife become-3DU.REMPAST  
 [So] they became husband and wife.

- Âe, bienaŋ                      ke ndemesâti  
 1009. âe bie-n-aŋ                      ke nde-met-sât-ti  
       well father-1SG.POSS-FOC that leave.us-go-DESID-MED.SS
- an damuŋ egŋenaŋ zewien,  
 1010. an damuŋ ekŋen-aŋ ze-wien  
       man boss 3PL-FOC say-3PL.REMPAST
- “Geŋ mesâti  
 1011. geŋ met-sât-ti  
       2SG go-DESID-MED.SS
- dobmaŋ geŋ nemba isisigŋaŋ yaloŋpemti  
 1012. dopmaŋ geŋ nemba isisikŋaŋ yaloŋ-pe-mti  
       penalty 2SG child little.ones give.up-3SG.BEN-MED.SS
- medik”.  
 1013. met-dik  
       go-2SG.PRES  
       Well, my father intended to leave us there and go, [so] the leaders said, “[If] you intend  
       to go, [as] a penalty you [must] give up [the custody of the] little children, and [then]  
       you go.”
- Although a final inflection occurs on the verb in clause 1013, speakers do not regard this  
 as a sentence break. Clauses 1011 through 1020 are actually one statement by the leaders, but  
 broken into three here for readability purposes.
- Consider also the form *isisigŋaŋ* in clause 1012. In section 3.4 we indicate that for  
 reasons of expediency we will not segment all nominalisations. Clearly *isisigŋaŋ* is a  
 reduplicated form (which gives it its plural sense), having the parts *isik-isik-ŋaŋ* little-little-  
 NMLSR ‘little ones’.
- Kapi indadamuŋ mbepgat  
 1014. ka-pi inda-damuŋ mi-bep-gat  
       SPEC-this 3PL.GOAL-care.for do-3PL.REMFUT-BEN
- mânep nodnaŋ ningalen belen besenik.  
 1015. mânep notnaŋ ningalen bet-en be-senik  
       money some IPL.GEN hand-LOC put-2SG.IMFUT  
       “In order that they [i.e. relatives] will take care of them, you [must] put some money  
       into our hands later today.”
- “Âbme keaŋ indadamuŋ mmobme  
 1016. âbme ke-aŋ inda-damuŋ mi-mot-me  
       well that-FOC 3PL.GOAL-care.for do-go.up-MED.3SG.DS
- moti  
 1017. mot-ti  
       grow.up-MED.SS
- temaŋ bemti  
 1018. temaŋ be-mti  
       big become-MED.SS
- ilinaŋgat mulubmaŋ mim  
 1019. ilin-aŋ-gat mulup-maŋ mi-m  
       3PL.EMPH-FOC-BEN work-NMLSR do-?

*tiwepgat.*"

1020. *ti-wep-gat*

take-3PL.REMFUT-BEN

"Well, that [money] will care for them into the future, [until] they grow up and become big, and they themselves can work to earn [wages]."

In clauses 1019 and 1020, the expression *mulup-maŋ mi-m* means to work, as in a job; and *ti-wep-gat* means literally 'in order to get'—and in this context money is implied. The composite idea is therefore simply 'to work for wages'.

*Kok zeme*

1021. *ke-gok ze-me*

that-ESEMB say-MED.3PL.DS

*bienaŋ mănep kina pipti mee kok*

1022. *bie-n-aŋ mănep kina pipti mee ke-gok*

father-1SG.POSS-FOC money kina fifty approximately that-ESEMB

*beye.*

*be-ye*

put-3SG.REMPAST

They spoke like that, and [so] my father did as they said and paid [them] about fifty kina.

*Idnaŋaŋ kina pipti keangut*

1023. *itnaŋaŋ kina pipti ke-aŋ-gut*

long-ago kina fifty that-FOC-COMPL

*mănep igagen bepeye.*

1024. *mănep igagen be-pe-ye*

money much put-3SG.BEN-3SG.REMPAST

Long ago fifty kina was, in contrast, a lot of money to pay.

*Keyebm nin songoyet mee sumann*

1025. *ke-yet-mi nin songo-yet mee su-mann*

that-BEN-happen 1PL game.animals-BEN et.cetera cry-MED.1PL.DS

*maŋgeaŋ met*

1026. *maŋge-aŋ met*

mother-FOC go

*keyednan mimti*

1027. *ke-yet-naŋ-en mi-mti*

that-BEN-NMLSR-LOC take.hold-MED.SS

*koti*

1028. *kot-ti*

come-MED.SS

*pis mee keboŋ ke kwitim*

1029. *pis mee ke-boŋ ke kwiti-m*

fish et.cetera that-OSEMB that buy-?

*kot*

1030. *kot*

come

- ndame*  
 1031. *nda-me*  
 give.us-MED.3SG.DS
- nimti*  
 1032. *ni-mti*  
 eat-MED.SS
- matatemenn.*  
 1033. *ma-tat-temenn*  
 CONT-exist-1PL.PAST.CONT  
 Because of that, [when] we cried for game animals and such things, mother went and took from that [money] and came and bought fish and so forth and things like that, then coming she gave them to us and we ate [them], and [thus] were we living.
- Kok mamedne pemann*  
 1034. *ke-gok ma-met-ne pe-mann*  
 that-ESEMB CONT-go-DUR leave-MED.1PL.DS
- mânep keaŋ delaaŋ penaŋ pemeŋgut*  
 1035. *mânep ke-aŋ delaaŋ penaŋ pe-me-ŋgut*  
 money that-FOC dwindle very leave-MED.3SG.DS-COMPL
- nin toti*  
 1036. *nin tot-ti*  
 1PL pass.by-MED.SS
- mebet kokot mimti*  
 1037. *met-met kot-kot mi-mti*  
 go-go come-come do-MED.SS
- manup.*  
 1038. *ma-nup*  
 live-1PL.PRES  
 While we went on in that manner, that money dwindled away to nothing. We [children] passed on [from being children], [independently] coming and going, living [our own lives].

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